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THE HUMBLE PENITENT.

BY G. W. BENTON.

Poor Mary knelt with quivering fears,
With heaving sighs and flowing tears,
With tears and tresses as was meet
She washed and wiped the Savior's feet.

Those blessed feet were in the way
Of doing good from day to day,
Sore, weary oft, and now he felt
Her soothing touch as there she knelt.

He knew her love, He felt her tears,
Her silent prayer had reached His ears,
Her sins forgiven, she hears Him say,
Her guilt forever washed away.

For thy dear sake, our blessed Lord,
We bow, obey thy gracious word,
Each other's feet to bathe, and we
Now hear thy voice, "'tis done to me."

And when around thy throne above
We sing of thy eternal love,
Thy children will each other greet,
And bow and kiss thy blessed feet.

THE KINGDOM OF GOD.

BY JAMES EVANS.

IT was foretold through the prophet Daniel, that the God of heaven would set up a kingdom, that would never be destroyed but would remain forever. Dan. 2:44. The monarch of Babylon saw in a dream a great image standing before him, with a terrible form, illustrious for strength and apparent beauty. Its head was of fine gold; its arms and breast of silver; its belly and thighs of brass; its legs of iron; its toes part of iron and part of clay. He then saw a stone cut out of the mountain, without hands, which struck the image on its feet, and crushed the gold, silver, brass, iron and clay, and reduced them to dust, and the wind carried them away, and no place was found for them. The stone, then became a great mountain and filled the whole earth.

Such was the wonderful dream of the mightiest monarch then existing. Babylon was the capital of a widely extended empire. All the surrounding countries had fallen before the arms of the great king who raised Babylon to such a pitch of grandeur and exalted glory. Her famous walls, streets and hanging gardens were the wonder and admiration of the world. Her great rival, Nineveh, had fallen, and none were left, to dispute the right of empire with the "golden city," the lady of kingdoms, the daughter of the Chaldeans. The great river Euphrates ran through her midst, and brought to her the tribute and wealth of many provinces. Her founder was Nimrod, the mighty hunter. Gen. 10. Her first kings were dependent on the Assyrian empire, whose capital was Nineveh on the Tigris. But Nahum's prophecy was fulfilled on her. The bloody city full of lies and robbery, had gone down beneath the avenger, and her nakedness and shame were before all nations. Nahum 3. Nabopolassar allied with the Medes had conquered and destroyed her. To the Babylonians, with independence came the thirst for conquest, and the son of Nabopolassar made himself a universal monarch. The proud king of Babylon is permitted to see the fate of his empire in a vision of the night, but none are able to interpret the strange appearance. He had, in fact, forgotten what he saw, and the Chaldeans, astrologers, and soothsayers are at a loss to recall the dream to his mind. The great king resolves to destroy them all as ignorant pretenders, and the enemies of Daniel seek to involve him in the ruin. But Daniel was truly a man of God, who would not defile himself with the king's meat, neither with his wine, but was temperate in all things. He and his companions were men of prayer. They sought mercies of the God of heaven, and when the secret was revealed to them, Daniel praised the God of heaven, extolled His wisdom and power, and declared his faith in the providence of God. He ascribed to God the changes of time and seasons; the removal of kings, and the setting up of others. That which lies hidden in the mysterious future, is only made known by God. He alone can reveal the deep and secret things. He alone knows what is in the darkness of futurity, and the light dwells with Him. Daniel's faith was honored by God, who revealed to him the course of empire from that time onward, until the kingdom of God would fill the earth as the great stone power.

"Thou art this head of gold" said the prophet to the king. Thus the image was a symbol of a succession of universal monarchies, of which Babylon was the first, the golden head. No empire was so absolute as that of the Chaldean monarchy. No empire possesses so much splendor, hence called golden. She continued to rule until B. C. 538, when Belshazzar her last king was slain, and the great city captured by Cyrus, the Persian. Then her sun went down, and she ceased to be the head of gold. Her fall was foretold by Isaiah and Jeremiah, see Isaiah chapters 45–47; Jer. 50 and 51.

The history of Babylon is replete with instruction. In one of her monarchs we have pride humbled and proud boasting punished. "Is not this great Babylon that I have built" said the proud exultant king as he surveyed the wealth and greatness of the capital. He ascribed it all to *himself* and refused to honor God. But there were *holy watchers* over him, who paid no respect to name or title, but issued their decree "cut the tree down," notwithstanding the beauty of its leaves, the lusciousness of its fruit, and its stately growth.

The tree falls, the superb monarch is driven from his throne, and becomes as a beast of the field, until he learned that the Most High God rules in the kingdom of men.

Another of her kings, who knew all this, who knew that his grandfather was punished for his pride, because his heart was lifted up, and his mind hardened in pride, Dan. 6: 17–23, was not humbled in heart, and did not glorify the God in whose hand his breath was, and all his ways. He, too, was hurled from his lofty position and became the prey of death.

The golden Babylon illustrates the end of human greatness. The monarchs might have been a blessing to their numerous subjects. Had they reigned wisely, and exercised their vast power for the good of all, their names would have descended to the latest generations, covered with glory. But not one of them exercised their power for the public good. They regarded the masses as beasts of burden, only existing for themselves. Inflated with pride and intoxicated with universal empire they abused their trust, and were at last set aside as mere tyrants who lived for self alone.

Daniel informs the king that the golden head would be succeeded by an inferior kingdom of which silver was the symbol. Cyrus was the head of this kingdom. He was the grandson of Astyages a Median king, and the son of Cambyses a Persian prince. He received an excellent education in Persia, before that country was corrupted by the wealth of Babylon. He is the subject of prophecy, Isa. 44 and 45. He united the arms of Media and Persia, and conquered the famous Croesus, king of Lydia. He carried his arms to Babylon, which he took after a long siege. He issued the decree for the return of Israel after seventy years of captivity, and died a peaceful death, according to Xenophon. This silver kingdom continued until B. C. 330 when it was overthrown by Alexander the Great under Darius Codomanus, the last of its kings.

(*To be continued.*)

PLAIN DRESSING FOR MEETINGS.

THE house of prayer is a poor place to exhibit beads, ribbons, ruffles, gewgaws and trinkets. The evils of such vanity and extravagance are many. It keeps people from meeting when they have not apparel as gorgeous as their neighbors. It loads the poor with burdens too heavy to be borne, to procure fashionable clothing. It leads many into temptation, debt, dishonesty and sin. It causes many a poor shop-girl to work nearly all Saturday night, that some customer's fine clothes may be ready for the Sunday show. It keeps people at home in cloudy or stormy weather, when if they wore plain clothing they could defy clouds and storms. It consumes the morning hour, in dressing, crimping, and fussing, keeping people away from worship, wasting time, exhausting strength, hindering the reading of the Scriptures, and making the day of rest a day of toil and folly. It makes the poor emulous, malicious, and envious; and sows many a bitter thought in the minds of children and others, when they see their neighbors decked in finery,—often not paid for—and feel that people are respected, not for the value of their characters, but for the vanity of their clothes. It causes many a frivolous, trifling mind to forget God, and Christ, and the Gospel, and spend the hour appointed for religious service in comparing garments, studying fashions, or arranging their own attire. It causes vanity in the rich, and murmuring in the poor. It wastes the Lord's money that is needed for other uses and should be applied to more noble and important ends. It leads the young in the path of pride, gratifying the lusts of the eye, cultivating an extravagant taste, justifying the vilest women in all their flaunting attire, and seducing to the paths of shame and ruin, many a poor girl who might have lived an honored and virtuous life, had she never known that she was beautiful, nor desired more finery than she could honestly earn, nor decked herself in such a way as would attract the attention of libertines and seducers. This style of dress degrades the taste of society toward the level of those Hottentots, wild Indians, and African savages, whose chief delights are war-paint, feathers, rings, spangles, rag-roses, buttons, beads, and bugles—things which are as repugnant to a refined and cultivated taste as they are contrary to the spirit and letter of the Holy Scriptures.

Let us dress plainly before the Lord, for economy's sake, for example's sake, for decency's sake—for Christ's sake.

CAPERNAUM.

BY J. S. MOHLER.

PLEASE explain why Capernaum was exalted to heaven? Matt. 11:23, through BRETHREN AT WORK. JOSEPH FAHNESTOCK.

The verse referred to reads,—"And thou Capernaum which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."

The term "exalt" means, "to lift high," "to extol," "to magnify." To exalt ourselves, is sinful in the sight of God, and will sooner or later bring us low. Christ says, "for whosoever exalteth himself shall be abased," Luke 14:11. The causes for self-exaltation are various.

One exalts himself, or herself, through fashionable attire. Another exalts himself in his riches. Another in a position, he may be elected, or appointed to fill. Whatever the sources of self-exaltation may be; when that spirit rules in the heart, there is little or no room for Christ. The Spirit of Christianity is diametrically opposed to self-exaltation. Christianity, means, first, deep self-abasement, then God will take hold of us, and exalt us in due time.

What is true of individuals, is equally true of cities. In cities people move in masses. And, as *masses*, judgment is often rendered. The masses of a city are frequently proud, or exalted over their city.

This was the case of Nebuchadnezzar, when he said, "Is not this great Babylon, that I have builded for the house of the kingdom, by the might of my power, and for the honor of my majesty?" "While the word was in the king's mouth, there fell a voice from heaven saying, O King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee." Daniel 4: 30–31.

Babylon was exalted unto heaven, called, "the glory of kingdoms, and the beauty of Chaldee's excellency." But on account of its self-exaltation, it was thrust down to hell. Again. "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Rev. 18: 7–8.

This, was doubtless spoken in reference to ancient Rome, whose glory has long since departed.

Capernaum was situated on the sea of Tiberias, and in the days of Christ, was, doubtless, in the heights of its glory. It embraced natural and commercial advantages, and because of its prosperity and great advantages, its inhabitants felt much exalted. In addition to this, it was, for a while, the home of our Savior. The Capernians saw many of the mighty miracles wrought by Christ. They heard His sublime teaching, and in this respect were highly favored of heaven, far above other cities of Palestine. But with all this, it seems, that the Capernians were disobedient to the heavenly message, and would not repent, and believe the Gospel. Like the Laodiceans, "They were rich, and increased in goods, and saw not that they were poor, and miserable, and blind, and naked," exalted themselves in the riches, magnificence, and prosperity of their city.

How true the prophecy! The once highly favored Capernaum is indeed brought down to hell, (the grave). Compared with its former glory, it is dead. May the Lord ever keep us from self-exaltation.

THE ANGELS LOOKING.

THERE was a great stir in the heavenly world over Christ's coming to this world of ours, for the angels came along too. I suppose they would have tarried in this world with him, if the plan of redemption had permitted it; but they had to return. But as Richard Watson puts it, in discoursing on the passage, "Which things the angels desired to look into," "they looked over the battlements of heaven" to see, I suppose, what would be the outcome of their leaving him down here, his "soul among lions." It was, indeed, as far as angel wisdom could discern, leaving the Father's "darling" "among the dogs." But such was their trust in the wisdom of the Everlasting Father and of his goodness to the children of men, that they burst forth in a chorus, "Glory to God in the highest: on earth peace, good-will to men."

Religious Essays.

Matt. 10.—Ye write some other things unto you, than what ye have spoken to me—and I trust ye shall acknowledge even to the end.—1 Cor 1:13.

THE FARM HOME OF MY YOUTH.

BY T. BUCHANAN READ.

Between broad fields of wheat and corn,
In the lonelyhome where I was born,
The peach trees bran against the wall,
And the wreathing wonders over all,
There is the shaded doorway still,
But a stranger's foot is crossed the sill.

The ivy has climbed the wall of stone
I can smell the hay from the open door,
And see its hasy sun on the floor,
And hear the swallow's accustomed song,
But the stranger occupies the painted porch,
His shoes are piled in the hoard red.

This is the orchard—the very hour,
Where my childhood knew long days of ease,
And watched the shadowy moments run,
Till my life had inherited some shade from sun;
The swing from the bough now sweeps the air,
But the stranger's children are swinging there.

There bubbles the shady spring below,
With its mossy brink where the birds grow,
Twas there I found the cuhinus root,
And watched the minnows poise and shoot,
And saw the robin have his wing—
But the stran ger's bucket is at the spring.

Oh! ye who daily cross the sill,
Step lightly, for I like it still,
And when you crowd the old barn eaves,
I hen think what sunshine harvest sheaves
Have passed within the vented door.
To gladden eyes that are no more.

Deal tenderly with the orchard trees:
And when your cattle crowd your leaves,
Their sweetest fruit shall they impart,
As if old memories stirred their heart;
The youthful spirits still have the swing,
And in sweet reverence hold the spring.

The barn, the trees, the brook, the bank,
The meadow with their lowing herds,
The woodlane on the cottage wall—
My heart still lingers by them all;
Ye strangers so in my stead sit,
Step lightly, for I love it still!

THE KINGDOM OF GOD CONTRASTED WITH THE KINGDOMS OF THE WORLD.

BY SIMON MONTZ.

We stated in our last article that God ordained the powers that be, to hold in check the wicked and lawless, and to restrain the unrea ffon violence, so as not to destroy one another; also to preserve order in the world that the upright might be protected, in order to glorify God. On account of this principlon we must be subject to the powers that be, not only on account of the penalty, (wrath), but also for conscience' sake. But when we measure human governments by the teaching of Jesus, the difference becomes so great between them and the Gospel, that we can see that human government is not given, in this age, to Christ's children. Jesus, our great prince has world war with the world, but it is given to those who are not yet under the grace that came by Christ, but are fleshly minded, seeking to overcome their enemies with the sword, and execute unto them the law direct, which says, "An eye for an eye; a tooth for a tooth; life for life." Ex. 21: 23.

The state or degree of human governments is "revenge to execute wrath upon him that doeth evil" according to what is written, "Whoso sheds man's blood, by man shall his blood be shed." Gen. 9: 6. On the contrary Christ gave us his own ; a new commandment as true law-giver to "whom we must all hearken." Deut. 18: 15; Acts. 3: 22. When the disciples asked for fire to come down from heaven and devour their enemies, H. reproved them and refused them all revenge and opposition. The law said "an eye for an eye," etc; but I say unto you, "resist not evil; if any man will strike thee on one cheek, turn to him the other also, and if any one will sue thee and take away thy cloak, let him have thy coat likewise." You have heard that it was said "thou shalt love thy neighbor and hate thy enemy, but (oberve) I say unto you, love your enemies; bless them who curse you, do good to them who hate you; pray for them who despitefully use you and persecute you, that you may be children of your Father which is in heaven." Christ, in his doctrine, denied all opposition and revenge to his disciples, and in his example gave manifest proofs of what he taught, by doing good to all, and showing the greatest love to his enemies, which may be seen when Peter struck the high priest's servant, and cut off his ear, Jesus rebuked him, and said "Put up thy sword, for all they who take the sword shall perish with the sword," and immediately he healed his ear again. Here, we may plainly see, that he utterly forbade the sword and all offensive and defensive weapons to his own disciples. When Jesus and his disciples first fell in with the Samaritans he told them, "Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them." Luke 9: 55, 56.

But we are asked, if it is wrong for the Christian to have a sword, why did Peter have one? To this we reply, that Peter had some under his control for protection for the special occasion; for this express purpose of showing to all the world, both by precept and example that the sword can, in no case, be used by the Christian. In the case just cited, two swords were enough; where it was important to have one, if any were needed. Jesus permitted them to sell their garments and buy one, but two were enough for the object in view. Now the object could not have been to use it against that great multitude of soldiers, armed with clubs and swords, for then two would not have been enough. It had been foretold by his disciples when he said, "Thinkest thou not that I can pray to my Father, and he shall presently give to me more than twelve legions of angels?" If the Lord did not pray to his Father, he had some object in view, and that object is, to every reasonable man, as clear as the noonday sun, in which both by precept and example, he exhibits the celestial law of non resistance, which draws the line between the people of God and the world. To this celestial law the carnal mind is not subject, neither indeed can be. Rom. 8: 7.

But some of those carnal nature refuses to yield to Christ, try to make the Gospel yield to them. They quote the words, "He that has no sword let him buy one." This shows, say they, that we have the privilege of using the sword. To this we answer, that two swords were not enough for the whole church to defend herself with carnal weapons, therefore we have have positive proof that the "two swords" were not intended for use, but for illustration. If our Lord would teach his disciples to "put the sword" under the Gospel, both by precept and example, it clearly shows that it was not for him to put up. Hence he told them, as doubtless they had not money enough to buy one, to sell their garments to buy one. It seems that the Lord had not understood the disciples, if we had not been informed that two were enough for the object in view, the last words of Christ concerning the sword forbid its use. No servant of Christ can ever use it again, until a new revelation is received from heaven. Those who use the sword cease to be servants of Christ, and are servants of "him whom ye obey." Rom. 6: 16. If we refuse to obey Christ, we might as well renounce the religion of Christ at once.

Thus we see plainly that there are two kingdoms, namely, Christ's and that of the world, and that the kingdom of Christ is the one the sword is given to execute vengeance on evil-doers, to put the murderers to death; to the other no carnal weapon is committed by Christ, but the sword of spirit, which is said to bring all things into their original order again. He is the new Creator through whom God restores all that is lost in Adam, for before Satan's fall there was not a single discord, and strife was not until he enticed himself above God. Then there was no more peace until the dragon and his angels were cast out from heaven, and thrown upon the earth. Rev. 12: 7; and then Satan also in Paradise before Satan appeared with his wrathful spirit in the Garden of Eden with Adam and Eve, before he deceived them, there was not the full fruit of transgression, and a wrathful Cain was born, who was a murderer, on whom vengeance rested, and this wrathful spirit is among all. There is no wrathful spirit to escape from, but the spirit which was infused into us by Lucifer, but through Jesus Christ alone. Jesus never knew aught of this satanic wrath, never received any part of it, he was not included in the fall, but was the blessed and only begotten Son of God, sent into the world to overcome the devil, to extract the serpent poison and to bring us back to real peace with God. At his birth the heavenly hosts sang, "Glory to God in the highest, peace on earth and good will toward men." Luke 2: 16.

The Scribes and Pharisees knew that Christ was the friend of man and the teacher of peace; would not allow his disciples to redress their wrongs by law, and preached all nothing but grace, mercy and peace to penitent sinners, and did not come to destroy men's lives, but to preserve them. They therefore brought a woman to him who had been taken in adultery, in the very act, tempting him. They thought, now we will surprise him, he cannot escape our hands, for if he acquits this woman he says aught but what he die, though Moses commanded that such should be stoned, then he is a transgressor of the law, and we have cause to put him to death. But if he says she ought to be put to death, then his doctrine is at an end, because he forbids the vengeance of the law. We read how they went to him with their subtle scheming; how what Moses commanded they had asking, "What thyest thou?" Jesus stooped down and with his finger wrote on the ground, or perhaps on their earthly hearts or consciences, and convinced them of sin, and convicted them of it, "Let any among you be without sin cast the first stone at her." When they heard this, being convicted by their conscience, they went out and Jesus was left alone with the woman. He said to her, saying "Where are thy accusers, has no man condemned the?" She said, "No man, Lord." Jesus said to her, "Neither do I condemn thee; go and sin no more." Here we can learn the peaceful and forgiving nature of the Savior. He did not come to cut down the tree, but to dig around it and water it with his grace, in order to try it, whether it may bring forth fruit.

On the contrary, the rulers of this world are of a different mind. Their feet are only prepared to shed blood and to avenge themselves upon their enemies. They are by night and day is to destroy those who are opposed to them. No matter how many widows and orphans are made, how many cities destroyed or continents ravaged, they are only sorry they cannot do worse. They are not Christ's sheep, but are rather raging lions and bears and ravening wolves, as Ezekiel said, "Thy princes in the midst thereof are like wolves, ravening for the prey to shed blood and destroy souls and get dishonest gain;" Ezek. 22: 27. Those who show no mercy, shall have judgment without mercy. Jas. 2: 13. The narrow flock of Christ must take a path leading just in the opposite direction. They must overcome evil with good. Rom. 12: 21. Do not those who meet on the battle field hate each other? "Whose hates his brother is a murderer, and we know that no murderer has eternal life abiding in him."—1 John 3: 15.

THE REVELATIONS OF ST. JOHN.

BY JAMES WIRT.

"Ora news of the heavenly world would be incomplete, unless we consider the glorious ordeamand which God has established over his kingdom. This emblem is referred to with great frequency by St. John. Indeed, as the panorama of heavenly glories passed before him, he delineated the most prominent objects in almost every scene that presented itself."

The Apostle John was the favored one and was permitted to behold the glories and beauties of heaven; to him was a revelation made of the future developments in the economy of grace, and God's universal sovereignty. The Apostle John was taught by this apostle as a revelation was made known to us through him. The book that he has written, containing the prophecies, is called the Revelations, "Blessed is he that reads and they that hear the words of this prophecy and keep the things which are written therein." There are some who claim that this is sealed book, and that we can understand such great mysteries that we cannot comprehend them; this, however, is a false impression, as we are required to investigate all the Holy Oracles of the written Word. Some of the prophecies have been already fulfilled; some are at present fulfilling, and there remain some of the grandest events yet to be completed in the future.

The study of the prophecies can be made very profitable and entertaining to those who are deeply interested in heavenly things, continuing as they do such cheering words to the pilgrim which should comfort and consolation by the fulfillment of those precious promises given by Him who is Alpha and Omega, King of kings and Lord of lords. The future developments of the church triumphant, we can view the unfolding love and sovereign mercy of God. How He exerts for his creatures, the works of his mighty power in dispensing his free grace and in bringing into such close relation with himself the fallen sons and daughters of Adam.

The renovation of the material creation is fraught with many grand and sublime results affecting the constitution of man's corporeal nature; the physical powers are to be restored, after their original image, from which they lost their likeness with him who exclaimed, "Let us make man in our own image, after our own likeness." The fulfilling of this part of the prophetic Word, toward the saints, will be when Christ will begin his reign in person on the earth; when this corruption shall put on incorruption, and this mortal immortality, and the new scenes of the heaven and the earth will be after the general judgment and punishment of the wicked. We are informed that upon this new earth there will be no sun, and we are also told that there will be no night, but one eternal day, as we read that in the future world they will have no need of a candle nor the light of the sun nor of the moon, for the glory of God doth lighten it, and the Lamb is the light thereof, and the curse pronounced upon the earth at the time Adam and Eve transgressed will be removed, and all will know the Lord, from the least to the greatest, and the saints will be made to exclaim, "Great and marvelous are thy works, Lord God Almighty. Just and true are thy ways, thou King of saints, for thy pleasure they are and were created."

RECONCILED.

Reconcile Mark 16: 2 with John 20: 1. One says it was yet dark, while the other says at rising of the sun. WM. HOLLOPETER.

See *Bible Lesson* and *Lesson Leaf* to December, in this country there is a very short interval between earliest dawn and sunrising. The twilight is quite short. Supposing them to have begun while it was yet quite dark to gather spices, etc., and to start for the sepulcher, it would be sunrise by the time they reached the tomb. Then, again, they may not have gone all together, and some of them may have had a greater distance to go than others. The sepulcher may have been the place where all were to meet, and while some arrived sooner than others, it was sunrise before they all assembled.—*Christian Standard.*

TWO OARS TO THE SKIFF

BY C. H. BALSBAUGH.

To a Brother in Indiana, Beloved in the Christ:—

Your missive is at hand. Such letter cannot come from the mouth, but shed out of one corner of the mouth, *that speak brother*, and whisper out of the other, *pushy your one crane.* This is the way many complisment the laborers for the kingdom of God. Some good God himself. They pray lik Methodists, "Hallowed be thy name, thy kingdom come," but when the prayer is reach to the pocket book, it dies for a while and when it prays have an "amen." Such have never learned to spell c-r-o-s-s; and have never endured the words of the Lord Jesus when he said, "It is more blessed to give than to receive." The glory and condescendsion of Christ lie in his condescension and humiliation and self-emptying and crucifion. Without this he could not be Christ Jesus, the uncrucified Christ, must come down, and still DOWN, from the throne in the heart of God to the vestal incarnation in the manger, to the workshop, to the tabernacle, to Gethsemane, to the Calvary of Golgotha and more cruel Golgotha. Where are his followers? Where are they whose heart is the reproach of the cross, whose plaintive cry is, "Crucified with Christ, nevertheless I live yet not I, but Christ liveth in me." Are there two ways to the unattainable beatitudes and transcendent glory which Jehovah Jesus could reach? Are there two roads? Judging from the idology and character and conduct of many the matter is clearly decided that God made a mistake in the *manner* of his love in redeeming humanity. The cross is a sample ity according to latter-day liberalism. Stand as a show-doll in the window of the devil's bazaar, playing the kaleidoscope of his delusions to catch the worship of the gaping crowd, is considered by thousands of

a par with the awful self-giving and immolation of the Son of God upon the cross! O the blindness and delusion and suicide of such poor, miserable souls! This is not the reproduction of the divine incarnation, but the very life of sin itself with the horrible assumption of a divine paternity! Woe to those who so abuse the "name which is above every name." Christ came to *redeem*, and his could be effected in but one way, by living the very life he came to redeem, a life direct from the mouth of God would not suffice; "at sundry times and in divers manners God spake in time past unto the fathers by the prophets." This was but preparatory and tentatory to something more perfect, absolutely perfect. "He hath in these last days spoken unto us by his Son, by whom he hath made the worlds, and hath appointed heir of all things." If this is worthy of God it must also be worthy of man, and if it is both, what becomes of the pitiable doctrines of nonmorality and annihilation, and the daring presumption of co-heirship with Jesus without co-participation in his cross? God is not mocked. He hath spoken by his Son, and the Word shall not fall to the ground until shall pass away. He is heir of all things, and no soul nor devil can elude his judgment.

"The gold and silver are His, and the cattle on a thousand hills," and if we are His, our property is His. "We are *not our own*, for we are bought with a price; therefore glorify God in your *body*, and in your *spirit*, which are *God's*." O that we could read these words with God's meaning, read them as God read them, and as God intended they should with the life. Would there be schisms in the body then? Would there be moneyworshippers, self-worshippers, fashion-worshippers, disturbers of the peace, and those obstructing the progress of the cross? True to God in the flesh *means* God in the flesh, and not flesh boasting God, and ruling creation out of the sphere of God's life. This is a vital matter, the very pivot of salvation, and practical heresy here is certain damnation. "This is 'the perfect law of liberty,' for it is 'the law of the *spirit of life in Christ Jesus*.' It is the liberty of God's life in man, the glory of the divine-human, the rapture of the God-man, and of all he generates by the spirit which effected his own incarnation. Is this conceived of in the life of God, and then look at Christendom, at our own Brotherhood! What a travesty, what a repulsive burlesque on the central truth of God and man! Is it the life of God in man when the are full of the Holy Ghost, who glory in the cross of Christ, whose meat and drink is to be present Jesus at any cost, and who can say hands to a prisoner, and stand dripping with the mill-wounds of Calvary. Dandy preachers are a nuisance to God and his angels and his saints. Self-zealots and murders and pulpit-charlatans are not the messengers of the Crucified. He that stands between an offended God and a hellbreathed people, must be called after the fashion of Melchisedec, without father and sacrifice and crucifixion to the attainment of highest life, efficiency and blessedness. The pulpit-pants and the spear-wound, and the thorn-scars, and the scourge-gashes, and the long-drawn, long-drawn groans are the marks of the Lord Jesus." The number of the elect is small—a "little flock. The cross is despised by the many. Its terms are hateful to the carnal mind. Highest service to God—is God's Christ, and the sin of deepest dye is the "crucifixion; and yet this is what all sin tends to and needs: tends to as the culmination of its bitterness and infamy, and needs as its redemption from all iniquity. Without controversy great is the mystery of God manifest in the flesh, and appalling is the mystery of sin. The former is not embodied by the vast majority. Who heeds those solemn verities as he should? Who feels with sin as God doth with it when he thinks of its cruelty? Who has the Christ's pattern in this very thing? O pilgrims indeed is the infidelity and treachery and criminal apathy of our own Brotherhood. In these incisive, scathing utterances, I am speaking to myself. Have we been guilty of cry for liberty in the devil's voice, "thou shalt not surely die." I say universal, for it is so, in all of times. O what centuries we built, lighter and more unembarrassed than air, how we luxuriate in fancies too wild for words, how we revel in imaginary gratifications that might make devils blush, what piles of money are hoarded up that the hand never touches and the eye never sees, what applause elates our vanity that the ear never hears, what triumphs and exaltations of our love set in ways without number, and how awfully and morbid are the insinuations of our fallen, self-loving immortality to reach the sublime end of our being in opposition to the terrible wrench of the crucifixion. Who would not fight to the death under such a captain? Who would not storm the very gates of hell for such a crown? Who would not offer himself a whole burnt-sacrifice for such an inheritance? I ask, who does? The gate is straight, the way narrow, and few find it. Alas for the many. Affluent for the elect. God has done his best. Our blood is not on his hands. Our damnation is self-secured. Who will accept the terms of the cross? Who will be eternally thrilled with God's own life by the utter death of his own? Who?

COMING.

BY GEO. W. GRIMM.

"The Spirit and the bride say, come. And let him that heareth say, come; and whosoever will, let him take the water of life freely."—Rev. 22-17.

In the above text we have one of the grandest invitations that could possibly be extended the human family. Now, sometimes, there are feasts made and invitations extended to favored few, while others are not invited; but in this all are invited. Again, the value of an invitation depends very much upon the entertainment. In the above we are invited to a great feast. We are invited to share the glories of heaven throughout the unceasing ages of eternity. A glorious home, where sorrow never enters, where no not known, and pain and death there is none. There, the soul will be freed from all the turmoil, disappointments and sorrows of life, and be bathed forever in joy and joy and felicity. Then, is not such an invitation worth accepting? But the great question is, "How can we come?"

Man is composed of two distinct parts—body and spirit. God formed man of the dust of the ground, which makes him human. God breathed into his (man's) nostrils the breath of life, and he became a living soul. Thus we see that man possesses a carnal. This living principle is the soul or spirit which came out from God. Man violated God's law in the spirit and in the flesh. Man's fall was spiritual and temporal. He was condemned to eternal death, and to the temporal death that we see our fellows suffering to, all around us and the sufferings of Jesus Christ. The divine atonement is also made up of these two grand principles. Jesus Christ was both human and divine. He left the throne of his glory, was born of the virgin Mary, and was by the overshadowing conceived by the Holy Ghost, nursed in the cradle, receiving his body from a human being. Then we see him, after suffering in both body and spirit, the agonies of hardship and persecution, suffering in the garden of Gethsemane, until the sweat drops down from his sacred temples, in drops like great drops of blood, and then human nature, shrinking from the grim monster—death. Meanwhile the Divine Spirit within him was wrestling and actually suffering. The parts are so intimately connected that one cannot suffer without the other.

Christ gave out a single command that does not include both spiritual and bodily ecstatic; therefore in order to "come," we must submit our souls to the divine command. The very soul melts, as it were, in love and adoration to His Divine will. As the soul is the highest principle in man, and it surrenders itself fully to God and his will, the body or the natural part, is wholly disarmed and does most readily act in union with the spiritual. Reasoning from the foregoing we have conclude that the ready obedience to all of every Gospel command is necessary for our salvation. Indeed, it is a part of the Divine arrangement.

"The spirit and the bride say come!" Who has not felt the gentle knocking of the Spirit? In the loom, in the workshop, in the mill, behind the counter, and following the plow, we have felt His stealthy stepping, and realized His importuning approach. In the silent hour of midnight, when all around us is wrapped in the sable garments of night, when all else is folded in the arms of slumber, we have heard the still small voice saying, in melting, silvery tones, "Come!" The bride the church speaks to us, in Sabbath after Sabbath, day after day, and invites us to "come." The ministers of Christ are proclaiming from the pulpit the good news of salvation by the blood of Christ, and pleading with us to "come."

"And let him that heareth say, come." Now, dear brethren and sisters, this speaks to us. Are we saying to the sinner, "come?" Do we go into the highways and hedges, and compel them to come in? Do we urge, and wrestle, and strive with the sinner, and try to induce him to "come?" Do we try to induce others by our very lives to come into the church of Christ? Do we show, by our daily walk and Christian deportment, that we are the children of God, and that there is not only a divine reality in religion, but that there is real pleasure and enjoyment derived from it? Do we, by our inviting spirit, by the most effectual means, to "come." But if not, if our lives and conduct be such as to indicate that the kingdom of God is no better than the kingdoms of the world; if the sinner, looking into the church, beholds marks of worldliness, of quarreling and strife, of envyings and evil speaking, of cheating and dishonesty, of neglect of the duties of membership to the church and the Bible; if these things characterize our lives, then instead of saying "come," we are saying "come not," or "stay away." Dear beloved reader, are not these things worth our consideration? Is it not time that we should begin to examine ourselves upon these things and try to profit by them? If we can answer the above questions for yourself, and not for others.

"And let him that is athirst come." Here we have the invitation extended to the thirsty soul. This, we presume is to that soul who has been so long upon the dry sterile plains of sin, and has began to thirst and long for the water of life, may "come," and drink of the fountain of everlasting life. Be encouraged, thirsty ones, the gate is open in full view. There you can bathe in infinitely rapturous bliss. I wonder, brethren and sisters, if we are hungering and thirsting after righteousness? If so, we have the promise of being filled.

"And whosoever will, let him take the water of life freely." Notwithstanding the invitation, and to save the sinner from his sin, and the joy with which the return of one sinner is heralded in heaven, he will not compel anyone to accept his salvation. Before God will compel man to accept his proffered grace, acceptably, he must become willing to accept Him, and that upon His own terms. But if we *will*, we may "come." Without a will, we cannot come. And the heart, no petition over was, or ever will be, accepted by the Hearer of prayer. There is another point of interest in this part of our text that we wish to consider. The word "whosever" includes the whole human family. Are we therefore, to conclude that idiots and infants are invited to "come?" No. It says "whosever *will*." Idiots and infants cannot act with the will. Are they then debarred from salvation? By no means; for they are already in the kingdom. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." That blessed fountain of life is free to all, for Jesus bought it with his own precious blood.

Come, then, and let us drink freely at the fountain of life that flows from the throne of God. "For the spirit and the bride say come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Mt. Freedom, W. Va.

TO READ, to think, to love, to hope and to pray—these are the things that make men happy. They have power to do these things; they never will have power to do more. The devil's power to do adversity depends upon our knowing and touching these things, but upon iron or glass, steam or electricity, in nowise.—*Ruskin.*

Two Jews, one recently converted to Christ, the other strongly opposed to and incensed against his brother, because of renunciation of Judaism, were walking together in warm debate. Being much angered, the opponent said to his brother, "Suppose, Mr. Ben Ezra, Jesus of Nazareth, I think no more of him than of Abel, suppose that is in our path." Grieved, but not disheartened, the disciple of Christ said, as he picked up a stone, and held it in his hand, "And I, too, think of Jesus Christ as a stone; but to me, brother, He is the Foundation Stone laid in Zion, the Elect Stone, the Tried Stone, the precious Corner Stone. But to you, my brother," he added, with tears, saying, "Jesus is a Stone of Stumbling and a Rock of Offence, that stumbleth in judgment upon you, even as I build upon him in safety and mercy."

EDUCATIONAL.

BY S. T. SHARP.

THE number of visitors present at Sunday-school last Sunday was unusually large, being seventy in number. Total number in attendance, two hundred and five.

THE colored people of Austin, Texas, have raised money to send out several speakers to urge in public that their city be selected as the site for the colored branch of the State University.

THE public schools of Charleston, S. C., have developed with surprising rapidity since the war, and the citizens take great pride in them. The High School of the city is taking an enviable rank.

MORE than three-fifths of our membership live in the Mississippi Valley, where also is by far the most rapid increase in the church. This fact is worthy the attention of all interested in endowing a college.

WE are pleased to hear of the success of education among the Brethren in Virginia. The more thoroughly their school will supply the principles held by our Fraternity, the better our Brethren will appreciate it, and the greater will be its success.

BRETHREN the church, at large, should exercise a more watchful supervision over the schools conducted by Brethren, and bringing the minds of those who will some day occupy important stations in the church, is a matter deserving the consideration of the church now.

AFTER years of careful study of the matter, we give it as our firm conviction that there should be but one college in the Brotherhood, though there may be a number of normal schools or seminaries. All the means the Brethren can command for the next twenty-five years will be spent to greatest advantage upon one institution of the highest grade. Too many schools work like too many papers. We are glad to see signs of consolidation and union.

THE Virginia Normal School has been well-attended during the Fall term, and quite a number of new students are expected at the opening of the Winter term, which will be on the 15th of Jan. 1868. The attendance has been far beyond expectation, and judging from present prospects, the future success of the school is beyond a doubt. The board of directors will meet on Jan. 8th, for the purpose of making preparations to erect a suitable school building, and attend to other matters of importance. We invite all friends of the cause to be with us, and trust that the work may be done to the advantage of the school and the promotion of Zion.—*D. C. Flory.*

To See Well We Must Live Well.

Every event, no matter how trivial, is pointing to the absolute freedom of man. How can it be otherwise? Man is the blossomed thought, passing rapidly into the matured fruit of ages; every day and hour, every revolution of the earth on its axis conflates its ripening influences to him. Already he is learning his own powers, and from them the powers of others. He is finding his own equipoise, and establishing from this point the equipoise of the universe. Archimedes said that if he had a fulcrum on which to rest the lever, he could lift the world. The man who finds himself, has found the fulcrum.

Is it not a singular fact that in proportion as a man finds himself he finds others? The more he sees of his own rights the more he sees of his neighbors rights. The more he expands in upward growth, the larger all men look to him. "Beauty is in the eyes of the possessor," it is said. It is by the sense of beauty that the possessor of beauty is recognized. The same may be said of goodness and virtue, of greatness in every form, and also, in every form of vileness also. The loving thought seeks its counterpart, when sent to the breast of another person, and will bring back nothing else; it can find absolutely nothing but its own reflection. And so of the unloving, the base thought; it too, sees nothing but what is allied to its own character. To see the best there is in man, we must live the best there is in ourselves.

Brethren at Work.

Published Weekly.

D. L. MILLER & JOSEPH AMICK,
Proprietors and Publishers

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JOSEPH AMICK, - - - BUSINESS MANAGER.

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Daniel Vaniman,	C. H. Bolenbaugh,	J. W. Beachdel,
Daniel Hays,	J. S. Flory,	S. T. Bowersock.

YOUR PAPER.

The date after your name on your paper shows to what time you have paid. Every month is a receipt and a request for payment. Thus "*J Jan. '83.*" means that the paper has been paid for up to that date. Thus "*J Aug. '83.*" shows that the time will then expire.

☞ If proper credit has not been given within TWO or THREE weeks from time of payment, notify us at once.

GREETING.

As we enter upon our labors for the year 1883, we deem it but right and proper that we should say a few words to our numerous readers. During the year now closing, we have labored to the best of our ability to give you a good paper. We have well and faithfully carried out the agreement entered into with the subscribers of the BRETHREN AT WORK by our predecessor, to furnish them the paper for 1882. This was not done without pecuniary loss on our part. Our work on the paper during the past year has been cheerfully given, without compensation. Believing, as we did, that the best interests of the Church would be subserved by sustaining the paper, we took up the burden and have labored with the hope in our hearts that the day would come when we might look for a recompense for the sacrifice made and the work done. In order to improve the paper mechanically, we purchased, at a considerable outlay of money, new type, and are also using a much better quality of paper. These much needed improvements have added greatly to the appearance of the paper. It has been our constant aim to improve the contents of the B. AT W.; to make it in every way worthy the name it bears. How well we have succeeded in this, our readers are left to judge for themselves.

Bro. D. L. Miller's time being principally occupied by his connection with the school, we have employed Bro. Moore as our editor. He needs no introduction from us. Our readers are acquainted with his work in the past, and may look for even better work in the future. Bro. Joseph Amick is Business Manager, and will have charge of all the business connected with the office. Bro. R. H. Miller's time, for which he was employed as an editor, expired with last volume. We part with regrets. We have always admired his ability as a writer and speaker, believing him to be among the ablest expounders of the Scriptures in the Brotherhood. He has our best wishes, and we further hope to hear from him frequently, knowing that his writings on doctrinal questions and Scripture expositions are greatly appreciated by the Brotherhood.

We now enter upon the labors of the New Year, hopeful that all of our old subscribers will renew their subscriptions, and that they will use their influence, and labor with us to extend our circulation. By a little effort on the part of each one of our subscribers our list might easily be doubled. If each one will send us just one new subscriber, the above named result would be accomplished. With an increased list we can make further improvements in the paper, some of which are now under consideration. We do not wish to make promises for the future, but we shall aim to make the BRETHREN AT WORK better, if possible, than it has been before. We shall labor to build up, rather than to tear down; to unite our beloved Zion in the bonds of love and union, rather than to sow the seeds of discord; in a word, to send to our readers the Gospel of Peace and good-will to all men. In this work we ask the hearty co-operation of our correspondents. Without your help we shall fail. Come! Let us, as we stand on the threshold of the New Year, looking to Almighty God for guidance, resolve to make the year 1883 an epoch in the history of our church for the good deeds performed, for the love manifested, and for the kind, helpful words uttered. Let us put away evil speaking and everything that tends to lower Christian character, and the God of Israel will bless us in our labor of love.

D. L. MILLER.
JOS. AMICK.

A HAPPY NEW YEAR to all.

HOW have you resolved to spend the year 1883?

BRO. Silas Hoover has been preaching near Goshen, Ind.

THERE are over two million Baptists in the United States.

A FEW obituaries (three from Waterloo) were crowded out this week.

DID you not make some mistakes last year that you can avoid this year?

T. J. ALLEN reports one lately added to the Eldorado Church, Cedar Co., Mo.

CAN we "love the Brotherhood," and at the same time hate the Brethren?

THE word "Gospel" means "good news." French the Gospel—french good news.

SOME one from Elkhart, Ind., writes for the B. AT W., but fails to give his name.

TWO of those who withdrew from the church at Cerro Gordo have returned in good faith.

BRO. Amick preached a good sermon on conversion in the College Chapel, Sunday evening, Dec. 17th.

SORES, to heal well, should not be probed too much. Healing oil is far better than the probing instrument.

WITH a little effort our list can be, more than doubled this year. Now is the time to strike while the iron is hot.

FOR the first time within living memory the Potomac is frozen solidly across from Washington to the Virginia shore.

THE world is full of covetous men, yet it is hard to find one of them. Nothing short of the judgment will find such people.

HAVE you been in the habit of having family worship? If not, New Year morning would be a good time to commence.

BRO. Enoch Eby has been preaching in the Beatrice churches, Neb. We are pleased to learn that he is doing a good work.

S. H. BASHOR is now preparing to enter the lecture field, and will make his debut in Pennsylvania the first week in February.

SINNERS, will you please spend just one hour preparing an answer to this question—"What if this should be my last year on earth?"

BRO. Sam'l Ohlinger reports the Lake Branch Church, Mich., in union and harmony. Three have been baptized since September last.

IF any mistakes should occur, or any fail to get the paper promptly, please notify us at once, that we may make the needed corrections.

NOW is the time to write some good, sound doctrinal articles. Let the doctrine of the Bible be fully defended and explained in all its parts.

BRO. N. C. Workman, who moved from the Maple Grove Colony, Kan., to Osceola, Mo., has been sick ever since, but is now slowly recovering.

THE members of the Southern District of Indiana will please read "notice" on another page of this issue. It will require prompt work for them to get their delegates etc., ready by the appointed time. Do not fail to send us a report of the meeting.

NOW is the time to do a good work by sending the BRETHREN AT WORK to one of your neighbors or friends. See Supplement in this number.

The South Beatrice Congregation, Neb., have their new meeting-house completed. Two young sisters were lately added to the church there.

An article, written on a card, was declined, because it was too closely written to be read with any satisfaction. Neither was there any room for corrections.

In a letter to us, Bro. D. L. Williams, of Mo., is anxious that the B. AT W. be used extensively in missionary fields. We hope thousands of others feel likewise.

NAMES sent us, not accompanied by the money, are always charged to the one sending them, and when the money is collected, he should send it to us and receive proper credit.

SISTER Maggie Barkley, of the *Companion* office, was called to Lanark last week to attend the funeral of her brother, Harvey Barkley, who died Monday morning, Dec. 18th.

WE go to press Saturday morning, Dec. 23rd. We are a little ahead of time, but our readers can have the pleasure of reading the paper, while the rest of us take a few days' vacation.

BRETHREN E. A. Orr and J. W. Gish, of the Editorial, are spending their vacation in Woodford Co., this State. Bro. Gish's home. We hope the church at Roanoke will put both of them to work.

WE are in receipt of an excellent "Almanac and Annual Register" for 1883 by Bro. J. Kurtz, of Columbiana, Ohio. Price ten cents. It is put up in a neat form, and contains some very valuable matter.

SOME think that the B. AT W. is a fine looking paper, good type, good print, and quite readable, but say they do not like its religion. We presume there is too much Gospel in it to suit the popular feeling.

ELD. David Frantz, of Cerro Gordo, Ill., is traveling and preaching in Nebraska. He preached the dedicatory sermon in the South Beatrice Church, and also addressed a children's meeting entertainingly.

MR. DWIGHT L. MOODY, the revivalist, has sent word by cable to his friend, the Rev. George F. Pentecost, of Brooklyn, that there is no foundation for the reports that he is suffering from nervous prostration. He is, he says, perfectly well.

A NUMBER of the Students left last week for their homes, expecting to spend the Holidays with loved ones in the family circle. After a pleasant visit among friends and relatives, they will return to their studies with renewed energy and zeal.

IT would be difficult to find a happier company of young people than the 160 students now attending the College at this place. They work hard, are as orderly, polite and genteel as can be found anywhere, and seem as happy as larks in the meadow.

WHEN the ten o'clock bell rings at the College, the students come together in one of the rooms, have a season of worship, and retire for the night. The time occupied in reading a portion of Scripture, prayer and singing a few hymns, is about ten minutes.

WRITERS who take extracts from the writings of others, and insert clauses of their own, should be very careful to mark them, lest either dishonest or do not know any better. In either case they are unfit to be trusted with pieces of their own, or those belonging to others.

IN our hastily written notice, two weeks ago, we failed to mention that the price of Bro. Eshelman's new monthly, the *Missionary Worker*, is 60 cts per annum, and that he may be addressed at Washington, Kan. We further add, in this connection, that the paper is not only nearly put up, but is also quite interesting. We shall welcome it to our table, and will not fail to duly notice its contents. We are pleased to learn that Bro. Eshelman's health is improving in his new field of labor, and we certainly wish him prosperity, long life and good days during his sojourn in Kansas or elsewhere.

ELD. J. G. Royer, Prof. of the Monticello, Ind., High School, and his wife, reached Mt. Morris last Friday morning. Bro. Royer preached for us in the College Chapel, Friday evening. From here he went to Nora, to remain till Dec. 30th, and will then return and preach for us again.

CLUBBING RATES—THE BRETHREN AT WORK and *Primitive Christian*, to the one address, $2.00. B. AT W., or *Primitive*, and *Young Disciple*, $1.85; or the three papers, $3.00. To get the benefit of these clubbing rates all the papers should be ordered from the same office.

HUNDREDS of our agents, when sending in their lists fail to place their own names among the subscribers, even when they want the paper, hence they are sometimes missed when the names are put in type. If any of our *agents* should fail to get the paper after this number, they will please inform us of it immediately.

ACCORDING to the natural course of events there will be 34,457,600 deaths in the world during the year 1883, equal to over two-thirds the entire population of the United States. We now make no boast how many of our readers will be with that number? Would it not be well for each one to ask, "Is it I?"

THE good work still goes on in the West. Another new church was lately organized at Prescott, Neb. Our readers know the decons were elected, viz: T. J. Hickman, C. C. Davis and Luther Miller. The two latter deacons. Leonard Miller was advanced to the second degree of the ministry. There were also three baptised.

Two hours after our last paper was put on the press, we received a card from Bro. J. J. Emmert, stating that they would commence a series of meetings at the Arnold's Grove church, Dec. 21, to continue over Christmas. We hope they had a good meeting, though the notice reached us too late for publication.

WE are glad to learn that Bro. I. D. Parker is doing a good work among the churches where he is traveling and preaching. We are of the impression that Bro. Parker should be kept constantly in the field, holding series of meetings. It would be well to get him to work in some of the churches here in the West. His address is Ashland, Ohio. Send for him.

THE *Helping Hands*, Bro. D. Emmert, monthly, comes to our table this week much improved. It is enlarged, and put up in a neat pamphlet form, and also contains much interesting matter pertaining to the interest of Orphan's Home, etc. We hope the enterprise is doing a good work. Price 75 cents per annum. He may be addressed at Huntingdon, Pa.

IN times like these, members, especially young members, need to be cautioned about associating with societies outside of the church. Societies that carry flags, wear ribbon badges, and have officers named after military style, should not be endorsed by members. The natives of such societies may be all right but their military names and warlike display forbid that we should take part with them. Let us learn to avoid that which is evil, even in appearance.

A LITTLE lad in a large gathering heard an infidel speaker boast of his freedom from all fears with regard to the future. "Yes," he remarked, "though a leader among those who espouse infidel doctrines, I can proudly declare, I have no fear of evil." At the point a dear child's voice cried out, "But, sir, you have never been in the valley of death." The effect was electrical. The boaster was silenced by the hisses of the audience, and the little defender of the faith cheered and honored.

A ROMAN Catholic priest in Belgium enticed a young woman and her brothers for reading that "bad book," pointing to the Bible. "Mr. Priest," she replied, "a little while ago my brother was in jail—a gambler, a drunkard, and made such a noise in the house that no one could stay in it. Since he began to read the Bible, he works with industry, goes no longer to the tavern, no longer touches cards, brings home money to his poor old mother, and our life at home is quiet and delightful. How comes it, Mr. Priest, that a bad book produces such good fruits?"

of our readers desires an explanation ck 10: 43-44.—"But whosoever will be among you, shall be your minister; and ever of you will be the chiefest, shall be servant of all." See Matt. 20: 26-27. It is the last verse that our querist desexplained. We are anxious to have ar of thoughtful readers give a conexplanation.

r of our readers says:

ex-ylain Luke 5: 4. "That if any widow have children or nephews, let them learn first to show pety toward home, and to requite their parents, ecause this is acceptable before God." The comment "children or nephews; while the New Version ns reading say, "children and grand-children." ich is which is right?

submit the above to some of our contors. We know they hold different which they can express in a courteous ne.

are in receipt of a lengthy but logically ed article, in reply to an editorial found other paper. It would have been best the author had sent his article to that Furthermore, the author forgot to his name to the article. Perhaps, ever, makes it clear that neither the ncle in the wilderness, nor Solomon's ngle on Mt. Moriah were decorated with s, and that those who use this useless ndage must go outside of the Bible for

his number is sent to all our old subscri- some of whom have not yet renewed. hope they will attend to the renewal im- ately so that their names need not be out of the mailing galleys. Many are e habit of not renewing until after their p drops and their names taken out of hence when they do renew, we have to the name in type again. This makes ne amount of extra work that might other- be avoided. Please let us hear from on next mail.

ESSENTIALLY we heard that the members- ected with the College, had a quiet little ing one evening last week. By common sent the members, 35 in all, met in one of rooms for the purpose of mutually ng strengthening each other in their Chris- life. The necessity of dressing plainer, ing less superfluities in their manner essing, were impressed upon them. The ity of carefully guarding their con- tion and conduct both in and out of ool. All present felt deeply and happily ressed, and every member voluntarily ressed to stand by and endeavor to more ly carry out the principles of plainness ted by the Institution, and labor to more ly consecrate themselves to the work of Lord. The meeting was opened and ed by prayer. One of the members pres- told us that it was the best meeting he ever attended.

THE BRETHREN AT WORK

At the action of the last Annual Meeting the BRETHREN AT WORK and *Primitive Christian* were taken under the direct and ficial care of the Brotherhood, and a com- tee appointed to confer with the publish- their regard to publishing one or two papers. ter consulting as to what would be the best the Brotherhood, it was finally agreed the two papers should be continued for the ent, one in the East and the other in the The BRETHREN AT WORK now sustains ional Brotherhood a relation similar to ch sustained by a minister who is to preach ne Word and carry on church work in har- ony with the established principles of the Brotherhood. It will be our duty to abide ct the decisions of the church, adhere to ctured and divinely appointed institution, ed preach the Gospel in its ancient simplic- ity and purity. We are expected to be as ful of our manner of conducting the pa- as we should be of our preaching and church work. The church does not belong to but we belong to the church. We are no ister in Israel, but a servant of the Lord, and must render due respect to his holy here on earth so long as she remains faithful to vows.

Our manner of conducting the paper, we are not only responsible to God, but to the church also. We desire to publish nothing that may prove detrimental to the church at large, or in any way injure the cause of Christianity.

We also desire to treat our correspondents and contributors with the utmost kindness and Christian courtesy. We do not intend that our individual conception of truth and error shall have anything to do in accepting or rejecting an article offered us for publication. We shall be governed solely by the spirit of the writer, and his aim in setting forth the truth. We ask them to give us the best they have, at all times aiming to write nothing that they would not like their neighbors to read. They should be as careful how they write and talk, as they wish us to be about the general character of the paper. Send us good articles, and plenty of them—Send us all the church news and good reports you can gather. If you have any trouble, keep them at home; if you do go good to report them, but it may do harm.

Let there be a united effort made upon the part of all, to make this volume of the BRETHREN AT WORK both interesting and instructive, and profitable to both saint and sinner.

INTRODUCTORY.

TEXT and title will for none. Another year is past and forever gone. More than thirty million of human beings have gone with it into eternity; some of them were our friends, and not a few were readers of the BRETHREN AT WORK. More than one million are left to fill their various missions on earth, not one half of whom have ever heard or read the Gospel of Jesus Christ, and, perhaps, the cause of Christianity has not been embraced by a fourth of the population of the globe.

The past we hurry—we cannot improve it. We look to the future with anxiety, not concerns the living and not the dead. What greater work can we undertake than the rescuing of a part of the half billion yet in darkness? Thousands of them are at our doors. They need salvation, and to them the Gospel must be carried in its greatest simplicity. Thousands of church members need encouragement, while all require more knowledge. Our aim and mission is to supply these wants as much as possible, and for that purpose we enter upon the work of the new year with renewed vigor and additional energy.

We greet our readers with the beginning of Vol. VIII of the BRETHREN AT WORK.—Each number will contain nearly one hundred items and articles, making in all nearly five thousand separate items of matter that must be selected and prepared with special care. This part alone is no small undertaking. The energy of our numerous correspondents will also be taxed to supply our readers with the best of articles, and we promise you that we shall spare no pains in doing our part, the best we know how.

What the future may bring forth, we have no way of knowing. This one thing we do know; we are at the wheel, with our eyes set upon the "Star of Bethlehem." Before us is the open Bible, our compass, our only guide. This book shall be our compass during the year 1883, as it also has been in former years. By it we shall attempt to steer the paper during the voyage that we have just entered. We hope also to be favored with the wise counsel of the people of God, who have the good of Zion in view, and are also familiar with our Guide-book. We hope never to grow so wise that we need not the advice and wisdom of others.

And while pursuing this course, we feel confident that it is our duty to render due respect to the church of the Brethren, the true evangelical church of Jesus Christ. We are all members of that one body, and should be in harmony with her principles. We desire to work for the upbuilding of that church, defend her faith and practice, and supply her members with a paper that may prove a blessing to both the church and us. In this undertaking, we solicit both your aid and your prayers.

We desire to labor for peace and union by advocating that which is right and just. We aim to preach the Gospel of peace, which tends to strengthen and encourage the members of the Brotherhood, and publish nothing that will not, in some way prove edifying to the people of God. With the speculations and contradictions of men we prefer to have but little to do. The Gospel, the salvation of sinners and building up the church shall be our theme. To this work we earnestly dedicate the future efforts of the BRETHREN AT WORK, hoping to have the co-operation of every brother and sister in the land, while thus engaged.

GLORYING IN ME.

PAUL taught that whosoever glories, let him glory in the Lord; but it seems that some people will glory in men. It seems that a Mr. Whitsit in a recent lecture has charged the "Disciples" (Campbellites) with practicing, in former times, the holy kiss and feet-washing. Now, inasmuch as Jesus taught the latter, and his apostles the former, no one ought to be hurt, when it is alleged that we practice just what the Lord teaches. But it seems that John Ewett, of the *Standard*, repels the charge, and denies that it was ever a part of Campbellism. He says "the holy kiss was introduced from churches in Ireland and Scotland, with which Campbell and Scott had no connection. *It never was a practice in our churches*." Now, these three churches were led, by the example of the Pittsburg church, to adopt it, but it was disapproved and opposed by Mr. Campbell from the start, and was never known in the churches generally. Feet-washing was never introduced into any church, so far as we have learned, as a church observance."

The reason assigned for the non-observance of the holy kiss and feet-washing, is the disapproval of Mr. Campbell. When the "Standard" is asked why they refuse to sprinkle infants they reply "there is neither example nor precept for it," but when asked why they do not practice what has both precept and example, they reply, "it never was a practice in our church," Mr. Campbell did not sanction it. Is not this glorying in men? Are not such ashamed of the words of Jesus? We are glad to know that there are some people who glory in the authority of the Savior, and like Ambrose, follow the practice of those churches who obeyed strictly what the Master enjoined on all his disciples.

OBITUARIES.

We are often asked why we do not publish poetry when sent with obituary notices. We answer, that it has long been against our rule to insert poetry in connection with obituary notices, for the simple reason that if we once commence it, an entire page each week would soon be taken up with this kind of matter. We much desire to favor our bereaved friends, but knowing the nature of sympathetic people to express themselves rather freely on such occasions, we are compelled to establish some limits. A short obituary notice, well-worded, giving the person's name, place of residence, age, time of death, disease, station in life, where buried, the funeral text and who officiated, will, as a rule, give far more satisfaction to relatives and friends at a distance than those containing long, tedious, stereotyped exhortations. Some persons, when writing obituaries, say more about themselves than the deceased. Others wait two or three months before sending in their notices. We hope our friends will not think hard of us for this course, as we have adopted it solely for the benefit of our readers. Our aim is to make the paper about what the general Brotherhood desires.

THE DARK DEED.

THURLOW Weed, a short time before his death, made public seven papers, that still more firmly rivet the murder of Morgan to the Masons. The Masons very much regret that Mr. Weed should have taken this step, for in early life he wielded a strong influence against the craft, and it also seems that they are much inclined to keep particularly quiet about the facts of Morgan at any rate. Speaking of this affair, Col. E. M. Ehlers, Grand Secretary of the craft, says:

"The story was ingeniously woven, but when you come to analyse it, there is little importance attached to it. In the first place, all the parties who, it is alleged, were concerned in the Morgan affair are dead, and consequently cannot come forward to defend themselves. In the next place, you must remember that Mr. Weed was a man of strong likes and dislikes, and would be the last man to let slip an opportunity to vindicate himself when attacked. It is not likely that when Whitney made the confession to him, with a request that it should be published after Whitney's death, Mr. Weed would have the courage to meet even with his tormentors. *But exhausting the truth of the statement, let me tell you there are thousands of Masons who would tell you Morgan was justly punished.* We can afford to meet any charges of this or any other character. Masonry withstood the onslaught of 1826 and the two following years, and will be quite unaffected by the present one."

The ridicule in the above is the part to which we call special attention. The Masonic oath provides that members who reveal the secrets of that craft, as Morgan did, shall suffer death. Morgan met his fate by a band of cowards, who did their horrible deed of darkness after night. Every necessary step for secrecy was taken, but the deed finally came to light, and is now a matter of history. This Grand Secretary of the craft says that there are thousands of Masons who say that Morgan was justly punished, thus showing that if the craft had its own way, they would vote for the murdering of those who find it their duty to reveal what they know about an order that justifies the murdering of a good, moral man, otherwise innocent, save the telling of a few designing secrets. Were this craft composed of wicked men, it would not appear so bad, but thousands of them are men who profess to follow Christ, and teach the principles of his religion, which says that we should render good for evil.

THE USE OF SCHOOL-HOUSES.

The *Christian Evangelist* in a late issue, refers to a case recently tried in an Ohio court which involves a question of general interest. A school-house was used for preaching and Sunday-school by the "New Lights," until certain tax-payers applied for an injunction, restraining the school board from granting the house for religious uses. Judge Connor, of the Cincinnati Court of Common Pleas, in rendering the decision, said: "No one has a higher regard for Sunday-school or church services than I have, but I cannot believe that it was the intention of the law to hold that it would authorize the use of public-school property for purely religious education. That property is, or should be, maintained simply for secular education. No one will deny that instruction in morals and music may be given in the public schools, but it must be a part of the secular education. It must not amount to simply religious education. It seems to me clear that school property can not be used for religious or Sunday-school purposes, which by the very fact of its being religious in character, might well debar all or a portion of the children of the district from attending, by reason of the religious convictions or conscientious scruples of such children or their parents." This may be good law, but if the view is sustained in higher courts it will work great evil in sparsely settled regions where the school-house is often the only place of meeting for any public purpose. It is certain that the same principle that shuts out the Sunday-school will shut out the conversion of the school-house into a kind of public hall for general use.

In many places it will be difficult to build up churches, and carry on the Sunday-school work without the use of the school-houses. They are built by the public, and why not let the public have the use of them for religious purposes when the good of the community so much demands that kind of education and culture? Near town, and where meeting-houses are plenty, it would not make so much difference, but in many of our Western communities we hardly know how the people would get along without the school-houses for meeting and Sunday-school purposes.

Home and Family.

MOTTO.—And the fruit of righteousness is sown in peace of them that make peace.—James 3: 18.

What Will You Carry With You.

READER, let us suppose a case! There is a man who is going to move to the other side of the world within the next few years. He is not told the exact time, but has evidence perfectly satisfactory that he must go. He is told too, that when he starts he can take no property with him but gold pure gold. Now let us suppose that this man works night and day, before his journey is entered on, but invests every cent he can make in real estate, which he cannot exchange for gold, and he knows it. Every day brings him nearer to the period of departure, and still he lays up no gold. His friends remonstrate with him on pursuing a course that must render him a beggar at the far end of his journey. He heeds them not, while he still toils on to invest in what may, to-morrow, be useless lumber. What name would be the proper one for such a man? Is it any lack of charity to call him a fool?

Well, dear reader, you are, not long hence, to take a journey to the land of spirits from which you cannot return, and there is but one thing to be had *here* that you can carry with you and possess *there*. Do you know what it is? It is not money, for the gold of earth is too heavy for a human spirit to bear across the river of death. Gold poured into the coffin of the dead, lies there with his bones. Besides this, there is no use for earth's precious yellow dust in the home of spirits. It is not honor, such as men glory in here, that can be transferred to your new home. The generals of this world will be reduced to the ranks before the judgment throne of Jehovah; and kings must be content to take places side by side with beggars. There may be rank and preferment there, but it will not harmonize with this world's order of things.

And it need not surprise us, furthermore, if the worldly wisdom of worldly intellects, "vanishes away" at the door of eternity. A half idiot saint may be wiser in the spirit home than the seven sages of classic story. The former educated his soul, which goes as smoothly on in the future existence as in this; while the latter, neglecting the soul and training that part of man which answers to that in brutes which can be trained and which disappears at death, went into the region beyond the grave, dwarfed simpletons.

Remember, this is but a surmise; and yet the question comes up, what is meant by the words, "whether there be knowledge it shall vanish away," if the intellect is imperishable and carries forever its impressions? Then, to dwell on negations no longer, what will you carry to the "home of the soul?" *You will carry character*, and this is all you possibly can carry. What you *are* as an accountable spirit before your Master, must go out of the body that and nothing more.

A suggested thought, at this point is, that you are the architect. You are building it as surely as Noah built the ark. Every act of your life aids in giving form and completeness to your character. And when your last act has been performed, then to the God of your being you must go with all your self-formed perfection, for what is done *for* you, is here left out of view.

Now what character have you? If called to die now, just what you are at the moment of death, must go unchanged before God. If your longings are for holiness, "blessed are they that hunger and thirst after righteousness, for they shall be filled" then nothing can unfit you for heaven, since you long for the state of heart that heaven was designed to gratify. If on the other hand, you live only for self,—murmuring against God and refusing to submit to Him, your long home cannot be heaven.

Another thought suggested is, that while every one carries to eternity what he makes himself, at the same time every man is helping to shape the characters of others around him. So then, in fact, we must carry with us to the other land the impressions made on our neighbors. And can we doubt that those we helped to be good, will be a source of joy to us in heaven? If the home of the lost be what we fit ourselves for, and the wages we labor for, can we not imagine our woes to be increased forevermore by the presence of those we helped to deprave and lead downward?

Reader, once more I ask, what will you carry with you, when death comes to bear you away?—*The Christian Index.*

Matrimonial.

TALLEY—FLORY.—At the Hygienic Home, Longmont, Colo., Dec. 14th, by Eld. G. W. Fesler, Bro. John O. Talley, to sister Sarah J. Flory, daughter of Eld. J. S. Flory.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

KELSO.—In the city of Waterloo, Iowa, Dec. 14, 1882, Bro. James Kelso, aged 52 years, 4 months and 13 days.

Bro. Kelso was in his usual health on Monday, went to bed about 10 o'clock, feeling well. At 3 o'clock on the following morning, he had a stroke of palsy, so fatal that he had not the privilege of conversing with any one. He remained in an unconscious condition until Thursday morning about 4 o'clock, when the spirit took its flight.

In the death of Bro. Kelso, the family has lost a kind husband and father, and the church one of her faithful deacons. The funeral sermon was preached by the writer to a large and attentive audience in our meeting-house in the city of Waterloo.

J. A. MURRAY.

FYOCK.—In the Manor congregation, Indiana Co., Pa., Dec. 12, 1882, Jane, wife of Bro. James Fyock, aged 21 years less 11 days. Occasion improved from Heb. 13: 14 by Jos. Holsopple.

BRALLIER.—In the Manor congregation, Cambria Co., Pa., Dec. 9, 1882, Bro. Emanuel Brallier, aged 88 years, 1 month and 14 days.

The subject of this notice has been a very exemplary Christian, honest in purpose, steadfast in faith, fervent in spirit, with universal charity. Sept. 25, 1823 he was united in the bonds of matrimony, with Mary, sister of the late Eld. Samuel Lidy, living in wedlock nearly sixty years, his wife surviving. United with the church, Oct. 1826; elected to the deaconship, Oct. 1846. He was one of the few members remaining who were present at the organization of the congregation of which he was a consistent member during his natural life. He was the father of twelve children, three of whom have preceded him. Eight of the nine living are members of the church of his choice. Two sons are ministers, one a deacon; two sons-in-law are deacons, and one died in the same office. After a long and eventful life, he calmly passed away in the full hope of a glorious resurrection. Occasion improved from 2 Tim. 4: 6-8.

JOSEPH HOLSOPPLE.

ARNOLD.—In the Grundy church, Grundy Co., Iowa, Nov. 10th, 1882, Webster, Norwood, son of Bro. Simon and sister Elizabeth Arnold, aged 11 years, 6 months and 14 days. Disease, typhoid fever. Text, St. John 11: 21-26.

JOHNSON.—Also, in the same church, Sept. 29th, Matilda Johnson, aged 4 years, 1 month and 14 days. Disease diphtheria.

JOHNSON.—In the same family, Dec. 1, 1882, Mary Elizabeth, daughter of the above parents, aged 7 years, 4 months and 15 days. The funeral of the two little sisters preached at the same time from Job 1: latter clause of 21st verse; occasion improved by the writer. HENRY P. STRICKLER.

ROOT.—In the Bethel church, Holt Co., Mo., sister Catharine Root, wife of Bro. David Root, Dec. 7, aged 61 years, 8 months and 16 days.

Sister Root and her husband lived together 44 years. She united with the church about 43 years ago, at North Fork, Carroll Co., Indiana, and has lived consistently to her death. Funeral occasion improved from John 14: 1-3, by the writer, assisted by Joel Glick. J. R. KELLER.

BAKER.—Near Lafayette, Ohio. Dec. 5th, Bro. Jacob M., son of Bro. and sister Jacob L. Baker, aged 26 years and 4 days.

Deceased was an active school-teacher, bidding fair to success in life. During his arduous labors he contracted that lingering disease, consumption, from which he died. A few months ago he was baptized, and, latterly, at the house of his parents, the Bread and Wine and Lord's Supper were administered unto him. At the close of life he called for the elders and was anointed with oil in the name of the Lord. Funeral services by the writer. S. P. BOSSERMAN.

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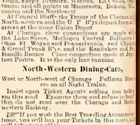

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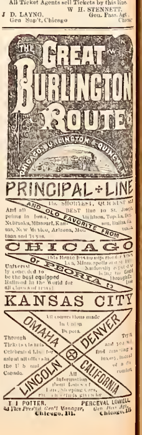

Correspondence.

Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name—Malachi 3: 16

From Ashridge, Wis.—Dec. 10.

Dear Brethren:—

SINCE my last report, I have received blessing in favor of Bro. Thomas Fulton's church, per J. L. Lilly. The Lord loveth a cheerful giver; he bless the donors.

J. M. FRUIT.

From Lowell, Mich.—Dec. 12.

Dear Brethren:—

Snow about eight inches deep. Weather cold.—12 degrees below zero. Health good. Church moving along quiet and well. Dedication of Sunfield church, in Co. Mich., Dec. 23rd.

GEORGE LONG.

From Goshen, Ind.—Dec. 16.

Dear Brethren:—

THE church is not gaining much in numbers, but we are more united on Scriptural principles and usages of our beloved brethood than we have been for several years. The B. at W. is doing much towards keeping the church generally. Go on, brethren, in the good work. GEO. W. SMITH.

From Longmont, Colo.—The Hygienic Home.

Reply to many inquiries, concerning our "air enterprise here, will say, since we had the house for the reception of guests, we have had a patronage beyond expectations; besides visitors from different parts of the United States. We have had visits from Ohio, Indiana, Illinois, Nebraska and Colorado. Others are expected by the first of January, and the prospect, we shall be full early in the Spring. The intention of the company to make improvements to pleasantly accommodate all may come. In regard to the inquiry whether there is yet stock for sale, will say, there are still improvements to make, the money will all be some more, and the house is secured by land security, and seven to per cent. per annum will be guaranteed interest-bearing stock, or on money loaned money. Full particulars given on application by letter to the Hygienic Home Co., Longmont, Colo.

To Sister Alice Nikmit, of Middlebury, Indiana.

Dear, yet Beloved sister in the Best Beloved Christ:—

I was sweet little letter of the 30th ult., here. It affected me much. Nothing but a God-infused love could have prompted to give me part of your hard-earned wages. But you have given it to Jesus, and will fill again with interest. God never forgets. He is not afflicted with a treacherous memory like so many who claim to be his friends. Thousands in this world of ours first are gods unto themselves, and grudge Lord his tithe. To work hard all week and all the year, serving strangers with fully for meagre hire, and then with warm hearts and glad eyes give the blessed and hallowed Master a large proportion it sublimity that puts the selfish glitter pompous flesh-worship of many nominal Christs to shame. I suppose you do not my touch of the gewgaw of the world on your person. You are content with "the robes of the Lord Jesus." Every chest could the gems of the nobles in humble and feel, the punctures of the thorn-crown in his ples. By these signs are all the Crosses known. World-hankering and worldly and self-pelting are signs of the times to indicate the imminent wrath of God. here is Christ, and lo there, is the cry, but we look for the bodige of the black Christ, we see only paraphernalia of Rev. God is not mocked. Blood and flesh nevbolted the vintage of Calvary. The Restlessness of incarnate Deity are only for the crucified cross. The highest honor that God in reserve for His chosen is the reproach the cross. What we would count shame, saint counts glory. Be holy and cling to cross, and then let the self-pleasers and Christ-mockers jeer. Unholy mirth is but the prelude to hell's wailing and gnashing of teeth. "Have respect unto the recompense of reward." An Eternity of bliss in fellowship with God and angels and redeemed humanity awaits you. This ought to make you "strong in the Lord and in the power of his might." "More than conquerors through Him that loves you." Be not ashamed of your lowly vocation, but glory in it, glorify God in it, and make it radiant with his presence. Be a living illustration of the glorious "mystery of godliness, God manifest in the flesh." My heart is with the poor, the meek, the despised, the down-trodden. The hope of the world and the population of Heaven is to be made up with "men of low estate." Onward, upward, sister, looking unto Jesus, and reflecting the beauty of his holiness on all around you.

C. H. BALDAUGH.

From Ovid, Ind.—Dec. 13.

Dear Brethren:—

I CONCLUDED to send some church news. The Brethren of the Beech Grove congregation are having weekly prayer-meetings at private houses. I have attended three of these meetings and I must say, it was good to be there. They meet every Wednesday evening, and there is much interest manifested. I wish I could meet with them every week, but as I am about eleven miles away, it is impossible for me to attend as often as I wish. I attended their Thanksgiving services; we had an excellent meeting.

Last we proposed to our minister in Lower Fall Creek church, to have meeting on Thanksgiving day, he answered, "They never had any in this arm of the church." He asked the members, if they wanted meeting on said day, and as none answered in favor of it, there was none appointed. We told them to read Rom. 13. As the Brethren of the Beech Grove congregation had meeting on that day, I went there. They have only one minister, and he is yet young in the cause. His name is David Richards. He preached on that occasion, and afterwards called on the Brethren and sisters to say something. Several did so. They have one sister, who makes a very able prayer, and she talks nicely, also.

J. ROTHENDEBER.

List of Moneys Received.

FOR THE DANISH MISSION.

J. A. Weaver, from Monticello church, Pa.	$5 75
Samuel Gibble, from the Spring Creek church, Pa.	11 00
W. B. Miller, Polo, Ill.	10 00
M. B. Miller, Waterloo, Ill.	5 00
Daniel Weybright, Double Pipe Creek, Md.	2 00
J. O. Culler, Milford, Ind.	1 00
J. H. Brumbaugh, Cherry Grove church, Ill.	4 00
B. C. Moomaw, Green Forest, Va.	4 45
S. W. Stutzman, from the Mascoupin Creek church, Ill.	1 20
A. M. H. Jones' Mills, Pa.	2 00
M. Chancey, Princetown, O.	2 00
Mamie Quinter, Huntingdon Pa.	1 00
Benjamin Lapp, for N. Stoner and J. Lapp, Cherry Box, Mo.	1 45
Elizabeth Barnhollar, Everett, Pa.	75
Eli Burger, Buena Vista, O.	2 00

GENERAL MISSIONARY WORK.

John Wertz, Johnstown, Pa.	1 00
H. C.	40
S. W. Stutzman, from the Mascoupin Creek church	1 20
Elizabeth Barnhollar, Everett, Pa.	75

JAMES QUINTER, Treasurer.

ST. LOUIS MEETING-HOUSE.

J. A. Weaver, from the Monticello church, Pa.	5 75
John Wertz, Johnstown, Pa.	1 00
J. W. Meals, Altoona, Pa.	1 00
J. S. Hershberger, Burnt Cabins	1 00
Solomon Wickman, Farmington, Pa	1 00
A. Bechtelheimer, Volinia, Mich.	1 00
P. S. Thomas and wife, Harrisonburg, Va.	2 00
A. Hensel, wife and daughter, Marte, Ind.	1 00
M Chancey, Princetown, O.	1 00
Henry Spicher, Hillsdale, Ill.	50
John Spicher, "	1 50
Joseph Spicher, "	1 00
Wm. Meyers, Mt. Pleasant, "	50
John Raigh, Decker's Point, Pa.	25
G. W. Christman, Attwood, Pa.	1 00
Joseph Russell, Ohio	1 00
Tobias Kimmel, Elderton, Pa.	2 00
Eli Burger, Buena Vista, O.	2 00

—Primitive.

From Washington, Kan.—Dec. 6th.

Dear Brethren:—

MANY are asking my opinion about Kansas. To those I would say, my business is not to look at the country and find out the best place to locate; but yet we cannot help but see, and as our tastes and judgment differ so much in matters of that kind, you could not rely much on my report; everyone must examine for themselves. I can say the climate, especially in the Winter, is very desirable; not so much cold, blustering weather and so many bad roads as in many places farther North, East or West, and not an excess of snow to contend with. I think it is more healthy than in the more damp regions; excellent fruit country; and good school laws. The society is as good as elsewhere, and in time I feel certain, will be one of the strongest Brotherhood States in the Union. If it is always blessed with such crops as this year, it would be one of the wealthiest States in the Union. Some parts are excellent in point of soil, convenience of markets, etc., while others I would scarcely take as a gift and be required to live on it. It is like all other places, it has its advantages and disadvantages, and he that moves into the best of it with the idea that he will become wealthy without industry and economy, will most likely be disappointed.

My health is good. My vocal organs stand the labor well. Can sing pretty well with all the labor in preaching, which I could not do for several years. I think the climate of Colorado and Kansas favor me in that respect.

The weather has been beautiful, with the exception of a little snow storm about Nov. 12th, and last night, perhaps an inch. Dec. 6th, roads excellent. Brethren and sisters are loving and sociable, and interested in the good cause, as well as in the welfare and comfort of traveling brethren. They do all in their power with their limited means; but the preacher that wants to live in luxuries and large, well-decorated parlors, and large, well-ventilated church houses, and his pockets filled, must go somewhere else. For my part I enjoy it better than where we are cited away back through hell, etc., to the most remote part of Heaven, where, if you want to enjoy the light, you must remove lace, and curtain, and shutter; and the young people cited to the best parlor, where we cannot enjoy their company, only when at the table; then not, if there are too many; thus they cannot receive the benefit of mere experience. I do not write this as a reproach upon Kansas, but rather to check extremes, and to make the results well. Frontier Brethren cannot have it as they would desire, and I bear them record that even beyond their power, they ministered to my wants while traveling, and some of them even bore traveling expenses to do other churches service, just as Paul did. And to the dear brethren among whom I have traveled so far, I say, you are tenderly remembered, especially those who took me on my journey of several days' travel. May the Lord bless them. Amen. ENOCH ENU.

From South Beatrice Congregation, Gage Co., Neb.—Dec. 3d.

Dear Brethren:—

JUST closed a broken, but very pleasant series of meetings. Commenced on Nov. 18th with our Communion season, and ended 14 day in the dedication of our house of worship. Our Feast was refreshing indeed to the inner man. Bro. David Beahtelheimer conducted the services, assisted by Brethren Snowberger, Kaylor, Brubaker, and others. Elder David Frantz, of Cerro Gordo, Ill., arrived near the close of the meeting. I am informed that 127 communed. The house was well filled every night, they pleased for so late in the season. On Sunday large congregation. Subject, "Privilege, duty and benefit of Christians;" telling what the Lord hath done for their souls, by Brethren Frantz and Beehtelheimer. The pungent rebukes were frequent; this brother, or that sister, while on a social visit with neighbors, or brethren, could weed upon many subjects, but forget to tell what the Lord had done for their souls. This was a most impressive and heart-touching sermon. On Wednesday evening, following, a children's meeting was appointed by Bro. Frantz for the special feeding of the lambs. Many little ones were out. Our dear old brother, as a kind and tender shepherd, led them amidst the green pastures of the simple truths of Jesus, and beside the still waters of love and affection. Parents also received a portion. None were forgotten. Here was a scene worthy the admiration of angels. Our meetings then left us, to have elsewhere. Bro. Frantz returned yesterday evening and addressed us again from Heb. 1; 1, 2. To-day the appointment for dedication was filled by Bro. Frantz. I would here like to give an outline of this sermon, but space forbids. Our house of worship is now completed and furnished, and I believe about paid for. Size, 26x60, with shed basement. Two more young sisters were added by baptism to the godly number already in the fold, of tender age. Praise the Lord! Many thanks to the dear brethren who labored so faithfully for us. ISAAC DELL.

From Manchester, Jefferson Co., Kan.—Dec. 14th.

Dear Brethren:—

WE live some twenty miles from the main arm of the church at Osawkee, still we are not destitute of preaching; for our zealous old brother, A. L. Bowman, gives us a sweeping once a month. The people turn out well, and seem interested in our meetings. I hope the old brother will continue his good work till the good seed sown will bring forth fruit to the honor and glory of God.

The time has come for me to renew my subscription to the B. AT W. for one more year. I admire the new type; I like the paper, the B. at W. is doing much good in our place, and hope it will be the same in the future.

STERLING MILLER.

From Orleans, Neb.—Dec. 13th.

Dear Brethren:—

SOMETIME in November we got word from Elder Arnsberger that he and Elder Samuel Forney, of Buffalo Co., Neb., would be in Orleans Nov. 24th. We met them at the depot, and then started for Norton Co. We arrived at Bro. Luther Miller's in that county, in time to hold a little meeting. There were ten of our Nebraska members along. This preaching that night did us all good. On the 25th we arrived at the church to hold council, but matters not being in shape for the council, it was deferred until Monday, the 27th; we then had preaching over Sunday. Monday morning we met in council; it continued all day and until after midnight. Hope all may turn out well. We left there the 28th. That night had preaching in Turner Co., Neb., at Precept. On the 29th, we again met at Bro. C. C. Davison's and continued our council by electing one preacher and two deacons. Bro. T. J. Hickman was elected to the ministry. Bro. C. C. Davison and Luther Miller to the deacon's office, and Bro. Lonzo Miller was advanced to the second degree. Had preaching that night again. On the 30th we came home. Bro. Arnsberger came along. We had preaching that night. Dec 1st, Bro. Arnsberger left for home. Bro. Forney remained in Turner Co. until the 3d. He came to our place bringing the good news that he baptized three near Precept, two of Bro. C. C. Davison's daughters and a neighbor's girl. On Sunday night we had preaching in our neighborhood, and on the 4th, Bro. Forney started for home. We can truly say it was a feast of love and we can be permitted to attend meetings once more. I will yet say that we organized in the Gospel order of the general Brotherhood. The two elders were cautious in receiving members, for named this arm of the church "Sappy Creek Church." Seven have been baptized in this stream since last Spring. Certainly none of the Brotherhood will fail to rejoice when precious souls are coming to Jesus. Jesus said unto Peter, "Lovest thou me?" Peter answered in the affirmative. Jesus saith, "Feed my lambs." It seems to me that all those who have their minds so exercised by reason of one so they can discern good and evil, should be engaged in feeding the lambs. Much good can be done in private conversation, if our hearts are full of the love and spirit of Christ.

J. E. NOZINGER.

From Goshen, Ind.—Dec. 15th.

Dear Brethren:—

Bro. Silas Hoover is in Northern Indiana and preached, Dec. 14th, the first of a number of discourses in Pleasant Hill church, Elkhart Co. He was cake the water of life flow like rivers of oil for the healing of the nations. JAS. A. RILEY.

From Maclay, Marion Co., Ore.—Dec. 4th.

Dear Brethren:—

At my last writing for B. AT W. I was at Moscow, Nov. 1st. Held our last meeting in the hall at Moscow that night with very good attention. Did adieu to the brethren and friends the next morning, and in company with Bro. Nathan and sister West, we started for Garfield Co., W. T. Held four meetings in said county, thence North to Spokane Co., on Hangman Creek. Held five meetings there, in the neighborhood of the Brethren, at Huffman; thence to Cheney, the county-seat of Spokane Co., held two small meetings there. Bro. David and sister Keeffer reside in Cheney. Thence to Medical Lake, nine or ten miles Northeast of Cheney; held three meetings there. Left M. S. Bealer, one of our deacon brethren, resides at the lake. The waters of this lake are said to have very good medical properties, and said to be very good for many diseases. The lake is about one and a quarter miles in length North and South, and about a quarter of a mile wide, and from twenty-five to forty feet deep. Here ended my work. Taken at the Territories. Boarded the train at Cheney the 21st of Nov. at 10:30 A. M. and arrived at Portland the next morning about 11 o'clock A. M. Thence east of Portland, twelve miles to Bro. Joseph Gray's, at which place we were permitted to attend several meetings. We held a small Communion meeting and had a very good meeting. Ministers present, Elders M M Eberly, Allen Davis and myself; ministers in 2d degree, Bro. A. H. Baltimore and G. W. Crowly. In all we had five meetings in said neighborhood. Arrived home Monday noon, Nov. 27th, found all in good health. Upon the whole I had a very pleasant trip; was kindly received and well treated, for which I thank the Lord and the Brethren for the kindness and blessing received. On Thursday, 30th, we held our meeting of Thanksgiving at our school-house. It being a very rainy day, our meeting was small. On Saturday, Dec. 2d, we held our quarterly council meeting, everything passed off very pleasantly. Yesterday we held meeting, (our regular meeting day) when, to our surprise, Bro. Joel Sherfey, of East Tennessee, arrived at my house, in company with Bro. M. M. Bashor, of Brooks, this county, just in time for our meeting. It made our hearts rejoice to have them with us, consequently we held two meetings yesterday, having Brother Joel Sherfey to lead in preaching at both meetings. He preached two telling sermons to us, which, we hope, will result in much good.

Health generally good, both where I have been travelling and here in our midst. My wife is still somewhat afflicted but is convalescent. With kind regards and brotherly love to all the faithful, I will close.

DAVID BROWER.

From Chicago, Ill.

Dear Brethren:—

In a recent trip through Iowa, supplying the merchants with Brethren's clothing, I visited many churches, and found the Brethren firm in the faith.

To Eastern Brethren, who are living on small farms, or renting, and anticipate emigrating West, I would say, I have had experience in filling the Western soil, and as far as my judgment goes, I am surprised at the soil and development of Iowa. I find Central Iowa very uniform in quality, just rolling enough to farm well, and at several places I find large deposits of coal. Brethren, well located in as desirable country as can be found in the West. For information you can confer with the speakers of these churches: Panora, Guthrie Co., Dallas Center, Dallas Co., State Center, Marshall Co., Grundy Center, Grundy Co. I saw many other good locations, but those four seemed to be the most favorable to my mind. At these places mentioned, improved farms range in price from $25 to $50 per acre, unimproved $15 to $25. Apples do well. All kinds of timber grow very rapidly; nearly every farmer has a grove West and North of his farm. Corn, oats and spring wheat are their main crops. Winter wheat does not succeed there. Water is great place for clover and timothy. B. A. HADSELL.

From Galesville, Ill.—Dec. 18th.

Dear Brethren:—

WRITE waiting for the train I thought I would write a few lines to tell you that we are still in the service of our Master. Have been holding meetings in Galesville. This is a new place and a good opening for the Brethren. Good attendance and good interest. There members living one mile West of the village. I would say to traveling Brethren, do stop at such places and preach to isolated members and many good people who would like to hear and obey the Gospel.

J. BARNHART.

Notice.

To the Brethren of the Southern District of Indiana:—

THE committee appointed by the District Meeting to locate and purchase a farm for a home of the poor members and orphan children of the district, has purchased the farm, and we get possession of it the first of March, next, and having done about all the District Meeting authorized us to do; the committee thought it would be advisable for the district to take charge of the farm, and make further arrangements for the management of the same. Arrangements are conferred with the elders of the different congregations as much as they could in regard to changing the time for the next District Meeting, so that the further arrangement of the Home can be attended to in proper time. So, by the consent of the elders, the time of the next District Meeting will be changed to Wednesday, January 16th, 1884, which will be regular business of the district will be brought up, as well as the business of the Orphan's Home. The meeting will be held in Spring Creek church, Hancock County, Ind. and Muncie, on the Fort Wayne, Cincinnati & Louisville railroad. The Brethren will get off the train at Oakville, which is about three-quarters of a mile from the meeting-house, and they will have to come to place of meeting Tuesday, the 30th, as there is but one train daily each way on this line. One train runs North from Newcastle about noon, and one from South, having Muncie about one o'clock P. M. The Brethren had better to get to Newcastle or Muncie on morning trains in order to make connections.

By Order of Committee,

ABRAHAM BOWMAN.

From Nevada, Mo.—Dec. 17th.

Dear Brethren:—

In sending in my list of subscribers, I thought I would add a little church news to let you know that the Nevada church is still alive and trying to labor in the Master's vineyard. Baptized one on first Lord's day in December, a man about forty years of age, who came here a confirmed infidel. Some time in August I was in St. Louis, and ordered a set of Bibles for Lord's day in Nevada. He being a cooper, I engaged him to make my barrels, which took him about three months. In this time he went to meeting several times. Several times he stated that Ingersoll was a very smart man, and I began to think he was one of Ingersoll's disciples. I gave him the "Problem of Life" to read, one evening as we were sitting at work. He read it, he abruptly stopped and said, "If you wished to hire a hand, and a man was to make application and you knew he was an infidel, would you hire him?" I said, I did not know; I might convert him. Christ said he did not come to call the righteous, but sinners, to repentance. "Well, said he, "I came here a confirmed infidel, but my mind has been changed since I have been here. I have become an infidel, and he said he had belonged to the Methodist church for twelve years, and it was the unfaithfulness of the members of that church, and others, that caused him to lose confidence in the Truth; and we honestly believe that it is the bad example of professors generally, that causes people to become their equals in infidelity.

Then, dear brethren and sisters, let us ever let our light shine, that the poor shipwrecked brother or sister may recover themselves out of the depths of infidelity, and this encourage sinners to forsake sin and turn in with the overtures of blessing mercy. The brother's name is O. K. Dodderer, he is a good cooper, and any of the Brethren engaged in milling, or anything else needing barrels, can have his services after he gets through with a job of work at Greenfield. He prefers to stay with Brethren, but will return to St. Louis if not otherwise engaged. S. CLICK.

Compulsion.

I AGREE with the arguments that have been written for the BRETHREN AT WORK in favor of the Congregationalistic; the demands made should be pictured too ugly. Oh, that all sins might become exceeding sinful, and we made more alive to a sense of our duty. But drunkards are but one of the many classes which have disinherited of the kingdom of God, mentioned in 1 Cor. 6: 9, 10.

I was well pleased with Bro. C. H. Balsbaugh's article in the B. AT W. Vol. 7, No. 47, until I came to the closing paragraph, upon which I desire to ask a few questions, and comment a little. Where do you get your Gospel authority for your conclusions? Where in the Gospel do Christians get the right to suppress a wrong by force or compulsion? Paul says, "All things are lawful but not all things are not expedient." Would we not be using a privilege which the Gospel does not grant, and is contrary to the teachings of the Spirit of Christ? If we have not the Spirit of Christ, we are none of his, and never can our Master, who could have presently called twelve legions of angels to his aid at Gethsemane, but told Peter to put up his carnal weapon? Our weapons are not carnal, but mighty through God, to the pulling down of strongholds. God placed us here as free moral agents, placing life and death before us; we can either choose or refuse. He wills not the death of a sinner but that all men turn unto Him and live. But he uses no compulsion. "As it was in the days of Noah, so shall it be in the coming of Christ." Now, in the power of righteousness, and I don't know as we have any record that he converted one soul outside of his own family. Neither did he compel them to go into the ark that they might be saved. Compulsion is not a part of the Gospel, the whole cover of the Gospel. I only know of one passage in the New Testament where the word compel is used, and that is in a parable. Some say they use the German translation better, which reads "earnestly entreat." But I am willing to let the word "compel" stand there as it is, for I believe that it is prophetic language yet to be fulfilled. For the time will come when all must appear before the judgment throne, and render an account for the deeds done in the body, whether they be good or evil, and we must know what we did not made their peace with God, and have not on the wedding garment. Paul says, "Knowing, therefore, the terror of the Lord, we persuade men." He does not say compel them. The Christian laws are all made and cannot be repealed or amended; all that is required of men is to repent and obey the Gospel, which is a perfect law of liberty, and is the power of God unto salvation. Then if the Gospel means do not reach them, he that now letteth, will let until the other is taken out of the way. 2 Thess. 2: 7. For vengeance is mine and I will repay, saith the Lord. JOHN S. SHEAFFER.

Adel, Ia.

From Beatrice, Neb.—Dec. 19th.

Dear Brethren:—

Bro. Enoch Eby, has been in our midst here in the North Beatrice church, holding forth the Word of Life with power. We have had good attendance and good attention. We think some good impressions have been made, and hope before long to see the fruits of his labors. This evening he is to speak in the Christian church in Beatrice; hence he is to go to the South Beatrice church. We are sorry to have him leave so soon, but it seems that his time is limited. May God's blessing attend his labors.

H. C. MARTIN.

From Ganges, O.—Dec. 19th.

Dear Brethren:—

We are just in the midst of a glorious protracted effort. One dear brother restored yesterday, and another to be baptized to-day; more seem to be counting the cost. Bro. I. D. Parker, of Ashland, O., is with us, we can heartily recommend him as an efficient worker. Pray for us. R. MALLOY.

District Meeting.

NOTICE is hereby given to the churches, the Middle District of Indiana, that the District Meeting of said district will be held with the brethren of the Bachelor Ridge church, on the second Wednesday of February, 1883. Persons coming by rail will stop at Thorn station, where they will be met by Brethren. It is hoped that all the church will be represented by delegates or letter.

JOSEPH LEFOY, Moderator.
J. G. ROYER, Clerk.

(*Primitive Christian* please copy.)

The Family Companion.

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Empty Church Pews.

The absence of men from public worship said the reverend speaker, is attracting great attention in this country. Europe. S. Baring Gould, in his work on Germany, states that only forty persons out of 100 attend any religious service in that land. In the city of Berlin, 800,000 inhabitants, the churches have accommodations for only 25,000 souls. There is but one church regularly open, the congregation of which numbers about 200 worshipers. Dr. Schaff, in his work, says that in the large cities on the Continent, only two per cent of the male population attend church. In Russia, the secret assembly of the Nihilists, has become almost the peaceful congregation of worshipers. In France the churches are attended almost entirely by women, and in Italy by women and beggars. Although it is not quite so bad in this country, still, said Mr. Johnson, it would not exaggerate when he affirmed that only three-fourths of the city congregations were females. *Baltimore Church Review.*

☞ Now is the time to renew. ☜

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SANKEY'S SONG.

THE NINETY AND NINE.

THERE were ninety and nine that safely lay
In the shelter of the fold,
But one was on the hills away,
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

Lord, thou hast here thy ninety and nine;
Are they not enough for thee?
But the Shepherd made answer: This of mine
Has wandered away from me,
And although the road be rough and steep,
I go to the desert to find my sheep.

But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed through,
Ere he found his sheep that was lost.
Out in the desert he heard its cry,
Sick and helpless and ready to die.

Lord, whence are those blood-drops all the way
That mark out the mountain's track?
They were shed from one who had gone astray
Ere the Shepherd could bring him back.
Lord, whence are thy hands so rent and torn?
They are pierced tonight by many a thorn.

And all through the mountains thunder riven,
And up from the rocky steep
There is a cry to the gate of heaven,
"Rejoice, I have found my sheep!"
And the angels echo around the throne,
"Rejoice, for the Lord brought back his own."

—*Selected.*

MISSIONARY WORK.

BY HENRY C. EARLY.

"Go ye therefore, and teach all nations."—Matt. 28:19.

The present attitude of our sacred and time-honored church in relation to the great question of evangelism, her revenue for that purpose, and the pressing and promising demand of the field (The harvest truly is plenteous, but the laborers are few.—Matt. 9:37, Inside) is a frequent discussion of the above and kindred texts of the most momentous importance. There are four important facts to be kept prominent in the consideration of this question. First, we are the party to whom language is solemnly and repeatedly addressed. Second, Among all the revealed and implied obligations of Christian duty there is none more centrally based upon God's unbounded power, with a deeper signature of His own name and Spirit, and given in language of a more unconditional and imperative character than this one. Third, it is an exponent of Christian character and fidelity equally reliable as that of honest and devout prayer, giving to the poor, etc. Doubtless it is the foremost and most reliable of all. Fourth, we cannot and do not endorse everything as Christianity that moves under her dazzling name. If so, we could better afford to take our ease (as we are doing just lot others make the sacrifices and do the work. But as it is, we become duly responsible for our present indifference to this question.

"In the first place the disciples were commissioned to "go rather to the lost sheep of the house of Israel." But now it is not so. "God is no respecter of persons." Acts 10: 34. The Gospel was brought here for wretched sinners; and, accordingly, it must be heralded to the uttermost parts of the earth. The remarkable person to whom "all power is given" says, "go" in the fullest and broadest sense; and that to "all nations." The time is here when all tribes and nations are entitled to hear the Gospel preached which is by Jesus Christ. Nationality no longer prescribes the limit of our exertions. The church is the appointed agent to perform this great work; and we are responsible to God for the discharge of this obligation in exact proportion to our financial, intellectual and moral capabilities.

It is necessary now that new steps be taken, greater energies be manifested, and heavier sacrifices be made for the dissemination of the Gospel. The energies of A. M., I think, ought to be brought to bear more especially upon this part of our work. The capacity of our present system (rather absence of system) is by no means adequate to the field. The supply is not equal to the demand. There are thousands famishing now, and their blood will be required at our hands according to our liabilities. What excuse will we offer then? What can we offer? What is the great want of the present in our work of evangelism? Why is not the demand supplied? Have we not the men? Our membership comprises many of the *best* missionaries. And at present there are surplus preachers enough to largely occupy the waste places of the United States. Are we not the money? The Brethren own much of the finest and best property in the country. It is not a want of money; but it is a want of disposition upon the part of our members to make appropriations to this end. Is the great need. We have the money, but will not give it. We would rather build extravagant houses, and buy large farms. The fact is we love money more than souls. Suppose God had dealt with us this way. What if he had reckoned the cost of redemption? "If any man have not the Spirit of Christ, he is none of his." We will not give our money, much less life; He gave all. Our present aggregate number is approximately 60,000. Our contributions for missionary purposes within the church year aggregate approximately $3,000, averaging five cents to the member. Brethren, can we maintain our countenance in the face of such a report? Do our heads not hang here? And this collection was given by a few comparatively. Next to money we need men; and that all will give something toward this fund. The whole matter ought to be systematized. There are many who would give cheerfully; but as it now is, there is apparently no opportunity; and it is not sought with a very burning desire. As a rule, if you let them alone, they will let you alone. One of the sublimest utterances of God is the little parable of the lost sheep.—Luke 15; 4-7. It is the very climax of the grace which is by Jesus Christ, and discloses the central and strongest feature of his being. What an expression: "Rejoice with me, for I have found my sheep which was lost." God has imbued the flesh with a spark like this. Fathers and mothers have a shallow taste of this sort of joy when one of their wandering "prodigals" returns. Under such circumstances, our appreciation existed in the same proponderance as in God, we could know of the touching and thrilling "joy in the presence of the angels of God over one sinner that repenteth." When a jubilee there must be among the Holy Ones of the celestial regions when even only one poor, sin-ridden straggler comes in! Do you not feel the very Holy Ghost seize hold upon you with an impelling shake, as you read this sublime little parable of the lost sheep?

Missionary work is the very out-gushing of the Spirit of Christ. And according to the nature of the subject and the revealed obligations of duty, it is the great business. It is not enough that we consecrate Christmas. It is one of our deepest duties and highest privileges that we induce and help others to be Christians also. This is what is meant by "Go ye therefore, and teach all nations." Can we realize the intense Christian character of this work? How can Christ reign in the heart of a man without his having a moving and unquenchable thirst for the salvation of sinners? If we are Christ's, are we not like him? Will we not do as he did? Can we slumber upon the bosom of the church without doing anything for the rescue of others? And is not this one of the foremost things to put us down for Christ? Yet it is passing strange that the spirit can dwell in us so richly, and we do so little for the spread of the Gospel and the salvation of the world. How can we stand amid the dying without lending a helping hand? There is an awful responsibility attached to this question.

It is true that none of us get far from home before finding demand for missionary appropriations; but a perusal of the "Record of the Faithful" will show where missionary work is most needed. Pennsylvania, Ohio, Maryland, Virginia, Illinois, Indiana and Iowa constitute the home of the German Baptists. These States have nearly 51,000 of our membership. We are comparatively scattered elsewhere. The five New England States are without a single member to the knowledge of the "Record." This does not speak very flatteringly of our Eastern Brethren. Then, the Pacific coast South almost totally unexplored, and extensive regions West and North in which we are unknown. And what shall we say about the Old World, the long established and deep seat of idolatry, in which China perhaps presents most conspicuously. Shall we penetrate these strong-holds and formidable centers with the uncorrupted truth of God?

Waynesboro, Va.

CHILDREN OR GRANDCHILDREN.

Please explain I Tim. 5: 4. "But if any widow have children or nephews, let them learn first to show piety (or godliness) at home, and to requite their parents, etc." Here far are the columns included? The common version says, "children or nephews;" while the New Version and other versions say, "children and grand-children." Please tell us which is right?

WELL, we have looked the matter up, and concluded that the New Version is right. It should be "grandchildren," *teknon* means a child, and *teknon* children, while *hyiona* means offspring, descendants, or posterity, such as grandchildren.

This view of the matter can be gathered from the Old Version; the children, etc., are required to requite their parents (progenitors). Children, and nephews are not the descendants of the same progenitors, hence the line of direct offspring includes only children, grand, great and great-great-grandchildren, etc.

J. F. EBERSOLE.

TRINITARIAN AND UNITARIAN.

BY JAMES EVANS.

ALL schools of Trinitarians hold to the existence of three Persons or Powers in the one incomprehensible substance or divine hypostasis. They hold that the Eternal essence is one and indivisible, of which the Father the Son and the Holy Spirit are equally partakers. The Son in his divine nature is consubstantial or of like substance with the Father. In the oneness of the Godhead, there is plurality, and this plurality of persons or powers is manifested in redemption, so much so that the divine manifestations would be utterly inexplicable without it.

Trinitarianism is not to be confounded with human attempts to explain or illustrate it. These explanations vary.

Unitarianism claims that God is not only *one in substance*, but one in personality. The Father is only the true Deity. The Son is a creation of the Father, and as such had a beginning. The Holy Spirit is the afflatus, breath, or what proceeds from the Father. Its personality is only figurative.

There are different schools of Unitarians.

1. The Mohammedans who are strict Monotheists, believe that plurality in the Deity is a species of idolatry.

2. The Arians, who supposed that Christ existed countless ages before man, but there was a time when he was not. There are numerous Arians, but under other names.

3. Those who believe that the operation of the Holy Spirit in Mary was the origin of the Savior. He is divine but not eternal.

4. Those who believe that Jesus was the son of Joseph, but become the Son of God by adoption and resurrection.

5. Those who distinguish between Jesus and Christ. Jesus is the man born of Mary, but becomes the Christ, by being anointed with the Eternal Spirit. The Christ is the eternal power of God and is from everlasting. This power rested on Jesus.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANMAN.

1. "Wray doth hinder me to be baptized?" Acts 8: 36. Please allow me to think a little and you can perhaps tell. You have faith in Christ. You know you are a sinner. You are tired of keeping your sins with you. You know you ought to be baptized into Christ and walk in newness of life. You even at times desire to be baptized. What doth hinder you? You have it settled that if you die out of the church you will be lost, for Jesus says, "Except a man be born of water and of the spirit he cannot enter the kingdom of God." You are not too young, for you know your duty, and "he that knoweth his master's good and doeth it not, to him it is sin." You are not too old, nor too great a sinner; for Jesus said "him that would come unto me, I will in no wise cast out." You have heard Jesus knocking more than once at the door of your heart, and been impressed with the necessity of submitting to the calls of the Spirit. You are unhappy out of the church and you will not come in. What is it that doth hinder you? Perhaps it is only a lack of courage. You must have courage enough to do what you know is right. Just tell some brother or sister that you want to be baptized and all your hinderances will vanish like the dew of the morning. You ought not tarry any longer. The church needs you to help in the greatest work on earth, the work of saving souls and glorifying God. You need the church to help you in the divine life. There is too much to be done for you to stand idle any longer. What hinders you to be baptized? Can you tell? Perhaps it is just because you won't. Come now, you have already waited too long. You can't make anything by waiting another year, but you may lose your soul by it. Please decide now what hinders you and see if the hinderance cannot be removed, and you will be numbered with the saints.

Virden, Ill.

PLUCK.

We admire the persevering labor of the lay preacher in the Reformed Episcopal church who was sent to Daniel's Island, S. C. He first opened a Sabbath-school into which he gathered twenty-five scholars. At length he received one church member. Then, as he tells the story in the *Expositor-Reporter*, "I taught my scholars and that one member for eleven months, then I join two members more, which makes me then three members and twenty-five scholars. Preached for those three members seven months more. On the 4th of July last, 1881, I took in five more on one Sunday. Then I had Noah's number in the ark. Now today we are fifteen members strong, and have forty scholars. Then I was glad that I did not die in the earth and hide my Lord's money."

Religious Essays.

NOTE.—We write some other things, from you, that will be read or acknowledge; and I trust ye shall acknowledge even to the end.—2 Cor. 1:13.

TO MRS. B., HASTINGS, NEB.

ST MANILLA SCOTT.

DEAREST friend, to night I'm thinking
Of the happy days gone by,
Of the present, of the future,
Of the home beyond the sky.

I am thinking of my mother,
In her cottage home at height;
I am thinking of my father,
For I trust he's there to-night.

Yes, I trust they shall be there,
Where the pure in heart shall go,
Do they know their once loved daughter
Is a cripple now?

Do they know what pain and sorrow
I have early had to bear?
But in Heaven there shall be no sorrow,
For there'll be no cripples there.

I am thinking of my brothers—
Of our home they were the light;
Thinking of my youngest brother—
Oh! where is that boy to-night?

He is wandering o'er the wide world,
Homeless, friendless, and alone;
If he knew how much I miss him,
I am sure he would come home.

Thinking of my elder brother,
Who fell before the light;
And I almost think I see him,
In his uniform so bright.

Thinking of a lonely grave,
'Neath the Texas so far gone,
Thinking of the loved one sleeping
In that lonely grave alone

And those little brothers and sisters
Who so early were called home;
But it is the Savior saying,
"Let the little children come."

I am thinking of the aureles
Of our Heavenly Father, dear
That we be spared a season
Without her, like had been dear

I am thinking of my school-days,
And my musings, full of glee;
Oft how oft I have missed them;
Do they sometimes think of me?

Yes, although my lot is hard,
I will bow to Heaven's will,
Dearest friend, "although he slay me,"
I will love and trust Him still.

REFLECTIONS UPON THE TRUTHS OF SCRIPTURE.

BY JAMES WITT.

THE human mind is so constituted that it will not readily accept new truths, especially when they are of some magnitude, and are presented in rapid succession; but after having time to consider them, their beauty appears, and also their harmony with other known truths, and then we can acquiesce, even if we are unable to grasp in detail, their full import. But this only shows how frail and weak we are when compared with the glories on the majesty and grandeur of the divine record, and those glorious truths revealed in that blessed volume.

Mankind is so constituted at present that he needs council and instruction, and desires wisdom, and from no other source can his wants be better supplied than from the pages of God's inspired Book. They are there even in his reach if he will only search for them as for hidden treasures.

A willingness to communicate the heavenly truths as they are brought to view in the study of the Bible, is becoming to every child of grace; and this only the better prepares them to be approved of God, and be enabled to rightly divide the Word of Truth.

The truths of Scripture, like all other truths, must be learned, and before they can become familiar to us, and easy of application, we should be thoroughly acquainted with their importance and direct relation to us, to whom they were given, and designed in their nature to make us holy and happy, if we in truth and sincerity obey from the heart, all those precious precepts handed down to us by Christ and his Apostles. Meditating upon the truths of the Bible, is acting in harmony with the instructions of an eminent saint to a young minister of Christ, who was admiring as a reason for doing so, that the advancement he might be permitted to make in the divine life would become apparent to others. The teachings of the New Testament inspire the devout Christian with such holy aspirations for those greater and more excellent gifts then what he has yet attained, that he becomes not only willing, but anxious to make the necessary sacrifices and noble endeavors requisite, in order to obtain them; and every step in this spiritual progress, toward the ideal of perfection, only acts as a stimulus for greater exertions, and there is no point in the scale of excellence or attainment at which he may, with safety, rest satisfied, until he is permitted to awake in the likeness of his blessed Redeemer.

A prayerful study of the Holy Bible will gradually lead us to believe in Christ; those final developments of the church militant, preparatory to her entering upon the heavenly missions of the church triumphant, when she will be fully clothed in the robes of the Savior's own purchasing, which he purchased for her by shedding his precious blood.

Saints of all ages have been noted for their fortitude knowledge of the truths of the Scripture, and their ability to explain and expound them. Many of their writings are yet preserved, no doubt for the benefit of the children of God. In the Gospel we find the perfect plan of salvation, and how it shows the true disciple of Jesus to turn to this inspired book and learn of Him "who is the way, the truth and the life," that all those who seek the path of duty, preparatory to eternal life have the hope of enjoying those precious promises contained therein, and can confidently expect all those prophetic truths relating to our future prospects to result in complete fulfillment in the kingdom of God, when the purposes for which they were given have been accomplished.

PLAGIARISM, OR LITERARY STEALING.

Dr. Talmage has become aroused over the amount of literary stealing that is practiced in this country, not only by writers, but by public speakers also. Especially is he concerned about the way his sermons are appropriated by others. He recently preached a sermon on the subject, from which we make the following extract, thinking that it may be of interest to many of our readers:

For years, without a word of objection, and contrary to the advice of my friends, I have submitted to an amount of wrong done me that I propose to submit to no longer. I speak without any acerbity, and in all Christian kindness I make my plea for myself, and as a practical lesson to all Christian workers. I give you three or four incidents out of fifty. Last Friday a week I lecture in Detroit, Mich. On Saturday night, after I had gone on the platform of a neighboring city, I received a telegram from Detroit, saying in substance: "How is this? What you said here last night was identical with a lecture delivered in Detroit and in Chicago, two days before." Editorials appeared in many of the newspapers, and a journalist of Chicago told me that he had purposed four telegrams one day, from the newspaper press of New York on the same subject. It so happened that the lecture I delivered that Friday night in Detroit, was the one I have prepared in the last 24 years old, and has been delivered in at least 100 cities this and the other side of the sea. I will not take the responsibility of saying that the lecture was Chicago plagiarized mine, but had I not been able to produce manuscripts to establish the priority of my lecture, it would have been a vast damage to me.

Another illustration of the wrong done me. Just after coming to Brooklyn, thirteen years ago, and in the old Chapel, I preached a sermon on "Hagar in the wilderness." The sermon was stenographed and went into print. About ten years after, a member of my church expressed a desire that I reproduce that discourse, as it had done him some good. I read over the stenographic report and reproduced it as nearly as I could. Within that week was out I received four letters, one from Pittsburg, another from Chicago, another from Louisville, and another from Boston, all in substantially the same way, "How is this? Yesterday morning papers had the sermon from you, preached the day before in Brooklyn Tabernacle on 'Hagar in the Wilderness,' which sermon was preached by the author or evangelist in our neighborhood a month or two months ago. They were exactly alike. Did they take it from you or did you take it from them?" These letters were not answered because I saw the plight in which these plagiarists would be put had I referred my correspondents to papers which ten years before had printed that sermon. I did wrong in condoning the fault. I shall never again let such thieves escape. I say now, as I said before, that my persons have a desire to employ the sermons they preached, as in case of a pastor, and they are read by Christian workers Sabbath by Sabbath, in churches, halls, and school-houses in this and other lands, the utmost liberty is given to do so. The more I preach to be the truth, and the wider it goes the better I am pleased. It is well understood among the officers of this church, that whenever they are troubled, the gentlemen of the press must not be crowded. In answer to my prayer years ago, God has opened the way through the secular as well as the religious press first and abroad for the full publication of my sermons in all the lands of Christendom, and I am grateful to God and to journalists and reporters for this privilege. But this opportunity ought not to be taken advantage of to put me in a wrong light. The outrages practiced upon me in this direction have become unbearable. Another illustration: I received a letter from the President of a Western University in Kentucky, saying in substance; "yesterday we suspended a man from the ministry, not exactly for preaching your sermon, but for persistence in delivering that one of your sermons as his." The subject was the mutilation of the Scriptures, the text Jeremiah 36: 23. "And it came to pass that when Jehudi had read three or four leaves, he cut it with the penknife." The President of the Academy in question went on to inform me that the clergyman spoken of had been preaching in several of the Southern and New Zealand cities on that text, and was announced to preach the next day in Melbourne. A few days before that, a gentleman had obtained from London a book of my sermons, containing among others, the sermon on that text. The gentleman carried the book to church with him, and as the stranger arose in the pulpit to preach, his inquisitive auditor opened the afor said book of sermons at the text, and the preacher, without notes, recited the sermon without a change from beginning to end. Arraigned before the Ecclesiastical council he denied the plagiarism, for a man who will steal will lie. The book produced, immediate impression, and the culprit truly followed. A more striking illustration: On the 25th of last month the Pittsburg *Dispatch*, one of the most prominent newspapers of the country, published the following editorial statement, and in no unfriendliness to me, for I personally know the editor. The reporter had interviewed some one whom he called "an eminent divine" of Pittsburg, and the eminent divine had said; "The sermons of Talmage are frequently stolen by rural ministers, yet I once heard of a case where he stole enough to be sold himself. On the occasion referred to, he preached an unusually eloquent sermon, which was afterward published as his own. On the following Sabbath, a Methodist minister of Brooklyn preached the same sermon. A friend wrote him about it and preached Talmage's sermon so soon after he had delivered it himself. He denied the plagiarism indignantly, and, being pressed on the point, produced a manuscript sermon containing the sermon, thus admitting his own guilt, but pulling Talmage from his pedestal at the same time." Now that eminent divine owes me an apology for his wrong, and allies a falsehood in as unrighteous as he who originates it. If that eminent divine will prove what he says about a minister in Brooklyn preaching a sermon identical with mine, and I cannot prove that I first preached it either here or in Europe, I will pay $1,000 for distribution among the poor of Pittsburg in the shape of the order of the Pittsburg *Dispatch*, the pastors of the churches of Pittsburg to be the jury in the matter. A thousand dollars will buy a great many shoes for the poor of Pittsburg this Winter. I pronounce that eminent divine a calumniator.

Now, these are only specimens, and it seems to me that justice to myself and to my church demands that I file a caveat. When these persons are caught they sometimes set up the plea of "unconscious appropriation," and "unwitting absorption." They say they read it and it stuck to them, and they did not realize it. False! When a man purloins the intellectual goods of another, he knows it. No man makes a mistake of that kind any more than by mistake a sneak-thief gets his hand into your cash-box. "Unconscious appropriation," indeed! In my early country parish, I had great interest in raising a flock of fine fowls. I went out two or three times a day to admire them. One morning I went to the hennery to look at my pets and they were all gone. I used to think that the man who had them was a criminal. It may have been only a case of unconscious abstraction. He just walked through and they stuck fast to him. In educated men, with all their illimitable resources, plagiarism is inexcusable. But why I say some things is justice to myself, I say them also for great practical use to all Christian workers here and elsewhere. Be you self and no one else. All your effectiveness for Christ and the world's improvement will be with your own sermons. You have enough faculties of your own to do all that God calls you to do. Use all books, and all intellectual tool, only as a whetstone to sharpen your own faculties. That which is your own way, will be more useful than anything else to you, though it have 50 per cent more ingenuity. Quote everything you can quote to help you in your work, but do not defraud an author, even though Death, conservative age, snatch his pen away from him. Honesty of quotation is a complriment to your breadth of reading. David broke down under Saul's armor, but as a shepherd boy having been accustomed to the sling, he takes five smooth pebbles from the brook and his five times more ammunition than is necessary to slay the giant, and he hits the forehead of Goliath, and he cracks like an egg-shell, Goliath's skull. Above all, saturate yourself with Scriptural knowledge and Scriptural style. No copyright on the Book of Books. Daniel Webster said that if he had reached any species of style, he got it from the life-long perusal of the Bible. When Rufus Choate had wrought up judge, and jury, and court-room to the highest pitch of enthusiasm, he wished them with Scriptural peroration. Do you want history? Quote Moses. Do you want think verse? Quote Habakuk. Do you want specialty? Quote Ezekiel. Do you want the pastoral? Quote Ruth. Do you want a battle-march? Quote Joshua. Do you want argument? Quote Paul. Do you want pathos? Quote John. Do you want tenderness, and compliscence, and all things mighty and good? Quote Christ. Equip yourself from every valuable source. Read all good books and newspapers. Examine all pictures. Attend all services. Study history, and geology, and astronomy, and history, and archeology. Think, digest, plan, pray, and then mass all your troops for one Gospel campaign, and remember that the battle closes at sundown.

HOME.

BY SUSIE S. BISHLER.

EVER since man was first placed in the Garden of Eden, he has had some spot upon the earth's surface which he has called "home," some particular place of which affords him shelter, in times of adversity, from the storms of a cold and unsympathizing world.

The Creator saw fit to plant firmly in the heart of man, a love for home. This attachment has followed man down through all ages, to the present time. There is a word in his entire vocabulary, which has more numerous and pleasant associations connected with it, which contains more of his hopes, love and joy, and which has more in it to which his success or failure in life, than this simple word—home. It will bring before him visions of the past, faces of those whom he loved, and scenes of his childhood. Destiny may hold many changes in store for him, but he will, at all times, carry with him recollections of the home circle, that will be like "echoes that start upon the mind from an old tune upon the heart." How necessary that home should be made pleasant. It has been said that the best part of life is the remembrance of a happy and childhood. It is the duty of every Christian to make his home attractive.

"If there are things to be covered,
Here they can, and shall, place
Here a home that is a home,
And not a cage or pen."

The abusive and bad literature in many houses is a deplorable fact. Especially in this time in country houses. It is not the place of abode, so much as the manner in which we spend our time, that makes us what we are. "Oh, says one, "that cannot mean me. I subscribe for both books and papers." That may be true; but are those books and papers suited to the minds and tastes of your children? Let us examine them. We find here farm journals, political papers and, per-

ing a church paper, while the library is composed of Pilgrim's Progress, and lives of the Apostles, lying side by side with the history of some noted desperado. Some this is no doubt good, but there is not enough. Where are the *children's* papers, for the younger members of the circle? Where are the journals devoted to science and art, to poets—the works of the most noted writers? All are wanting. It may say, "I cannot afford such extravagance." It is not extravagance. Money is not misspent that is used to provide good reading matter.

Parents often make a great mistake in failing to provide means of home entertainment. It does not take much to secure the essentials of a happy home. It is not by the dressiness or wealth that we can find the main stay of a home. A home may be cheerful and pleasant, and at the same time may be governed by rule of strict economy. But the little details of home comfort must be looked after, or "home is not a home."

The principal elements of a happy home cannot be purchased; peace, unity and love are essential.

Homes have been likened to "instruments of music; the strings that give melody or discord, are the members." If such is rightly attuned they yield a sweet music; if not, they yield a single discordant string jars through the instrument and destroys all its sweetness. Ah! how many homes have disturbed of harmony, jarring instead of music, where there is not a word of cheer to lighten one another's burdens—where the minds look with dissatisfaction swell and frown mountains, while heights of joy are unveiled. Ill-concealed pride shows a perpetual magnifying of offences, and aspersion of motives, perpetual accusations of fate. In such homes are found the secret, the unspoken, the heavy, the burn-hearted and the large-minded; are abiding places of fiends in human shapes and in them are cradled the assassin, the traitor and the coward. Such homes will be the life of him who must look back to such a childhood.

"The homes of our nation are its strongest forts." It would be difficult to estimate the influence of home upon the destiny of its inmates. That home influence, in a measure, moulds character, no one can deny, here it is that the youth has instilled, deeply into his heart, the principles of true manhood, or the seeds of vice and corruption; and when in after years, his frail bark is tossed to and from life's tempestuous sea, then it is, that to the memories of the home, he will either serve as a guiding star to keep him aloof from temptation; or will plunge him into deeper depravity. If we were to look into the lives of those who are truly great, we find, as a rule, of benefit to society—who leave the world better for their having lived, we would almost invariably find that their homes were places of purity and affection. Says a certain writer, "contact with the world makes the man." True, the trials and triumphs of life aid in shaping the end, but the surrounding influences of his early years have moulded his thoughts and form the end he has in view.

As soon as the family of reason opens, home begins to throw its influence around him, and never, until death, will its effects, good or bad, be eradicated. Then make home that it should be—the dearest spot on earth—a resting-place for love and joy—the chiding-place of anger, the nursery of the good, the pure and the beautiful. Let our homes be such as will bring pleasant recollections to its inmates in after-years. Let our homes be such as will not make us look mourn-fully into the past, but rather such that in the future, bright gleams of the past may come to us and give us renewed strength to fight the battles of life. Let it be the garden in which good seed will be sown to bear fruit for Eternity.

THE STRAIT GATE.

BY E. A. OBR.

"Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Observe the word *strait*. It is not *straight*. The benefactors of earth were "born in a manger," nurtured in the cradle of adversity, fed on "locusts and wild honey, and had not where to lay their heads.

Their lives seem but a recital of their sufferings and self-denials. Whether or not suffering is a necessary or only an accessory factor in the formation of right character, I cannot say. Because things are often found together, is not a sufficient reason for believing that one is the cause of the other. Therefore, I will not be dogmatic in my conclusions on this subject. However, accessory factors are not to be overlooked. They have their functions to perform. While the soul may see without eyes, and hear without ears, these organs are necessary to those functions as long as we are flesh and blood. Just so of suffering. It may not, in all cases, be an absolute necessity to character, but in this life it at least performs an important part in its formation. All our faculties of body and soul are made strong by overcoming resistance in some form or other.

Would you become an athlete, you must begin by overcoming small resistance. Then by larger and constantly increasing resistance, you can do a much greater work than one does not thus train himself to such work.

Life is a school of arms—a Christian warfare. We are put here as soldiers. We have a powerful enemy to meet. We have to overcome wickedness in high, as well as in low places. Then to be good soldiers, good soldiers, we must be thoroughly drilled in the tactics of Christian warfare; and this "strait gate," or these straitened circumstances that go to make up our lives, are, in some way, it seems, necessary to this drill.

He only is a good soldier who denies himself, who pushes through "strait gates," or who comes "out of great tribulation." In other words, the greatest soldier is he who can and has conquered self. When this is done, the fort is taken, the victory is won. Immanuel's flag is still waving over the hitherto divided, while the "dead bodies" of the hosts of sin cover the ground round about. Yes even Jesus, the captain of our salvation, must be made "perfect through sufferings" (more literal translation of his abilities). Then, brother, be not discouraged when "tribulations come." They are for the "trying of our faith and the "perfecting of the saints."

MY CHRISTMAS THOUGHTS.

BY H. W. STRICKLER.

What sentiments of joy and gratitude should the Christian feel on this day, when he celebrates the birth of Jesus! How great is my wonder, when I meditate upon the circumstances which attended that glorious event! I represent to myself the Son of God in the lowest state of humiliation, clothed in a corporeal body, visible and weak as I am. How wonderful the King of kings whom angels worship, a mere infant! A feeble, destitute babe, lying in a manger!

How prodigious the change from this primitive and humble state of being, to be considered as the Savior of mankind, and elevated upon the throne of eternal glory!

When I reflect upon my own unworthiness and the infinite majesty of him who offered himself as a sacrifice for human nature, and suffered every indignity that the ingenuity of man could devise,—to be my Mediator and Redeemer, I feel my admiration and astonishment to be great for ever.

To many individuals, at first sight, it may appear to be of little consequence to know the place of Christ's nativity, for we should regard him as a Savior wherever he might have been the circumstances which attended his earthly life. But as it pleased God to declare the place in which the Savior of Man should be born, it becomes necessary, that it should happen precisely at the appointed place, that it might be one of the characteristics, by which Jesus Christ should be known to be the Messiah.

It is inconsiderable to us where we may live, provided we find true happiness. There is no place that may not have better and more happy inhabitants. Do we know a single spot upon the globe, where the works of God do not present themselves under a thousand different forms, and where a person may not experience the sweet consolation arising from a well-spent life? In an individual life one place is to be preferred, where he can receive and impart the most good to others. For many people that place is the best, which contains the greatest portion of wise and good men.

Every nation declines in proportion as religion and virtue lose their benign influence over the minds of the people. The place where in our youth we contemplated the opening of the morning, and the renewed beauty of nature, with all the raptures incident to that age, whilst we adore our God with all the veneration and love which we felt so warmly in our hearts; the place where we received the first rudiments of knowledge, or acquired the great principle of religion, and become examples of goodness and purity, ought to be very dear to us, and closely wound around the tendrils of our hearts.

According to these principles, Bethlehem, notwithstanding its smallness, was a venerable place, since it was the abode of so many good men and of that singular acts of piety and devotion had been practised there. It was there the patriarch Jacob stayed some time, to erect a monument to his much loved wife. Twas at Bethlehem that Naomi and her amiable daughter-in-law gave striking proofs of their faith and their virtue, and it was there that Boaz, the generous benefactor, had his rural possessions. At Bethlehem Jesse, the humble Jesse, the happy father of so many sons, the youngest of whom arose from the keeper of sheep to the scepter of Israel, was there that David formed the resolution of building a house to the Lord, and showed himself the true shepherd and father of his people.

At Bethlehem was born the prince of Zerubbabel, the descendant of David, who was the type of that ruler and shepherd, under whose banners Israel was one day to assemble in order to enjoy uninterrupted felicity.

At Bethlehem, in this city appeared the Son of God, who, by his birth, laid the foundation of that salvation which, as Redeemer, he preached for the whole world.

Yes, in the place of contemptible size and mean appearance, we sometimes see men spring up, who become the fathers and benefactors of the human race, and often a village whence it has been given birth to a man, who by his wisdom, uprightness or heroism has been a blessing to a whole kingdom.

It is our duty, whether our lot be cast in town, in hamlet or city, so to live that the end for which our Savior was born, may be accomplished in us. It is certain that true piety would make much more rapid progress upon the earth, if men everywhere endeavored to pay proofs of a sincere and pure manner, and the fervency of their faith, and become examples of patience, diligence and uprightness. He who has traversed the extent of the globe, and has visited cities and the splendid domains of royalty, and has witnessed all the diversities of iniquity and crime of every hue that are there practised, has abundant reason to be thankful to God, when at last he finds a place where, in a peaceful cottage, and surrounded by his family and friends, he may devote himself entirely to the service of God, and thus obtain the tranquillity and peace of mind, which alone can be the result of good actions and an innocent heart.

TURNING A NEW LEAF.

BY PETER BROWER.

How often do we hear this expression about this season of the year, with very little thought on the subject. Very few remember that the old year is now closed and we are starting upon the new. Let us all look back upon the old year, and we will see where we have erred and walked in forbidden paths. We all have done what we should not have done, and have left undone what we should have performed. We will at once see how soiled and unsightly the pages of the old year look. But how inviting the new! How glad we are to try the new year after the old, with its many errors, behind. It is gone forever. What we left undone in that year, will be left undone forever. Oh, let us strive to do better in the future than we have done in the past. Let us try to cultivate more love and search the Word of God daily. Let our prayers come up as a memorial before God, that we might be remembered by him. He will bless and not hinder. One solemn thought presents itself:

"To-day I'm nearer to my home,
Than ever I've been before."

Our dear, aged fathers in Israel, how often you have passed over these New Years. Methinks I hear you now expressing your hopes; though your eyes have become dimmed with age, you can look with a bright eye of faith into the sweet beyond, and think your deliverance will soon be at hand.

And ye younger brethren and sisters, stand firm. You may have to stand many temptations of the wicked one. Let us all try to be more firm, and more united in the next year than we have been in the past. But a few more years, and you must stand where our fathers now stand.

To the unconverted I would say, "Where is your hope beyond the tomb? Remember, the old must die, and the young may die." — Jesus is pleading for you; he invites you to come; "for all things are now ready." Resolve this now, to live a better, nobler and higher life, and God will reward you for it.

PETER BROWER.

South English, Iowa.

EDUCATIONAL.

BY S. Z. SHARP.

COLLEGE opened on Jan. 2nd, with an enrollment of 168 students. The first of March spent their Holidays at home, or with friends in this vicinity.

SYNUNON'S Pastors' College has been in operation twenty-six years, and during that time 48,189 persons have been baptized, making an average of 1,853 for each year. Such is the power and influence of religious schools. Brethren, look at these figures, and then ask yourselves whether it is a matter of indifference to what schools you send your children.—*Primitive Christian.*

YOUNG people often make a great mistake in not choosing some occupation in life while young, and then lending all their energies to the fitting of themselves for that occupation. It is like setting foot on a long journey without knowing where they are going. Almost as fatal a mistake is the choice of a vocation, for which they lack means, education or natural ability, and then feel for what they are best fitted; then begin early and pursue your calling with all the energy you possess, and your life will not be a failure.

Look Here, Girls.

"THE Princess of Wales dresses her daughters in the plainest possible way; calicoes, ginghams, muslins and flannels, being *de rigueur*, (the rigid rule.)

"We overhear the Princesses of any kind, and as for ornaments, such as rings, ear-rings or bracelets, Her Royal Highness would be astounded if such an idea were as much as mooted."—*Youth's Companion.*

Just think of it young ladies, here are three young princesses, dressed "in the plainest possible way," whose adornment is that approved of God, the adornment of their minds and hearts. But no lungs or frizzes, not a single article of jewelry, no lace, no flounces. Yet they are the healthiest, wealthiest, (and we may add) among the wisest princesses in all the earth; their father has an income ten times as great as that of the President of the United States, and they themselves are the favorites of the greatest queen living, on whose empire the sun never sets. Young ladies should remember that ribbons, feathers and other ornaments of their hats are considered a sure sign of a lack of brains under the hat.

Mountain Normal School.

Dear Brethren:—

THE time is near at hand, when we shall test the success of the Mountain Normal School at this place. I think the success depends entirely upon our efforts. I believe if the eastern and southern brethren could all read the circulars and learn what this institution is designed to be, if sufficient patronage is secured, we might look to be crowded with students. We are now promised patronage from three States. This school is under the control of Brethren,—therefore Brethren's children are especially solicited. We have good church privileges, and a healthier country can't be found in the Old Dominion. The situation is lofty; therefore inviting. We have no large rooms, billiard tables, nor anything of the kind that is calculated to lead the young mind into temptation and ruin.—Expenses are very light. $92 will pay for a furnished room, board, light, fuel and tuition in the Normal course for 36 weeks at first-class houses. Board can be had at from $5 to $8 per month in private families.

Write for circulars and read at your leisure.

Fraternally,

C. D. HYLTON,

Hylton, Va. Cor. Sec'y.

Brethren at Work.

Published Weekly.

D. L. MILLER & JOSEPH AMICK,
Proprietors and Publishers.

J. H. MOORE, - - - - - - - - EDITOR.
- - - - - - - - -

ance is noted for its large congregations, ntious people, the good behavior always reflected and the high state of morals ong all classes. In the evening Bro. John ne, who is attending school at the Mt. ern College, preached an excellent sermon very large, attentive audience in Lanark. ir theme was, "feed my sheep," a theme ly the attention of all ministers, and es. ly homekeepers. The next evening Lee Eby, who graduated from the Mt. ern College, preached on the subject of Spirit and the Word. We commend the ne manner that these young ministers ocate in their preaching. Their whole ne is their subject, leaving self unnoticed. ey now turn to preach on Tuesday evening and evening Bro. Sharp addressed a very ge assembly.

Our parents, who are growing quite old, are ll living at Lanark. We spent a pleasant ne together. We always enjoy a visit ing the prophet and patriarch. Brother ne's good, industrious habits and high ed culture have always impressed us fav- ably.

ELD. MICHAEL EMMERT'S DEATH.

Our before going to press we received the ful unexpected intelligence of the death Eld. Michael Emmert, of this congregation, he died last Tuesday evening, at the resi- ce of his son, in Reno Co., Kan., to which ce he had gone on a visit. His remains ve to be brought here, and interred in the ethren's burying ground at Silver Creek. e Emmert was widely known in this t of Illinois. The news of his death ll be received with general sadness by his ny friends and numerous relations. He was well advanced in years, having long since the meridian of life. He sought the ter climate of Kansas, but the Great Shep- ard called him to a still better climate.

"Where the storms never come,
And the long Summer's green."

A GRAND OPENING.

Writing to the *Christian Standard*, a cor- spondent says:

I have just read Bro. Errett's editorial item ader Bro. Kibbey's note in the *Standard* of ly 9th, inst. I am much pleased to know t "the brethren are at work." Bro. Kibbey ot subscribed for 500 copies of the *Stand- d* weekly, for one year, to be circulated gratuitously among with "Our Position." This ngs us it should be, and I wish we thought ore of such a manner of preaching the Gos- el. There is but one way in which I destroy ll of our papers: sometimes a copy contains n much good scrap-book matter that I am uspelled to take its life. Those I do not ntinuate I save till I get a score or more, nd then I put the Christian Sower Tract ind's stamp upon them and send them out ch round. Sometimes I give them to the ndless I visit; sometimes privately to one ho reads and will receive instruction; and hen through the mail. In this way I use so ucks all I can get. This has been my rule for three or four years, and I am so well pleased with the matter that I have adopted this one of my life's rules." What a vast amount of good might be done if hundreds of copies of the BRETHREN AT WORK were distributed among our neighbors! Such a plan would induce them to attend our meet- ings much more, regularly, interest them in the church, and perhaps be the means of con- verting thousands. Here is a church that has subscribed for 500 copies at $1.00 a copy, hoping thereby to accomplish an impor- tant work. Why cannot our people, in their generation, be as wise as other people, in mak- ing these important means of conversion. We feare you that the contents of the paper will be adapted to the wants of the church in this locality, combining an clear a defense of our faith and practice as we, and our numerous contributors are able to produce. Let us have a united and harmonious move all along the line. With 1,500 ministers preaching the Gospel, and thousands of papers working quietly, but effectually in the families, a vast amount of good may be accomplished in every part of our great Brotherhood.

Additional Correspondence.

From Sarah A. Miller.

ANOTHER year has passed, and I have read the B. AT W. with pleasure. I do esteem the paper very highly. I hope you will give us as good a paper the coming year, as you did in the past. I think we can ask nothing better. Success to dl. May God be with you.

Lewisburn, Ohio.

From Spring Run Church, Ill.

BRR. A. S. Leer, of Christian County, was with us a few days and preached the Word with power. Saints were encouraged and sinners warned. One was made willing to come out on the Lord's side, and he received into the church. Brother, pray for us that we may continue faithful. JOHN POOL.

From Linn Co., Ia.—Dec. 29.

ELD. Geo. D. Zellers is with us, holding a series of meeting in the Dry Creek church, Linn Co., Iowa. Attendance good, attention good, and preaching very good. The roads good, good sleighing, weather moderate, health good. Our meetings will close the first week in January. Bro. Zellers leaves us on the first day of the new year, for Cedar Co., Iowa, to hold a series of meetings. May the Lord bless his labors for good.

T. G. SNYDER.

Cedar Rapids, Iaora.

From Roanoke, Ill.

BRETHREN Ott and Gish, students of Mt. Morris College, spent the Holidays with the Brethren in Woodford Co., and while here we had them at work. Bro. Ott preached several good discourses, which were listened to by many attentive hearers, and I think all were edified and built up in the faith. We miss Bro. Gish very much, but while he is absent from us, we are happy to learn that he is pleased with his studies, and likes the school at Mt. Morris. J. L. BROWN.

From Dunkirk, O.—Jan. 2.

HAVING failed to get foreign help to hold a series of meetings for us, we therefore who live in Dunkirk, resolved to the scene of action, to Pleasant Ridge, our lower church. Labored with the church for eight days, and with the help of my co-laborers and the power of God, we succeeded in having a very pleasant meeting. Result, church much revived. One soul reclaimed and brought back to the fold. Two baptized and one applicant for baptism in the near future. Large attendance and best of order prevailed. To God be the praise. S. T. BOSSERMAN.

From Covington, O.—Jan. 2.

LAST Sunday at our meeting, at the Grove meeting-house, the funeral of a young sister was preached by Eld. Samuel Mohler, assisted by Bro. David Wine. After the corpse was conveyed to its resting place, the members met in council, and made the usual arrangements for baptism. They then repaired to the pure water-side, and there attended to the sacred order of baptism.

A beloved young brother and sister, who had lately started out in this life, as husband and wife, had decided to choose that good part, which Jesus says, shall never be taken from them. ISAAC HART.

From Pleasant Hill Church, Ill.—Dec. 30.

THIS church was lately favored by the visit of a few ministers from a distance, who were willing to hold forth the Word of Life, as taught us in the Gospel. H. W. Strickler, from Loraine, Ill., arrived amongst us Dec. 9th, and preached six interesting sermons, when he left this part of God's moral vineyard. The meetings continued and were conducted by Bro. Daniel Vaniman, assisted by others, until the 20th, when Bro. Isaac Brubaker and I. H. Crist, from Olathe, Kansas, two young and much devoted servants in the cause of Christ, arrived and discoursed upon the unsearchable riches of Christ, and the near, prospective inheritance of the saints.—The meetings continued over Sunday and closed on Christmas Day by a very appropriate sermon by Dan Harshberger. May the Lord bless the faithful labors of the Brethren here with us, to our mutual profit and his glory. JAMES WEIR.

From Root River Church, Minn.—Jan. 1.

BRETHREN from Chickasaw Co., Pa., came to us and remained about a week; preached several very good sermons. They showed not to declare the whole Truth. Hope that each one may take their share profit thereby, and that love may be more manifest among thy people. I fear our faith is feeble; let that not be, lest we sink before we reach the promised Land. And as this is the beginning of another New Year, let us live nearer to Christ, as he has been merciful to us. Though we know not whether we shall see another bright New Year morning like this, there is a far brighter morning awaiting us if we are only faithful.

SARAH BUCHRY.

From Southern Illinois.

LEFT home Dec. 8th for Crawford Co., Ill., where we met with the Brethren, remaining one week. We have meeting every evening; one was added to their number by baptism.—Others said, we will count the cost. We then met with the Brethren from Clark and Cumberland counties, where Joseph Cripe formerly lived. Matters here were in a very unsettled condition. After explaining things fully, the members seemed satisfied. There are now sixteen in this church. They made choice of David Troxel for their housekeeper. This minister was authorized by the district-meeting.

MICHAEL FORNEY.
MENNO STOUFFER.
DAVID TROXEL.

From Hudson, Ill.—Jan. 1.

WE had a series of meetings, commencing Dec. 17th, and closed on the 25th in the evening. Had ten meetings in all. Bro. T. J. Moore, of Roanoke, Ill., did the preaching. Bro. Philip presented the Truth in various forms, doctrinally. Hope the many truths that were presented, may sink deep into every heart, and that we may live them out in our lives, is my prayer. We had expected to continue longer, but the weather was somewhat unfavorable. Some thought, we ought to have continued longer, even if it was muddy, as since it has grown cooler, and the roads are more favorable; but if we digest well all we heard, we will be amply repaid for the efforts. God bless the Brethren everywhere who travel to sow peace and good-will among the churches. Amen. T. D. LYON.

From Mill Creek Church, Ill.—Dec. 30.

In compliance with a call from the church, brethren Javan Gibson and Callen Gibson, of Macoupin Co., Ill., commenced a series of meetings here, on Dec. 23rd. We had very bad roads, exhibitions and festivals going on in other churches in our town, our meetings were not so well attended in numbers, but we had good order, and the Brethren preached effectual discourses, and good results followed. The condition of the sinner was portrayed in such a manner that he could not help but see his condition. On the 25th Bro. Callen left for his home, and Bro. Javan continued the meetings.

On the 26th a young lady made application for baptism, which was attended to the same day. She was here on a visit to her parents. She lives about a hundred miles from here, has delicate health and considerable anxiety was manifested in her behalf, as she was about to be cut and the water was very cold. She was strong in the faith, and we all felt refreshed, and she expressed herself refreshed in body and spirit.

On Wednesday evening, the 27th, we concluded to discontinue our meetings on account of the bad roads and disagreeable weather. Two more made application for baptism on the 26th. Again the ice had to be cut. But they were strong in the faith and willing to follow in the foot-steps of their Savior in all his ways (they were husband and wife).—There was also one reclaimed, and we feel well repaid for the effort made in the Master's cause.

We have opened our house and made it comfortable, and invited saint and sinner to meet with us. What more can we do? We would like to do our duty in the Master's cause, to be enabled to stand when we have to appear before the Great White Throne of God and the Lamb. Our labors, as a church, for the year 1882 are ended. Hope all may wind their appointed race of God. We received by baptism eight souls, and reclaimed two.

S. S. HUMBER.

Liberty, Ill.

From Peter Brower.

I do not expect to make any profit on the paper, even pay for my paper. I help the poor and outsiders to pay for their paper; freely give my time and trouble. There are still some that think of taking the paper, that are not really poor, but are scarce of money this season. I will see them again. This neighborhood cannot support two as many papers this year as other years. B. AT W. has held its own well, by the side of others. If money gets plentier, I can increase the list considerably. We all love its mild tone at present. May our Father bless us all and keep us near him.

South English, Iaora.

From Florida.

WRITING to the *Farming World*, from Manatee, Florida, sister Effie C. Woodard says:

I cannot really say I do not like Florida, but it is too much like nowhere, there is so little milk and good butter, and but very few houses that would be considered habitable in Iowa by any one who cared how they lived. There is but one lathed and plastered house in this vicinity, they tell me. Some are ceiled up, and the most of them are mere shells, no ceiling, no plaster, and in some cases you could nearly get your head between the logs. I am getting pretty much used to it, but I am afraid I can never get used to the roaches running over the victuals, as they do in some places. They are very large, about three or four times as big as those troublesome Iowa, and they are in every house I guess. The sand-flies and the gnats bother me worse now, but I came here with the intention of liking it, and I guess I will when I get to keeping house, as I will have things to suit me and it will be more home-like than a hotel. The weather has been quite cool to-day. We have tomatoes in the market here now, and bunches plants just set out in the garden, and sweet-corn just out of the ground.

From Peoria City, Iowa.—Dec. 29.

Last evening we closed a very interesting meeting. Bro. Isaac Thomas came among us on the 23rd, and he preached five able discourses. He then left, and the brethren and sisters continued the meetings. Although none were added to the church, many came out to hear the Word preached, and paid great attention. We trust that the good seed sown, will eventually spring up and bring forth fruit. Just before we closed our meeting, we met with a sick man, to have a season of worship,—poor man, now it saddens my heart to think of his condition. He is no professor of religion. He has been an able physician in his time, and has labored much for suffering humanity, but now he has come to be a helpless creature. He is even speechless. We could not converse much with him; yet when we asked him if he enjoyed the meeting, he wept like a child. I know he felt the need of a Savior. This should be a warning to all who are away from Christ. Do not put it off until you come to your dying-bed, but turn now, while you are are enjoying health and strength, so you may be prepared to say when death shall come, "I have fought a good fight, I have kept the faith." LIZZIE HILLMAN.

☞ Show this issue to your neighbors.

Home and Family.

MOTTO.—And the fruit of righteousness is sown in peace of them that make peace.—James 3: 18.

To Mourners and Tried Ones.

In the morning, when my children cried,
And sought their daily bread,
How swift my hand each want supplied,
Till every mouth was fed.

And shall my God do less than I?
My Father be less kind?
When I to Him in trouble cry,
Shall I no helper find?

No sympathizer in my grief,
My sorrows to allay,
No willing hands to bring relief,
When I in trouble pray?

O faithless soul, behold where now
Thy Lord in mercy stands,
Infinite pity on his brow,
And help within His hands.

See where He waits to fold thee round
With everlasting arms;
He loves thee with a depth profound,
And with a love that calms.

Thy suppliant voice sweet music makes
To His parental ear,
And all "the Father" in Him wakes,
When His poor child draws near.

Pour out thy griefs, thy sorrows tell,
Earth hath no truer Friend,
Nor one who loves thee half so well,
Nor readier to attend.

Pour out thy grief, O trembling soul,
Whate'er thy burdens be;
That burden on thy Savior roll,
On Him, who cares for thee.

Nor think thy God will love thee less
Because He grieveth thee more,
For those whom He will greatly bless,
He oft times chastens sore.

For though it seems hard to bear,
But weeping time shall cease
When God says "Amen," to every prayer
Bring in eternal peace.

—*The Christian.*

The Print of the Nails.

NEVER was Christianity, in any of its phases of which we have yet had experience, really efficient without the presence of an ascetic element. Beware, my brethren, of counterfeits. Christ must be crucified in his members. Sin will never die out naturally. There is a legendary story that to a saint who was praying, the Evil Spirit showed himself, radiant with royal robes and crowned with a jeweled diadem, and said: "I am Christ. I am descending on the earth, and I desired first to manifest myself to thee." The saint kept silence and looked, and then said: "I will not believe that Christ is come, save in that state and form in which he suffered; save with the marks of the wounds of the cross," and the false apparition vanished. The application is this: Christ comes not in pride of intellect or reputation for ability. These are the glittering robes in which Satan is now arrayed. Many spirits are abroad; more are issuing from the pit. The credentials which they display are the precious gifts of mind, beauty, richness, depth, originality. Christians look hard at them, with the saint, in silence, and then ask for the print of the nails."

The Church.

MEN often, I think, deceive themselves greatly and entirely. They claim to be operating and acting purely and solely for the good of "the church," when in reality, they may be oftentimes moved by personal feelings and considerations.

Through all the ages, crimes of the deepest dye have been committed in the name of "the Church." Men who are utterly destitute of right principles, and of the Christian spirit, are often professedly very intense in their efforts for the good of "the Church." I think it would be well for us to note one fact very carefully and never to forget it. That fact is this: "The Church" is a permanent institution. "The gates of hell" all the powers of darkness can never prevail against "the Church." My friend, don't you be alarmed about the Church. Take care of yourself. This is where all the danger lies. God will care for the Church. He regards this as the "apple of his eye." He has always had a pure and holy people and so he always will have. Men and kingdoms may rise and fall, but the Church will abide forever.

We may destroy ourselves, exercise a hurtful influence upon others, but we can't destroy the Church. This is "God's workmanship," and it will stand the waste of all the ages.

—*Selected.*

Matrimonial.

BOYER—BUTTERBAUGH.—At the residence of the bride's parents, in the North Manchester church, Wabash Co., Ind., Dec. 17, 1882, friend Samuel Boyer and sister Ellen Butterbaugh. Ceremony by Eld. David Neff, of Roann, Ind. May joy, peace and prosperity crown their days, is my prayer. C. M. CHILL.

SMITH—KIMMEL.—On the eve of Dec. 21st, by the undersigned, at the residence of Samuel Kimmel, near Falls City, Neb., Mr. J. A. Smith, of Brown Co., Kan., and sister Lizzie E. Kimmel, of Carroll Co., Ill. C. FORNEY.

FRANTZ—BLICKENSTAFF.—In the Cerro Gordo church, Dec. 5, 1882, at the bride's residence, by Bro. John Metzger, Bro. Michael J. Frantz to sister Susanna Blickenstaff, both of Macon Co., Ill. J. V. EILER.

NARTIN—LONG.—In Liberty Township, Keokuk Co., Iowa, at the residence of Bro. Solomon and sister Mary L. Long, on Dec. 25th, 1882, by Eld. S. Flory, Mr. Charles Nartin to Miss Mary J. Long. PETER BROWER.

HAMMER—MOUSER.—By the undersigned, at the Fairview parsonage, Dec. 24th, 1882, Bro. John C. Hammer and Miss Maggie M. Mouser, both of Washington C. H., Fayette Co., O. J. W. BEER.

DALE—TEACH.—Dec. 21st, 1882, at the residence of the bride's parents, eight miles east of Pontiac, Ill., by the undersigned, Bro. Geo. Dale to Miss Emma Teach, both of Livingston Co., Ill. K. HECKMAN.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

BARKLEY.—In the Lanark church, at the home of his parents, Dec. 18th, 1882, of typhoid malaria, Harvey Barkley, aged 22 years, 8 months and 21 days. Funeral services preached by J. J. Emmert, assisted by David Roland. *,*

MILLER.—In South Waterloo church, Blackhawk Co., Iowa, Nov. 24, 1882, sister Susannah Miller, born in Somerset Co., Pa., July 3rd, 1805. She came to Blackhawk Co., Iowa, last Spring, from Annual Meeting, and visited among her many relatives during the Summer. She died at her son-in-law's, Bro. J. T. Lichty, at the above date. Funeral by the writer and others. J. A. MURRAY.

NEDROW.—In the South Waterloo church, Blackhawk Co., Iowa, Dec. 13, 1882, sister Caroline Elizabeth, wife of Bro. Isaac Nedrow, aged 53 years, 10 months and 9 days.

Her maiden name was Lint, and she was born in Somerset Co., Pa., Feb. 4, 1829.— They moved from Somerset Co., Pa., to the State of Minnesota, 29 years ago, where they lived 17 years. They then came to Blackhawk Co., Iowa, where she ended her earthly career. She was the mother of eight children, three have crossed the River and the remaining five are in Blackhawk Co., Iowa.— She was loved and respected by all who knew her, on account of her amiable Christian disposition. The funeral was largely attended by sympathizing friends and neighbors. Funeral sermon by the writer and Eld. Nicholson. J. A. MURRAY.

OALE.—In the South Waterloo congregation, Blackhawk Co., Iowa, infant of Bro. Wm. & sister Oale. Funeral Dec. 17, '82. MARTIN BUECHLY.

BENSON.—In the Camp Creek congregation, Nov. 25th, 1882, of consumption, sister Mary A. Benson, wife of Joseph A. Benson, aged 46 years, 5 months and 24 days.

The deceased was born in Sherburne, Chenango Co., N. Y., was the daughter of Fanny and Amos Stafford. Mary came with her parents to Wisconsin, in the Fall of 1856. In January 1857 she was married to Charles D. Steward, deceased. In January 1876 she married Joseph H. Benson. She was the mother of eight children, four of whom are living. She was a dutiful mother and faithful Christian; united with the Brethren church in February 1879. Sept. 3rd, she commenced bleeding at the lungs; was sick twelve weeks, but bore everything with patience. After she knew that she must go, she said: "Don't weep after me, for it will be better for me. J. M. FRUIT.

SPITLER.—In the Cedar Co. church, Cedar Co., Ia., Bro. David Spitler, aged 62 years, 8 months, and 25 days. JOHN ZUCK.

BAKER.—Dec. 5th, 1882, Bro. Jacob M. Baker, aged 26 years and 4 days. Deceased was a son of Jacob L. Baker. Funeral discourse by S. T. Bosserman, from Luke 20: 36. He was much beloved by all who knew him. JACOB L. BAKER.

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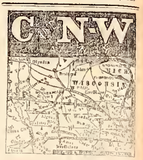

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Correspondence.

—"Do they that hunger and thirst after righteousness, are they the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name—Malachi 3: 16

From Kearney, Neb.—Dec. 17.

Dear Brethren:—

On the 27th of November, Eld. Jacob Lehenberger and I met with the church of the Lipsic Grove College, Kan., in council. Had very pleasant meeting, and after a day and session, the troubles that were brewing in a part of this church, were all satisfactorily settled, and much joy and love was manifested. The whole meeting was characterized with much Christian forbearance, and closing scene was filled with emotions of joy that were expressed freely in words of tears.

On the 29th we met in council at the house of Bro. C. Davison, with the Brethren of Furnas and Hallen counties, Nebraska, for the purpose of organizing them into a church.—We found some twenty members here, with Elder Lancaster. The name of this church is Spring Creek church, Furnas Co, Neb. A meeting was held for one minister and two deacons. The lot fell on Bro. T. F. Hickman, minister, and Christopher Davison and Elder Miller for deacons. Bro. Lomax Miller was advanced to the second degree. Minister give them grace to discharge the duties of their office. Bro. Hickman is a young father, and has been a minister in the New Dunkard church. It is said he turned from his former faith, and was baptized in the Brethren church, before he heard the first sermon preached by the Brethren. Here we had a number of young Brethren, mostly in Somerset Co., Pa. We continued our services a few evenings, and then were hurried on on the first of December, and added to the Sappy church. The prospects are good for more. Ministers visiting isolated churches should remember the Spring Creek church. Correspondence with Lomax Miller, Precept, Furnas Co., Neb., or J. P. Nefziger, Orleans, Harlan Co., Neb.

Bro. Brethren in the Wood River church, Buffalo Co., Neb., will commence a series of meetings, the Lord willing, three miles north of Kearney, Jan. 7, 1883, to continue ten days or two weeks. A hearty invitation is given to all ministers to be with us through these meetings. Brethren desiring to locate in the West, will do well to come and look at our country soon. There are some choice farms for sale here at present, and land is going up fast. Markets and conveniences are good here.

S. M. FORNEY.

From Geo. Long.—Dec. 18, 1882.

Dear Brethren:—

I AM in Clarksville, four miles on my way for Independ church, Eaton Co., Mich., to lead their council-meeting and dedication of their new meeting-house. We are in usual health. Dec. 18th, mercury 7 degrees below zero. Our Michigan is more mild than Ohio.—Yours.

GEO. LONG.

From Cottage Hill, Neb.

Dear Brethren:—

Our church here, (South Bentrice) is alive and union. Our Love-feast is past. Had a good turn-out. Bro. Enochs from Illinois, we did most of the preaching, and also delivered the dedication sermon in our new meeting-house a few weeks ago.—He added by baptism the day before the communion. The church is fast increasing in ability to letter. We like to see the Brethren come; especially good workers; drones are useless in God's Hive.

W. H. MILLER.

From Williamstown, Lewis Co., Mo.—Dec. 23, 1882.

Dear Brethren:

We live in Clark Co., Mo., close to the line of Lewis Co. We had a wet season, which injured crops considerably. Small grain was a fair crop; corn was cut short; still nearly every one raised enough to do them. Health is good, for which we ought to be thankful. I wish I could send you some church news. The few people I am acquainted with, say they would like to hear the Brethren preach; some say, if a Brethren could be had in Williamstown, if a preacher would come. No one knows how much good could be done, if a brother would come and stay a week. All I can say, is, "Come and see." The Lord said to his disciples: "Go, preach." God is no respecter of persons; he has a people here, if his servants will search for them among the "highways and hedges." Now, if any one thinks of coming, drop a few lines to me; we will look for a house, and meet you at Williamstown. Or come by way of Keokuk, on the Wabash railroad to Kahoka; then take the back to the Bilard school-house, and we will meet you there. Brethren, remember the "lost sheep" of your father's flock.

MARY E. ROSE.

From Daniel Hays.—Dec. 18, 1882.

Dear Brethren:—

I HAVE secured a number of subscribers for 1883, and expect to complete and send you a list soon. I will hardly secure all I wish till New Year.

I witnessed the transit of Venus on the 6th inst. about 12 meridian. There were but few clouds, with a clear atmosphere, and it was very interesting to see, that the planet became visible on the sun's disk, apparently the size of a black pea, only this and nothing more. God will take care of the planets, the comets, etc. Could we run the orbit of our duty as truly as the spheres above us thread their course, there would be harmony in the Christian system, with Christ as its center.

Moore's Store, Va.

From Gravelton, Ind.—Dec. 26, 1882.

Dear Brethren.—

THE Brethren at Gravelton have closed a series of meetings conducted by the home ministers, except that one evening, Eld. Moses Miller entertained the people from the text, "Oh that those hearts hearkened unto my commands; then thy peace would have been as a river, and thy righteousness as the waves of the sea." On the following day two were baptized, we hope, to walk in newness of life.—The parties baptized have a son at Mt. Morris College; hope such news will be joyfully received. Many more near the kingdom.

J. H. MILLER.

From Cerro Gordo, Ill.

SISTER Elizabeth Eby died the 18th ult., at 8 o'clock A. M. It may be interesting to her children and many friends who are living in Clinton Co., Iowa, to know she has been a member of the Cerro Gordo church for many years and a consistent member. Her seat in the meeting-house was hardly ever vacant, as long as she could go. Of late she was confined to her bed most of her time and in all of her suffering bore it patiently as a Christian. Before her death she called for the elders of the church, and was anointed with oil in the name of the Lord. She had her home with her son Joel and was well cared for by her son and his wife. They did all that could be done to supply her wants. She was a member of the Brethren church over 40 years. Six of her sons and three of her daughters are yet living, and four of them are members. She was buried the 19th. Funeral attended by many friends.

JOHN METZGER.

From Cerro Gordo, Ill.—Dec. 27, 1882.

Dear Brethren:—

OUR Communion is now numbered with the things of the past. While on Christmas there were many gatherings, (and, we fear, some not to the glory of God) a goodly number of brethren and sisters also met at the Cerro Gordo church to celebrate the death and sufferings of a dear Savior. Such a soul-cheering, soul-refreshing feast we are glad to chronicle. We think we are safe in saying that all the communicants enjoyed the feast, and were built up in the inner man. God forbid that it should be otherwise. Where is the brother or sister that can surround the table of the Lord, and not have his mind directed heavenward? Our thoughts should be directed with the most profound emotions to the bleeding lamb. I think our brethren were all in possession of this holy aspiration. I must not forget the good department of our spectators, while we were engaged in our solemn work. We fondly hope that deep and lasting impressions were made on the minds of many. Brethren from a distance—Van Vanimam, McClure, Kimmel and Shomber. Thus another feast was enjoyed by the Cerro Gordo church on Christmas, which has been our custom for some time. It is Grandpa Metzger's selection, and the Brethren generally submit. We have now commenced meeting at the Brick meeting-house; Vanimam and Kimmel stay with us. God prosper the work, is my prayer.

R. W. HUFFORD.

From Nappanee, Ind.—Dec. 26, 1882.

Dear Brethren:—

THE Bread of Life has been offered to the dying people at Gravelton in a very entertaining manner for the past week. Thank God, two were persuaded to accept salvation and live. The "Gospel home" doctrine was preached. May God help all to live it out.

GUILFORD LESLIE.

From Hillsburg, Ind.

Dear Brethren:—

We invite traveling ministers to stop off at Hillsburg and preach some for us. We have lately organized a church here, calling it the Hillsburg church. We have one young minister and two deacons. The church is in a good working condition. Bro. Daniel Beck came and preached for us this Winter. He baptized one. We pray that many more may be gathered into the fold of Christ.

D. C. CLINE.

From Monroe Co., Iowa.—Dec 20, 1882.

Dear Brethren:—

In No. 47, Vol. 7 and Page 7, is an article over the signature of O. W. Hartness, wanting to know about the church at Business Corner. I would say that there remains a church here in good standing, and there are about a twenty-five members. With them are Elder Daniel Miller, assisted by Elder Hiram Berkman and the writer. They have preaching nearly every Sunday at school and private houses.

DANIEL MILLER.

From Tuscarawas Church, O.—Dec. 28, '82

Dear Brethren:—

OUR meeting with the Richland church, Richland Co., O., closed Dec. 24th. Had pleasant weather, good attendance, and enjoyed much of the love of Jesus in all our meetings. One dear brother restored to the old. Five added by baptism and others applied for admission, who, we hope, will soon be gathered with God's people. With few exceptions, the members are united in love and faithfulness to the Brotherhood. May God soon remove all hindrances to the success of his cause. We are now here with the Tuscarawas church, trying to preach Christ and Him crucified. It will be hard work in North-eastern Ohio, until church-troubles are more settled. May God's blessing rest on the B. at W. for 1883.

I. D. PARKER.

From John Wise.

Dear Brethren:—

I CLOSED my labors in Sumner Co., Kan., Dec. 3rd, and on the 5th boarded the train for home. I consider there is a fair prospect to build up a flourishing congregation at this place. There are a number of Brethren who think of locating in this neighborhood, among them is Bro. Bishop, father-in-law of Eld. J. H. Moore, of the BRETHREN AT WORK. There are several members in Bro. Bishop's family. A number of other members are talking of locating in this neighborhood.

We stopped over night with our esteemed friend, Mrs. Woollard, widow of J. Wesley Woolard, and her interesting family. They kindly remember us in Mulberry Grove, Ill., and now reside in Wichita. Next morning, the 6th, we boarded the train again at 8 A. M. Passed on pleasantly until we reached Columbus, Cherokee Co., Kan. At this place, I stopped off, my wife going home. On the 11th I passed on to Carthage, Mo. Bro. C. Holderman, to whom I had written, did not receive my information, and had gone to Cedar Co., Mo., to hold some meetings. Through the kindness of Bro. Jos. Royer, I was taken to Cedar Co., and joined Bro. H. Had very interesting meetings. On the 15th returned to Jasper Co., Bro. Holderman's district. Continued meeting here, until the 19th, when I boarded the train for home, where I arrived the 20th. Found all well. Many thanks to the dear brethren and friends who cared for us so kindly while absent. Many heart-felt thanks to our kind Father in heaven for his kind care and fatherly protection, while absent. Last night closed our Christmas meeting at our meeting-house at home. Delivered two sermons on Sunday and two yesterday.

From Michael J. Good.—Dec. 20, 1882.

Dear Brethren:—

I CANNOT think of being without the BRETHREN AT WORK. Brethren, you are engaged in a good work, go on and publish the Mulberry Grove, Ill., made for great—that which is edifying to the soul. "Faith, Hope, Charity, these three, but the greatest of these is Charity." Ever keep the columns of the B. at W. free from satire and bitter retaliations. You well understand the course to pursue, knowing that like begets like.

A doctrinal sermon or discourse, occasionally, will meet my approbation.

Mt. Jackson, Va.

From Geo. W. Cripe.—Dec. 21, 1882.

Dear Brethren:—

I HAVE just closed a meeting at Yellow Creek, Elkhart Co., Ind. Preached seventeen discourses, and baptized six dear souls; three married and three single; all the best of men and women. Much rejoicing among the saints. This church had its dark days, but thank God, it has brighter prospects before it. John Angleneyer, of the Union Center District, is now their Elder, with Bro. John Nusbaum as assistant. O. that we had a host of such elders like Bro. Angleneyer, he feels it his duty to feed the sheep will lady, too, with Gospel meat, and not hard indigestible food of his own. May the good Lord bless him and this church for their liberalities. Long shall we remember the congregation, "We went go to Solomon's Creek, where we were brought up. Small report again soon.

Locke, Ind.

From Woodstock, Richland Co., Wis.—Dec. 24, 1882.

Dear Brethren:—

WE, the little band of believers at Woodstock intend holding a series of meetings, commencing the 10th or 12th of January. M. M. Eby promises to be with us, if no preventing providence. We invite other ministers from abroad to come and help us. There are precious souls here, brethren, starving for the Bread of Life. We has love enough in his soul to say, I will go and help feed the starving souls?

Our meetings will begin in the first month of the New Year,—a good time to make improvements in our divine life, renew our covenant with God, and try, by divine assistance, to walk nearer to God. Dear Brethren, we inv to you to come. Don't refuse this great opportunity offered you. If you are the ministers of the Most High God, come and show unto sinners the way of salvation. This is certainly the first and chief duty of a minister of Christ. If you make up your mind to come into this part of God's moral heritage, don't forget to bring the Gospel with you.—You will need it, in order to open men's eyes, to turn them from darkness to light, and to translate them from the power of Satan unto God, that they may receive an inheritance among them that are sanctified by faith.—May the Lord help you to handle the word of God, and respond to our call; you will find a hearty welcome among us, and your labors will certainly be appreciated.

MARY C. NORMAN.

A Visit to Kansas.

Dear Brethren:—

We boarded the train at Arcanum, O., on the morning of Nov. 14th, and landed at Lawrence, Kan., at noon of the 16th. Enjoyed two sessions of worship with the members of Pleasant Grove, south of Lawrence. This congregation is under the care of Eld. James Hilkey, assisted by brethren Baker and Winey. From here we went to Washington Creek district, labored a few evenings and then were laid up with sore throat for over a week. Then went to Eight Mile District in Franklin Co. Had four meetings, in which much interest was manifested, and members confessed to have gained much spiritual strength. This congregation is under the care of Eld. Daniel Barnhart, assisted by S. Harshman, and if they will labor in the unity

of the spirit and in the bonds of peace, success will surely crown their labors.

Next we went to Appanoose district. This congregation is without an elder. Brethren Barnhart, Bro. Sherfey and Bro. Wise are co-laborers together, and, we think, are laboring peacefully and effectually together. The seed of discord was sown here; did its work. The storm is now followed by a calm and we hope the ship will move on under a fair breeze. We had a few meetings with the members and rejoiced with them over the return of one wanderer from the mountains of sin.

From here we went again to Washington Creek. Here as in the two last named districts, they labor under the disadvantage of not having a church-house to worship in, as we could only have the use of the school-houses for evening services. Here much of the good spirit of the Lord was enjoyed, and the peace, love and zeal of the members will ever be remembered.

This congregation is under the care of Eld. Peter Brubaker, who is nearly settled in rheumatism, and consequently the labors fall very heavily upon Bro. Wm. Michael and Wm. Weybright, who are young in the ministry, but fully realize the responsibility, and crave the prayers of the righteous.

May the good Lord abundantly bless all the dear members for the kindness we received everywhere, and say that spirit of kindness would encourage the young hands of the fold. We will venture to say to brethren who are disposed to travel in the West, and preach sound doctrine,—you will here receive a hearty welcome; but persons possessing a tearing-down spirit, will not receive much encouragement here.

Left for home, Dec. 20th, feeling that the Lord had blessed our labors beyond expectation. Arrived home, Dec. 21st; found family well; thank the Lord. JESSE STUTSMAN.

To the Dear Sisters of Washington Creek Church, Kan.—

Please accept my humble thanks for the kind manner in which you remembered me while my husband was laboring among you.

MARTHA E. STUTSMAN.

From John Metzger,—Dec. 18, 1882.

Dear Brethren:—

I HAVE been to visit the members in St. Louis, lately, and looking at all things cool and calm, I see the necessity of a meeting-house more than I ever did before. Brethren and sisters, can we bear the idea of letting the cause of Christ suffer in St. Louis, only for the lack of a little help? Will just say to every elder of every church, bring the St. Louis Cause before your church, and give all the members a chance to put in their donations. We would like if all would do soon, what they intend doing, as we would like to commence building as soon as we can see our way clear. We will ask considerable money. Some churches, and some brethren, and some sisters have done nobly and are still sending in very liberally, but so many have done nothing as yet. Hope to hear of many more soon and hope they will show liberality for the cause of Christ. We are well, thank the Lord. JOHN METZGER.

From John C. Denny.

WERE there no Divine Providence, I could not make this record. There was but a step between us and death a fearful death but God delivered us.

On Tuesday morning, Dec. 19th, at 3: 18, our company, fifteen in number, left Astoria, Ill., for the East. Reached Springfield at 9 A. M., where we met Bro. Hubert's wife and sisters from Sangamon Co., Ill., *en route* for the same destination. Whole company went to Chicago in a special car, where we arrived next morning.

By delay of train, we were two hours late for connection, consequently the Agent, Mr. Otes, gave us a free dinner, it for kings and priests, which we gratefully appreciated.

Left in the late afternoon by night express, and had a serious collision, twenty miles west of Fort Wayne. We had spent the evening in singing and mutual edification and prayer, and soon after committing ourselves to rest, a flying lightning express came crashing on our train. But God, who foreknew our supplications, and spiritual sought, our humble trust, providentially put the pay train in our rear, which was crushed into debris by the colliding engine. We were tossed about like cotton dolls, and the consternation of being waked from sleep by such a violent shock, was indescribable. The concussion was so violent that I broke off the back of the seat by the sudden and forcible contact of my head and shoulders. One man was cast 20 feet down an embankment. No lives lost, no limbs broken, no serious injury. Jehovah Shammah. Ex. 45: 35. (Margin.)

We reached Harrisburg, at 5 o'clock, Friday morning, Dec. 22nd. The first man we met (that we saw) was Bro. Adam J. Shoop, lately called to the ministry of the Word. He took me to the dear, old parental home; but no parents welcomed me to their arms and hearts. They rest in the solemn cemetery. O, what changes since, I left here twelve years ago. To-day I tried to preach Jesus in the large West Hanover Brick sanctuary, in the Big Swatara church, over which John Etter is overseer.

Here I met Bro. Jonas Hurley, for whom the appointment was specially made. Bro. C. H. Balsbaugh will give you an account of the meetings. I am now at home, visiting, thickening these lines to him, while he sets as my amanuensis.

Many with whom I worshiped here before going West, slept in the adjacent graveyard. Then my looks were dark; now, white. Then I was one of the laity; now charged with the solemn responsibility of teaching the mystery of the cross. I tremble to think of my work and my account.

We intend to return to our western homes about the close of February. In the meantime we intend to visit the eastern churches, do a little good, or much, if the Lord will, and get all the good we can.

Sabetha, Kan.

From J. W. Southwood.

Dear Brethren:—

OUR meetings at Hart's school-house, Ind., on the fourth Sunday of December, continued until Tuesday night. Five sermons in all. Interest and attendance good, but owing to the darkness of the night, the condition of the roads and the inclemency of the weather, it was thought best to close, though, perhaps, they will be resumed some time this Winter. May the spirit of the Lord shine mightily to the tearing down of the strongholds of Satan, and the building up of the Cause and kingdom of our blessed Master. *Dec. 27, 1882.*

From Big Swatara Church, Dauphin Co., Pennsylvania.

WE have just closed a feast of fat things, where hundreds sat around the Golden Table on which God's shew-bread was served. We had six meetings by Bro. Jonas Hurley of Montgomery Co., Pa., and Bro. J. Denny, of Astoria, Ill. I never sat under profounder and more pathetic expositions of Divine Truth. We have a few souls in the church, who lower above the rest, in the marvelous capacity to read the mind of God, where others see only dend matter and dead letters. A grander survey of the divine purpose in the creation of man, and the incarnation of the Eternal Logos, than was given by Bro. Hurley, I never had the pleasure of listening to. It seemed to me we must for years have been walking side by side behind the pillar of fire, so nearly alike were our views of the divine and reflections and humiliations and contrasts. Emmanuel is a great word, and includes every chapter, verse, and word, and letter of the Divine Revelation. And he is the great same matrix, generated by the same Spirit, and manifest his peculiarities, walk as He walked, be and feel and act out of his fullness, as religion.

Thoughts like these were the staple of the sermons. It was Jesus and Jesus only, in every act and fact and event and institute of the law and the prophets. They were preeminently lessons for Christians, and those who knew most of Christ by living identity, most enjoyed these thrilling representations. The church was lifted into a lovely glow of hallowed enthusiasm in the glorious mission of LIVING Christ.

Peace prevails here. We are all progressives, all conservatives, believing in just as much of both as is meant by "God manifest in the flesh." He is always leading and impelling, and no less restraining and hindering, so that we live and die at once, and both in equipoise.

I will refer particularly to but one discourse, the first. The sermon was "Delightful—the last before Christmas—the house crowded, stillness like the grave, all hearts beating with the expectancy of Acts 10: 33. All preceded and prepared for the occasion, vanished in the awful sense of divinity that brooded over the congregation, and the Holy Spirit suggested to the minister the exclamation, "Surely, the Lord is in this place, and I knew it not." Gen. 28: 16. And such a sermon. It held as all spell-bound.—In the twin-conception of Rebecca, and in the unspeakable historical of Esau and Jacob, we beheld our own inner conflict with evil.—The struggle and triumph of the returning fugitive at Peniel, was sublimely unfolded as the culminant of that violence upon self and toward God, by which the kingdom of righteousness and peace becomes ours. Matt. 11. The subsequent, persistent refusal of Jacob to accept the guidance of Esau in the reminiter of his journey, was beautifully and aptly applied to the subjection of self-will to the light and rectory of Peniel.

These meetings were truly a "season of refreshing from the presence of the Lord."

Our dear and faithful elder, John Etter, could not be present, owing to a gradual, general paralysis. He is a "good man and full of the Holy Ghost." C. H. BALSBAUGH.

From Elkhart Church, Ind.—Dec. 26.

Dear Brethren:—

THE Brethren of the above-named church, have just closed a series of meetings. We are glad to say that one came out on the Lord's side,—a dear sister. Many good impressions were made. The two brethren Rudolph, of Barry Co., Mich., preached the good sermons for us. MOSES FRAME.

Goshen, Ind.

From Union Center Church, Ind.—Dec. 29

Dear Brethren:—

WE had meeting in the Whitehead meeting-house yesterday. Just before meeting commenced, word was brought that there were two, wishing to become members of the church of Christ. After an interesting sermon, preached by Eld. David Neff from 2 Cor. 5: 11, they were invited to come forward. Two sisters embraced, and when they gave evidence of faith, they were buried with Christ in baptism, and, we hope, arose to walk in newness of life. We pray that they may be led by the spirit of the Gospel unto death. Eleven souls have united with the Union Center church since the 27th of Nov. We hope many more will come soon.

HENRY NEFF.

From Eld. Samuel Murray.—Dec. 19.

Dear Brethren:—

My health has not been good for the last three months, but I was still able to attend appointments till the first of this month; then, for nearly two weeks, I was confined to my room. Last Monday I walked into the our church and tried to preach from these words, "Beginning to sink, he cried, saying, Lord, save." I was now convalescent. The trouble is catarrh in the head.

We have had steady Winter weather for four weeks. A few days it was very cold; the reminder of the time the weather has been very pleasant, though there was just snow enough for good sleighing. General health good.

River, Ind.

From Washington Creek Church, Kan. December 20.

Dear Brethren:

WE have been made to rejoice again, by seeing quite a number of additions to our church lately. Bro. Jesse Stutsman, of Ohio, commenced a series of meetings with us Nov. 20th; continued till the 24th. Two were received by baptism. Bro. Jesse then left for the Eight Mile and Appanoose churches, Franklin Co., Kansas, and stayed until Dec. 6th, when he again came to us, and stayed till the 18th. He baptized seven more, making in all nine; all young people. Others, we know were almost persuaded to come. The members were much strengthened. We hope the Jesse will come again. The church knows in love and union. S. M. MILLER.

From Yellow Creek Church, Ind.—Dec. 21

Dear Brethren:—

OUR church is in a prosperous condition. Eld. G. W. Cripe came to us Dec. 11, and preached for us till the 19th. His words seemed to be seasoned with grace. At the close of the meeting there was great rejoicing. Six precious souls came out and were baptized for the remission of their sins, and others who are near and dear to us, are near the kingdom. Come again, brother George. Indeed, the harvest is great, but the laborers are few. HIRAM ROSS.

Fell Dead in a Race

ALEXANDER SEARLES fell dead as he was running a race on Christmas day. He was a cutler, without a home, and was in the habit, trying to stop it, he fell backward, suddenly. He leaves a wife but no children. He made no profession.

Thus we see how uncertain is life, and the necessity of being prepared to meet God at a moment's notice. We do not know what we shall do, but before might he would be taken home, perhaps.

Know ye not that they which run in a race run all, but one receiveth the prize. Is run that ye may obtain." 1 Co., 9. That the race referred to that we should run, the we may receive the everlasting prize. It matter if we should fall dead in the race. This man had already won the race, but who did it profit him? SARAH BURGER.

Lime Springs, Ia.

From St. Louis, Mo.—Jan. 1.

WE have moved our meetings from the former place to 1653 Benton St, the most of us thinking it best to discontinue the meeting at the old place. We did so, and now hold them at the place mentioned above. We have now a cheaper place, and, in our opinion more encouraging. Yesterday morning we had our first meeting at this house. Congregation was as large as before we moved the meetings. Thanks be to the God of peace, those that were at the meeting, were in love and union with each other. Brother Gasher preached from Rom. 6: 2, 3, which we received good instructions. Went so met at 7: 30 P. M. for the same purpose.

F. C. MEYERS.

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BREHREN AT WORK.

"Set for the Defense of the Gospel."—Philippians 1: 17.

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TO THE DEPARTED YEAR.

BY JAMES EVANS.

O TIME, forever fled away,—
The days we never can recall,
Oh how swift the months have fled,
Like yesterday we see them all.

And yet though swift thy course has been,
Many a page thy records fill,
Many have been it beneath the stream,
And left the scenes of good and ill.

The flood, the storm and dark eclipse
Have left behind their dark impress,
Once happy homes and hoping hearts,
Who now their sorrows can express.

But blighted homes shall be desolate,
Affect that still creation groans,
The elements are yet the foe of men
And still we listen to his moans.

The stormy winds have run'd the deep,
And ships have sunk beneath the power,
Engulfed beneath the billows vast,
Gone down also in that dark hour.

But still thy months of Summer past,
Have bless'd the laborer's toil,
Plenty spreads her blessings round,
Bon Ton's so has been the soil.

But thy record of grief and joy,
No mortal, I dare not know,
The good or ill that we have done;
Remains and none can it efface.

With joy we thy successor greet,
And pray for wisdom from above,
That dark or bright the days we meet,
We still may tread in Heaven's love.

"TRY THE SPIRITS."

BY ALEX. W. REESE.

Part I.

SOME years ago the public mind was startled by the anomalous, and seemingly, supernatural phenomena, elicited by two hitherto unknown females, in the city of Rochester, N. Y., by the name of Fox.

Mysterious, strange, inexplicable sights and sounds—unprecedented, both in their origin and character, under any known scientific laws—were produced in the presence, and subjected to the most rigid investigation, of many curious, inquiring, and highly intelligent and respectable people. The phenomena themselves could not be denied; but their satisfactory solution defied alike scientific ingenuity, and scientific skill.

The Misses Fox claimed for these performances the intervention of supernatural agencies, and that they were revelations from the world.

Imposture was suspected, and indeed boldly charged upon these women, by many intelligent men, who denied the possibility of their claims. But scientific opposition and investigation failed to unveil the mystery to the satisfaction of an aroused and eager public, seeking to know the truth. Scientists—while admitting the anomalous character of the phenomena—denied their supernatural origin, and asserted that they were due to natural influences, or causes, yet, to some, as yet, unknown occult force in nature.

But, plausible as this theory was, there was an eager multitude ready to accept the claims of the Misses Fox, as to the supernatural character of the wonderful and startling phenomena, produced in the presence of many witnesses. There seems to be, inherent in the human mind, an element of superstition. Perhaps the most cultivated are not entirely free from this weakness.

That thing, claiming to be supernatural, and which, persistently and triumphantly, defies all explanation, is easily admitted on its own assumption. So it proved in the Rochester case. Credulous and superstitious people were converted by the score; while those of a less susceptible, and more investigating type of mind, were puzzled and bewildered in their vain attempts to solve the problem. Meantime the delusion hourly grew, and fastened conviction upon the minds of its disciples "with hooks of steel." We have no means of estimating the number of the early converts to Spiritualism, nor have we any statistics by which we can determine their present force, but we are fully convinced that "their name is legion."

From the beginning of modern Spiritualism, under the Misses Fox, down to the present time, great numbers of people have been inoculated with spiritualistic ideas. And it is a striking and suggestive fact, that the march of Spiritualism has gone hand in hand with that of materialistic science, and with infidelity itself. In fact, all these, with perhaps, mere minor shades of difference, are homogeneous in sentiment and thought.

Spiritualism and infidelity are synonymous terms. I have never met a Spiritualist who was a believer in the Bible, or endorsed the religion of Christ. Indeed, I might say, that the most of them are open, bold and shameless blasphemers of the name of Jesus. What, then, must be the moral influences of Spiritualism? Surely, "it needs no ghost, come from the grave, to tell us this!" We have but to consult the pages of history to see what infidelity has done for mankind. Under whatever name, or disguise it has assumed, infidelity stamps upon society a blighting, demoralizing desolation. The soul is individual corruption, national decay, and final ruin.

Tested in the unerring light of God's Word (See I John 1: 1, 2, 3,) modern Spiritualism is the Anti-Christ. We do not hesitate to say, that the influences of Spiritualism are evil, and only evil, upon the hearts and lives of men. We boldly affirm that its morals are corrupt, and that its teachings are a curse to mankind. Outside of the morals of the Bible, there is nothing in the wide universe that can save the race. Nothing short of this morality meets the necessities of man.

Spiritualism is, therefore, evil because it attacks revelation, and, so far as the hopes of man are concerned, attacks it in the most vital part; for if Jesus Christ has not come in the flesh, then the whole fabric of the Christian religion is completely undermined, and, sooner or later, must totter to its fall. If we destroy the morals of society, then, in the terrible throes of faction, society itself must inevitably perish.

He, who, with iconoclastic hand, would strike down the altars of a nation's faith, and would wrench from their foundations the mighty pillars of the Temple of God, will himself, like Samson, be crushed beneath its ruins. The fruits, then, of infidelity are not only bitter, but destructive and suicidal in their efforts.

The language of Ingersoll, when he declared in a recent lecture, that "it is not faith universe a nation, but intellect," is false, and an appeal to the history of mankind is its triumphant rebuttal. It is worse than idle to say, that mere intellectual greatness, or mental culture, in the absence of pure morals, is sufficient to meet the necessities of man, to secure happiness to the individual, or to give stability to the State. Since Mr. Ingersoll has appealed to Cæsar, to Cæsar shall he go.

Let us turn over a few leaves in the history of man.

"Turn to the mighty past!
Sublime, immortal, vast!"
Turn gaunt of the wrecks, that, crumbled,
Forth from the crumbling of the shadowy shore
Of present life, are cast!"

Look at "the saddest picture in the book of time," the fate of Greece: a nation once resplendent with an intellectual brilliance, that no succeeding age has equalled or surpassed; and yet, surrounded by a Pagan darkness, yawless and starless as the grave. Stand amid the crumbling ruins of her once exquisite Temples, whose matchless beauty and symmetry challenged the admiration of the civilized world, and has been the wonder of all succeeding time. What other people, in all the pages of human history, reached the sublime heights of intellectual greatness that has made the name of Greece immortal?

"Chime of the unforgotten brave!
Whose hand, from plain to mountain cave,
Was freedom's home, or glory's grave!"

Land of poesy—of sculpture—and of song! Land of the philosopher and the sage! Home of Demosthenes, of Solon, of Plato, of Socrates, of Homer, of Iotinos, of Pericles and of Pythagoras! Here exquisite statuary grew into matchless beauty and proportion, beneath the sculptor's hand! Here the grand and stately temples of the gods, of pure and stainless Pentellic marble, and of rare and faultless architectural beauty and proportion, rose to meet the wondering and admiring view. Here stood the matchless "Parthenon," the architectural paragon of Greece, and the model for all succeeding ages of the world! This survived temple was the pride of Athens, the glory of Greece, the envy of contemporaneous nations, and the wonder of the world!

Such was the degree of physical splendor, and such the intellectual heights, to which Greece had attained, five hundred years before Jesus of Nazareth trod the thronging streets of Jerusalem. But did this mental superiority, or physical renown, avert from that gifted people the sad fate, the awful desolation and ruin, that ever yet evokes the pitying tear?

THE MINISTER A SERVANT.

BY M. J. M'CLURE

IN MARK, No. 1, you ask an explanation of Mark 10: 43, 44. "But whosoever will be great among you, shall be your minister; and whosoever will be chiefest, shall be servant of all."

You call special attention to the last verse, but to explain one is to explain both, as *great* and *chiefest*, as they are used in the text, are interchangeable; so also are *minister* and *servant*. The primary meaning of minister is servant. The word chief, is from the latin, *caput*, which means head; conveying the idea of principal, leader, etc.

The language was spoken by Christ in answer to an expressed desire of a couple of the apostles, to have assigned to them two of the choicest seats in heaven. I understand this to be inculcating two valuable lessons.

First, a lesson of humility. The prayer of James and John betrayed a spirit of exaltation, dangerous in its tendency. Dangerous, because, if not curbed, it would make them arrogant, haughty and unpopular, thereby preventing or destroying opportunities of doing good. Dangerous, because when once a desire for superiority, either in place or power, is manifested, it is a profile source from which is apt to spring another dangerous spirit—jealousy. If these two spirits ever become active in any body of people, their happiness and usefulness are gone.

Our Lord detected the incipient evil and nipped it in the bud, by giving these brethren to know that exaltation was contrary to the spirit of Christianity; He made use of the term "servant" to teach the doctrine of humility, which is the opposite of exaltation and destroys arrogance.

Another lesson I learn from the text is that, he that is chief or minister must be obedient to the body of which he is chief, or minister; and to be a servant conveys the idea of labor and care. No doubt our Savior, who was conversant with every phase of humanity, foresaw that in the years to come, some more would gain admittance into the church, who would be a prey to the same evil spirit; consequently this text was placed upon record for our benefit. Christ can detect as well now as then. The reproof is in force now, as well as then.

If brethren, who is a spirit of self-conceit, think (and sometimes think pretty loud,) they should be chief, they remember that to be chief is to be servant, with all the word implies, they would sometimes change their minds quickly.

WHERE IS THE COMPULSION?

BY C. H. PALSBAUGH.

IN No. 1, Vol. VIII, last page, I find a reference to my article in No. 41, Vol. VII.

I see not why any one should find the idea of compulsion in my remarks on the suppression of the liquor traffic, save such as God employs in every restriction of law, natural and spiritual. No danger that Jesus Christ will call on his Father for "more than twelve legions of angels," in contravention of the very purpose of his Incarnation. But He does not hesitate to employ all the angels in Heaven to promote that object. And so with all laws and intelligences in relation to good and bad projects. To invoke the aid of a Divine Institution in suppression of a traffic that ruins the bodies and souls of millions, is in principle tantamount to the use of the same means to prevent or eradicate any other moral pestilence. The Hebrew Theocracy had Church and State combined for reasons now non-existent. The advent of Emmanuel had necessarily to dissolve that bond, so that the field may be the world instead of Palestine. But in their separate jurisdiction, they are still both Divine ordinations. Rom. 13: 1-7. There is not the shadow of representation in the New Testament, that in their relational elements the two are in opposition. They are antagonistic in their spirit and form, but that is no part of the Divine institution. Politics are of the Devil, but civil government, in its essential idea, is of God, and we are bound to support it, on Church principles, and for Christian ends. Our tribute money is for *Christ*, no less than our ministry contribution. Both are very possible means of compulsion for the prevention and and expurgation of evil, that are consistent with moral government. So far, but no further, we may go.

DR. CHALMERS instructs us to "Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy, on the hearts of thousands you come in contact with year by year; you will never be forgotten. No; your name, your deeds, will be as legible as the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven."

SIN is not in the appetite, but in the absence of a controlling will. There were in Christ all the natural appetites of mind and body. Relaxation and friendship were dear to him; so were sunlight and life. Hunger, thirst, your deeds, will be as legible as the stars of heaven; he suffered, being tempted from the forces of desire. But there was obedience at the expense of tortured natural feeling. Remember this; for the way in which some speak of the sinlessness of Christ destroys the reality of his history, and transforms it into a mere fictitious drama, in which scenes of trial were represented, not felt.—*S. W. Robertson.*

Religious Essays.

Reader.—We write unto you what things soever you shall read or hear, and we trust you shall acknowledge even to the end.—2 Cor. 1:13.

THINGS FROM THE BOTTOM DRAWER.

SELECTED BY SIMON BETRICK, OF ILLINOIS.

THERE are things and tops and toys and strings,
These are also which no little feet wear,
These are toys of children and broken toys,
And traces of guilty
These are little shoes footed away
On of the light of the sunny day.

These are dainty locks that never see warm,
Dainty lips unbreathed on of sunny
These are books and pictures, all faded and torn,
And marked by the fingerprints
Of hands and heads that have fallen to dust,
Yet I relume to think that the Lord is just

But a feeling of bitterness fills my soul,
Sometimes, when I try to pray,
That the Reaper has spared so many flowers,
And taken many away,
And I cannot doubt that the Lord can know
That a parent's heart can love them so.

Then I think of the many weary ones
Who are waiting and watching to sight,
For the slow return of pilfering feet
That have strayed from the paths of right,
Or who have darkened their lives by shame and sin,
Or from the secrets of the temple have gathered in,

They wander far in distant climes,
They perish by fire and flood,
Their hands are stark with the direct crime
That kindle the wrath of God.
Yet, a mother's song has soothed them to rest;
She hath folded them in one so upon her breast.

And then I think of my children, three,
My babes that never grow old;
And know they are waiting and watching for me,
In the city with streets of gold,
Safe from the cares of the weary years,
From sorrow and sin and woe,
And I think my God, with a Father's tears,
For the things in the bottom drawer.

MIRACLES, PARABLES, AND PROPHECIES.

BY JOHN KINSLEY

THE following may prove useful to some of the readers of the BRETHREN AT WORK. Cut it out and paste it in the back of your Testament.

THE MIRACLES OF CHRIST—CHAPTER AND VERSE.

The Centurion's servant healed.—Matt. 8:5-13.

The tempest stilled.—Matt. 8: 23-27.

Two demoniacs of Gadara cured.—Matt. 8: 28-34.

A man sick of the palsy cured. Matt. 9: 1-8.

Jairus' daughter raised.—Matt. 9: 18-26.

Two blind men restored to sight.—Matt. 9: 27-31.

A dumb demoniac cured.—Matt. 9: 32-33.

A man with a withered hand cured.—Matt. 12: 9-13.

A blind and dumb demoniac cured. Matt. 12: 22-23.

Five thousand fed. Matt. 14: 15 21.

Christ walks on the sea.—Matt. 14: 22-23.

Canaanitish woman's daughter cured. Matt. 15: 21-28.

Four thousand fed. Matt. 15: 32-39.

A lunatic possessed of a devil cured. Matt. 17: 14-21.

Procures tribute money from a fish. Matt. 17: 24-27.

Two blind men restored to sight. Matt. 20: 29-34.

The fig-tree blasted. Matt. 21: 18-19.

A demoniac cured. Mark 1: 23-28.

Peter's mother-in-law healed. Mark 1: 29-31.

A leper healed.—Mark 1: 40 45.

A man, both deaf and dumb, cured. Mark 7: 31-37.

A blind man restored to sight. Mark 8: 22 26.

Great draught of fishes. Luke 5: 1 11.

Widow's son raised from the dead. Luke 7: 11 17.

A woman with an issue healed. Luke 8: 42 48.

A crippled woman cured. Luke 13: 16 17.

A man cured of the dropsy. Luke 14: 1-4.

Ten lepers cleansed. Luke 17: 11 19.

Malchus' ear healed. " 22: 50 51.

Water turned into wine. John 2: 1-11.

A nobleman's son cured. John 4: 46-54.

A cripple at Bethesda cured. John 5: 1 9.

A man born blind given sight. John 9: 1 9.

Lazarus raised to life.—John 11: 43-44.

Surprising draught of fishes.—John 21: 1-14.

SOME OF THE PARABLES OF CHRIST.

The sower.—Matt. 13: 1-23.

The tares among the wheat.—Matt. 13: 24-30.

The grain of mustard seed.—Matt. 13: 31-32.

The leaven in the meal.—Matt 13: 33.

The hidden treasure.—Matt. 13: 44.

The pearl of great price.—Matt. 13: 45-46.

The net cast into the sea.—Matt. 13: 47-50.

The unmerciful servant.—Matt. 18: 21-35.

The laborers in the vineyard.—Matt. 20: 1-16.

The two sons.—Matt. 21: 28-32.

The wicked husbandman.—Matt. 21: 33-46.

The marriage-feast. Matt. 22: 1-10.

The man without a wedding garment.—Matt. 22: 11-13.

The ten virgins.—Matt. 25: 1-13.

The talents.—Matt. 25: 14-30.

The sheep and goats. Matt. 25: 31-46.

The seed growing secretly.—Mark 4: 26-19.

The two debtors.—Luke 7: 36-50.

The good Samaritan.—Luke 10: 25-37.

The rich fool.—Luke 12: 13-21.

The servants who waited for their Lord.—Luke 12: 35-40.

The barren fig-tree.—Luke 13: 6-9.

The lost sheep.—Luke 15: 3-7.

The lost piece of money.—Luke 15: 8-10.

The prodigal son.—Luke 15: 11-32.

The unjust steward.—Luke 16: 1-12.

The rich man and Lazarus.—Luke 16: 19-31.

The importunate widow.—Luke 18: 1-8.

The Pharisee and Publican.—Luke 18: 9-14.

The pounds delivered for trading.—Luke 19: 11-27.

Many more parables we might find; but let this suffice.

Prophecies and Their Fulfillment.

PREDICTIONS.	FULFILLMENTS.
Gen. 3: 15.	Gal. 4: 4; 1 John 3: 8
Gen. 18: 18; 22: 18.	Gal. 3: 8-16; Matt. 1: 1
Gen. 49: 10.	Luke 1: 32; 1 Cor. 15: 24
Deut. 18: 46.	Acts 3: 22; 7: 37
Psalm. 2: 7.	{ 1 Cor. 15: 22 26. 1 Thess. 4 16, 17.
Job 19: 25, 26.	Rev. 1: 7.
Ps. 16: 6-8.	Heb. 10: 5, 10.
Ps. 41: 9.	Matt. 26: 47.
Ps. 89: 19.	{ Col. 1: 14, 15. Rev. 19: 16.
Ps. 118: 25, 26.	Matt. 21: 9.
Ps. 2: 1.	{ Matt. 21: 42 Eph. 2: 20. 1 Peter 2: 7.
Ps. 22: 69.	Acts 4: 26, 27.
Ps. 16: 10.	{ Matt. 27: 35, 46, 48 Jno. 19: 23, 24. Acts 2: 31; 13: 33, 38.
Ps. 68. 17, 18.	Eph. 4: 8; Col. 2: 15.
Ps. 110: 1-4.	{ Matt. 22: 42, 44. Acts 2: 33. Heb. 5: 6. Heb. 7: 1-4. Rev. 2: 27.
Ps. 97. 7, 8.	Heb. 1: 6, 10-12.
Ps. 102: 25-27.	
Isaiah 6: 9.	Matt. 13: 13.

LET US WALK BY THE SAME RULE.

BY M. MYERS.

Philipp 3. 16.

A WALK in the Scriptures has reference to obedience to the Word of God. Enoch, Abraham and others, walked with God by and upon his word in all things required of them, by the will of Him who commanded with them. If, under the former dispensation, a perfect obedience was required, and recompensed according to the measure of it, how much more, since, by the grace of God, the Word was manifested through Christ to the Children of Israel to be proclaimed to all nations, shall perfect obedience be required of all who by faith enter into the new and living way, to obtain an inheritance that is incorruptible, undefiled and fadeth not away.

To walk by the same rule should not seem to lead us to the Fathers of Christ, but to go to walk "according to the measure of the rule which God hath distributed to us." 2 Cor. 10: 13. If we at all times walked according to the rule, Christians would not sit down on a bench and leave their feet washed and wiped by two deacons, but each one would have *washed and wiped* as Jesus did when he said "ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." This rule of Christ is that we should do to one another as he did to his disciples; he *washed* and *wiped* their feet, and we should do the same to one another, that we might fill the meaning of the sign given by the Savior.

There is no sign given in Holy Writ, and that is plain. Should the Brethren here or elsewhere in the Brotherhood practice a different mode of baptism from that laid down in the Word of God, it would not be tolerated for a moment; neither should it be in any other ordinance of the house of God. God's Husbandry and walk according to God's rule in all things pertaining to the duties contained in the covenant of God's grace to fallen man.

In the messages of Christ to the churches, the Spirit said unto the angel of the church of Thyatira, "I will put upon you no other burden." Rev. 2: 24. In Christ the yoke is easy and the burden is light, so much so that the faithful can find a perfect pleasure under Christ's Holy Will. It is a complete rule without the intervention of man; just what God intended for the government of His people; perfect in all its parts and proportions in a perfect manner all who submit in faith unto it.

The proceedings of Synods, Presbyteries, Associations, Conferences and Councils should be retained merely as a matter of history, but never substituted for the government of God's people instead of the rule He has given us through His beloved Son in which He was well pleased.

The days of inspiration are past and he puts upon us none other burdens. "But that which ye have, hold fast till I come." Rev. 2: 25. Come now to the rescue take the Word of God and hold it fast till Jesus comes, and He will give you a starry crown.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

THE FRANKFORT LOVE-FEAST.

BY LANDON WENT.

THE little church of colored members at Frankfort, Ross Co. O., held their Love-feast on Saturday, Dec. 2nd, and those who met with them from surrounding churches, were Elds. Thomas Major, Wm. D. Mallow, Thomas Faltz and the writer.

It was a meeting, not so much of districts as it was of different races, for here at one table, and one serving the other, and representatives of two races, and engaged in the same service, ate the same meal, partook of the same emblems, thanking God for the compassionate invitation, and rejoicing in the same hope. And if it were asked which race seemed most to enjoy the meeting and the Feast, I think it hard to tell, for each and all were grateful to God for the one Savior of us all. The meeting was continued on Sunday and Sunday night, with very good feeling.

While with this humble people, I have tried to learn as much as possible their condition and surroundings. They seem to be hopeful, but their condition is not flattering, and the element around them is not as favorable as we could wish.

As to their condition, they are poor in property, having small homes in town, except one who has a pleasant country home, and he seems to be in good circumstances. And as to the element around them, there is with some of them a bitter race, a spirit of jealous opposition. The fears that Bro. Sunday, who has a name and character worthy of respect by all parties, shall, with his little band, carry the day. And the members all seem to be anxious to encourage him, and speechless of their race in this part. But they are limited in education as well as property, some not having been taught to read, and of course they are compelled to take what they can get and be contented with it.

They have no meeting-house, and have only their dwellings, which are small, and the school-house in which to meet for worship. And there has, of late, been an effort made to shut them out of the school-house. They are still allowed the use of it, but it is a poor place for worship, on account of their small size, which not unfrequently at times compels the want, and when the school is in session, holding six or eight months in the year, meeting can be had only on Sunday, and at night, through the week. A move has lately been made to have a church-house built for them, and Bro. Mallow and a number of citizens of the town have subscribed quite liberally to the object. The musical is yet far too small to begin the church with, being not more than $300, and no one only hope for them, is sympathized in the Brotherhood.

They are still in lively hope of getting a house, and are willing to do all they can to aid the work, but can do but little. Bro. Samuel Weir, their elder, being unskilled and without kindred, says he will now donate one half of a large lot which he owns in a central part of the town, and will bequeath the remainder, to go to the church at the time of his death.

And now to the Brotherhood we appeal in behalf of these poor neglected people, who love Jesus and all His Word as dearly as any of us can love Him, that we do not let this opportunity of aiding the needy go by unimproved. And should any one feel to bestow a gift to aid in the noble work of erecting a church for the colored members of Frankfort, Ohio, let them send by registered letter to Wm. D. Mallow, Austin, Ross Co., O., who will apply for the same, and see that the proper ones get the benefit of it.

And now let me say to the brethren and sisters, do not let this call discourage you because calls for aid are frequent, nor do we wish to discourage others who are in need from asking, but let each and all, give something for here is a people who are in need, and not able to help themselves. Give something.

A PLEA FOR THE MINISTRY.

BY W. R. BEETER.

IT is a matter of very great importance to the ministry that congregations of worship be properly proportioned in height, width and length, as the ease with which a minister speaks, depends much upon this.

Many of our houses are too low, and it is a heavy tax on the organs of speech for a man to deliver a series of sermons in such a house, and especially is it hard on the lungs and throat. The speaker sometimes fur is now, twice as wide and three times as long as it is high. If a house is 40 x 60 feet, it should be twenty feet high; then place your standard the end, and so far you are all right

Have your windows so arranged that you can ventilate them above, and have them work easy, so that the sexton is not compelled to pound and work at them five minutes before they will move, and then call the attention of the auditors more to the sexton than to the minister. Then let the sexton understand his business, and that part is all right.

Next have the house properly warmed. If the weather is cold, a good fire should be made at least two hours before services begin and then the room will be evenly warmed when the time for worship. If you take an special pains to warm any part of the preacher, let it be his feet or his heart, but never his head; keep that cool.

Do not sleep during services; if you sleep the minister knows he is not edifying to you. Avoid the vacant look.

Take off your hat as you enter the house, and keep it off until you leave it. Lose farms, lands, mortgages, houses, and slaves and hogs outside—it is the House of the Lord. Loud talking and laughter should be avoided, both before and after services. Do not talk long after services, as good impressions are often thrown off in this way.

When holding a series of meetings, do not insist on your minister changing beds every night, as he is not iron-clad, and may take cold. Do not tell him about all the troubles you have, and insist on his hearing of them; such stuff disquiets him for the work of God. Be considerate in all things as is proved. May God help us to be so. Amen and amen.

Milford, Indiana.

A NEW COMMANDMENT.

BY JUDITH KETRING.

"A NEW commandment give I unto you, that ye love one another."—John 13: 17.

WHAT a pleasant world this would be, if we would all obey this command! How happy would we have our children that God gave them to care for. They minister to their wants, and in return the children love the parents. Brothers and sisters love each other, and it is very easy for us to obey the command in such instances.

But let us now transfer our thoughts from the family circle. Let us look around those our neighbors love. Perhaps we will come into contact with persons that are guilty of

all deeds and crimes; course obey the command, "love one another?" Perhaps it is those who have loved, but whose name has been disgraced; some one has spoken evil about him; will we condemn, or will we inquire through what dark paths he may have wandered? The Bible tells us to go to the lost one and try to lead him back to the paths of virtue; but we do not often do so. No, to our shame, we are not the first stone, as though we were without sin.

There are none so wicked but that some good is about them; it may be hidden, but it is there. We may fail to see it, but we dare not remove the command, "love one another."

It is, indeed, one of the most difficult things to perform, to seek for goodness where the exterior is so filthy. But is not that our duty? The wicked are those that we turn away from, are children of the same Father. It is very easy for us to pronounce judgment against others; but how perfect ought we to be, if condemnation fell from our lips, and surely we forget the words of our Savior, "judge not that ye be not judged."

One thing more I want to say. We ought to care for the young members, the lambs of the fold. We should love them sincerely and try to induce others to come to the Church and be followers of Christ, and always bear in mind that Christ said, as "feed my lambs," it could be well for all the followers of Christ to love one another more and be careful that our hearts do not grow cold. It may indeed some week make us to return home, and if they do not find sincere sympathy in the church. They will go back to the beggarly elements of the world, thinking they will find some one that will love them.

Dear brethren and sisters, let us love and all do our duty. Let us try to lift up the fallen, cheer the oppressed, comfort the afflicted, weep with those that weep and rejoice with those who rejoice. Thus we will be making an effort to obey the command, "love one another."

THE KINGDOM OF GOD.

BY JAMES EVANS.

NUMBER II.

The kingdom of Medo-Persia, the successor of Babylon, was properly represented by silver. Its lustre was not so fine as Babylon, its successors of Grecia and Rome, and in war as the kingdom of Babylon had been. The armies of the son of Hystaspes, were defeated in Greece, and the King who who "stirred up all against the realm of Greece," Dan. 11. 2, was compelled to recross the Hellespont in a flaming fight. The great Xerxes was defeated in Greece, and ceased to make war on those sons of freedom who buried back the millions of invading foes. Babylon had her golden palaces and gardens, but let the silver kingdom of Medo-Persia, was foiled in her attempts to fasten her claws on Scythia and Greece. Agesilaus, the Spartan King, made war on the Persian Satraps, and in a fight, wounded with the shiftc, the peace of Antalcidas was concluded between Persia and Greece.

Daniel lived under the rule of the silver kingdom and found, and proved that men may be faithful under any rule. He obeyed the kings of the earth, when it did not conflict with the law of God. When it did conflict with the law of the Medes and Persians required that he should not worship his God, the fear of death could not overcome his fear of God. His faithfulness brought glory to the God of Heaven, and Daniel's God was thus shown to be supreme.

To the outer eye these kingdoms were brilliant and their glory shone like gold and silver, but before the eye of faith, covering God they were wild beasts, ravening for their prey. Daniel saw them (7th ch.) under the form of cruel beasts of prey, emerging from a stormy sea. Babylon is a winged lion, rapid in its movements, all-devouring. Medo-Persia is a bear, devouring much flesh, slower in its movements, but cruel and savage; hoisteing up her prey.

Little did those proud monarchs, satraps, captains, governors and princes think that out of the halo of splendor and victory, that surrounded them, the eye of omniscience saw nothing but fierce ambition, hateful pride, and all the ghastly attributes of vain glory, trampling on the rights of others, and making them the scourge and destroyers of the world. Man sees the golden glitter, the beauty of the silver sheen, God sees things as they are.

But the silver conquerors lost more than they gained. They lost their primitive simplicity, their temperance, their modest manners and heathen virtues, and sunk into effeminacy and luxury. Thus they lost their ancient bravery and manhood. Their end came. A mighty King stood up to smite the Persian ram (Dan. 8) and to put an end to his dominion.

This conquerer (B. C. 330. "The son of Philip crossed into Asia and overcome the silver kingdom at Granicus, Issus and Arbela. The great King is found, crouching in a ditch, and by his own servants. The glory departed and the great conqueror is now supreme.

What did Persia do for the world? She loosed the earth to drink the blood of nations, desolated cities, towns, and ruined in ease, luxury and pride. She, too, like her proud cousin, failed to bless the world. She, too, is weighed in the balances and found wanting. She had lost her day of opportunity to try what a government, at first just and wise, could accomplish. Her record is written in blood. She could not bring peace to man. The stone kingdom came on the scene.

The kingdom at length appears. But soon "the who ruled with great dominion" is broken, and after seas of blood are shed, four kingdoms are formed. The Ptolemies, Seleucus, Lysimachus and Cassandra. These four kingdoms, like wild beasts, devour one another, until, at length, two alone survive—the north and south, the great Syria, and four new ones arise out of his head. The beast assumes four heads, but at length the "king of the north and of the south" are the subjects of prophecy.

Antiochus, the rule of the brass or four-headed leopard, the Jews suffered much. Their country by between two of the heads, viz: Egypt and Syria. They suffered much, and at last Antiochus, the king of the north invaded each other. One of the northern kings attempted to establish the worldly of his gods in Israel.—Antiochus caused the destruction of Jerusalem. He pillaged the Temple of Holies with swine's blood, and compelled the people to eat the flesh of the unclean animal.

These came heavier deeds of resistance. Persecution prevailed on God's saints. They are hurrat alive, mutilated with savage and demoniac rage, until the people are roused to resistance. The heroic Mattathias, and his five sons, with a little Army also many in over-throw, and at last the hand of God is laid on the cruel tyrant. He dies amidst fearful torments, acknowledging his weakness and the omnipotence of God. Thus he lesson to human pride.

These kingdoms fall at length. The nineteen without name, with brazen claws and iron teeth falls upon these kingdoms, and they are devoured and destroyed, and thus the leopard power ends. Greece, Asia, Egypt come under the rule of the iron kingdom, which is now to play so conspicuous a part in the world's history.

We must still ask, has this third kingdom of brass blessed the world? Has it brought peace to a groaning creation, or helped the poor? Has it lifted the Bible of Bethlehem and blood. Her power is cemented with blood and cruel wrongs. And she laid opprobrious. Her language was the language of not of reason and of God, but of the world. In all that was beautiful, in all of most intellectual achievements, her orators, historians, poets, painters, sculptors were unsurpassed. But her language, her teaching, her science, failed to bless the world. She knew not God, and, like her gods, she was cruel, cruel countless thousands to memory. Her history, from Philip of Macedon, to the last Emperor of Roman Rule, is written like her predecessors' in blood.

The grandeur of Babylon tried what it could do; the severe manners and virtues of the Persians supplied the succeeding, but Greece become corrupted and left the world unblessed. The science of Greece had an opportunity to educate and civilize man and bring him peace. Rome, like all the rest, failed to bless the world. Over the grave of the glory of ancient Greece may be inscribed, "*Sic transit mundi gloria*" so passes away human glory.

While her greatness was thus brought to the dust, her language remains. The New Testament was written in her tongue. Amid the countless tongues of earth, we still appeal to the Greek tongue. We love to settle our controversies by referring to the "Greek original. But it is not the classic Greek of the orator or of the poet, but the simple vernacular of the people.

(To be continued.)

RELIGION GIVES JOY TO LIFE.

BY JNO. C. B. HOSTETLER.

I AM young in the cause of our loving Savior, but older to the good news of Jesus.

I often have been tempted to write a few lines for the B. at W. feeling thankful for what it has done for me. My desires are that the teachings of the Lord may be soon broadcast over this world. The harvest is great and the laborers few.—How happy are we when we can say with the Father in Christ, for through no other name under heaven is the Father given. By no other can we come to the Father, for through Jesus Christ is the only way to God. How simple, how beautiful.—"Love thy Father and thou shalt be saved," saved from darkness and sin! It is God through Christ, saying, "Love me and thou shalt be blessed." The same is made so good, and that by his child, "Love me and thou shalt be a good and happy child." The child that loves the Father will obey His voice of wisdom, and be good as He is good. Love to the parents is the sum of true love for God in the seed of religion. It is full of gratitude, humility and meekness; it is self-sacrificing, forbearing, merciful, humble and the exact spirit of forgiveness.

The love of God is the central love, sending out its influence through the whole heart and life. If we love our Redeemer, we are saved from all hatred, impiety, and malevolence to wrong. Our heart is made the receptacle of a principle of eternal love, and hence, of eternal life. This love models and moulds us, so we believe on him; it checks the impulses of our nature, it subdues unruly desires, it the affections, gives ruling love to truth, to heaven; makes it more cheerful, and bright. It sweetens the heart and sheds a mord and influence influence through the whole world.

Our love for God should be as it is for our earthly parents. Him we should regard and love as our all-saving Father; as such we should always think of Him. In all our sorrows and joys, He should be present in our minds as our Father, and as stated before, if we have the grand and noble teachings of the Bible enshrined in us, our heart leads a more and effectuate influence through the whole mind to show our love for Him.

We should cheerfully meditate upon His wonderful work and ways. Gladly should our hearts praise Him, and our souls commune with him; His commands should inspire us with holy delight. His matchless power and unsurpassed wisdom should make us feel like little children, for of such is the kingdom of heaven.

With such love as this growing in our hearts and growing in our lives, how good and happy must we be! And yet this is religion. Love thy Father in heaven, is the command; all else grows out of this. We cannot love our Father unless we love Jesus.

This is the sum of all God's teachings. To know or love the Father is eternal life. This is the religion of the Savior, this the religion of redemption; salvation is the religion of God, creates its sanction to virtue, adorns the mind with the graces of godliness, sweetens the heart with sensities of goodness, and elevates the soul with heavenly aspirations to the Father. Man becomes a spiritual child of God. The soul of man becomes, at least in prospect, a glorious and eternal thing, often darkened by sin, and sorrow, and the "ills of life," but God's love and care, and the Redeemer's solicitude, progressively unfolding its powers and putting on its beauties under the sunshine of the All-seeing eye. We will become the children of the great and loving Father, that we may share a part of His care and smiles.

This is the religion the Savior taught when He said, "This is the religion in which thousands of us should be living, and is the brightest ornament of this vile and wicked world. Religion is the only hope and strength of youth, manhood and old age. We have no separate religion for youth, nor a distinct religious life for them to live different from the old. This is the beauty of true religion, as of true love that it lasts through all seasons; we grow, live, and die by it; and, what is still more, we rise through endless ages, which makes it an eternal religion. If we become truly religious here, we learn much of heaven, which is the Red-step in heaven. Christ calls it the kingdom of heaven.

In conclusion let us do as is taught in Matt. 5: 16. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." How to get this glorious religion, is simply to do as taught in Matt. 11: 29, which reads: "Take my yoke upon you, and learn of me, and ye shall find rest unto your souls." As is told in Malachi 3: 17, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

My Christian brethren and sisters in order to obtain this glorious and happy home in heaven, we must put on the whole armor of God, that we may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, powers, the rulers of the darkness of this world, spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

FEAR NOT.

BY D. E. ARTIE.

"Lord and you have left mother as, and we are that, believe ye in me."—John.

Christ spake these consoling words to his disciples just before he was taken from them, at a time they had grief enough to make them bled. But the same language applies to us now as well as it did to them.

Dissensions may occur, as Christ and the disciples foretold in they would, and some whom we had thought were of the very salt of the earth may fall in the wilderness, still we need not be shamed, though we see filled with the spirit of Christ, yet, if God shall not prevail against the church that is founded on the rock "He that endureth unto the end, the same shall be saved."

We now know even who we live in the wisdom of this world, tell us that the sound will fall into the sun and cause so great a heat that the earth will be burned up, we should not let our hearts be troubled, for God will not let the Christian does not fear death, come in wind form it will, but rather rejoicith, for Christ has said, "I will receive yet unto myself." The Christian's great object is to do the Master's work that he will be prepared at any time to make that happy change. To him it makes no difference whether he be called away by death which is a change, or by the Lord, he will be joyful with the world, itself, during the common fate of all mankind.

Even if the council should place to death earth's destroyer, (which we do believe) we need not be sad, though we have lost our best friend, but is sent by the hand of God on it—crowd of death, and what God does is well done.

"Through all time it become Christians to be in a state of preparation, to be ready and with patience and holy boldness run the race that is set before them, leaving the rest to God.

To show fear at the thought of dying and death, does not exhibit the true Christian light, but is apt to make unbelievers think our faith is not genuine, and so injure the cause. If we "believe in Jesus" we will keep his commandments and abide in his promise, and we will have no cause to be afraid; stars may fall, and the earth may be destroyed, but we will be secure "under the hollow of God's hand." He will "make its firmer than heaven and earth," will protect us always. "Let not your heart be troubled, neither let it be afraid."

North Manchester, Ind.

A BLACKSMITH having been slandered, was advised to apply to the courts for redress. He replied with true wisdom "I had never one anybody for slander; I can go into my shop and work out a better character in six months than I could get in a court-house in a year."

Brethren at Work.

Published Weekly.

D. L. MILLER & JOSEPH AMICK,
Proprietors and Publishers

J. H. MOORE. - - - - - - EDITOR.

JOSEPH AMICK, BUSINESS MANAGER.

SPECIAL CONTRIBUTORS.

Enoch Eby.	A. W. Beaver.	D. P. Teeter.
Andrew Ernst.	S. S. Mohler.	I. J. Rosenberger.
Daniel Vaughan.	C. B. Heisbeck.	J. W. Stauffer.
Daniel Hays.	J. S. Flory.	S. T. Rosenstel.

YOUR PAPER.

The date after your name on your paper shows to what time you have paid. Receipts both as a receipt and a request for payment. Thus "*J Jan. '83,*" shows that the paper has been paid for up to that time. Thus "*J Jan. '84,*" shows that the time will then expire.

☞ If proper credit has not been given within TWO or THREE weeks from time of payment, notify us at once.

THE best point in law is to keep out of it.

TWENTY degrees below zero in Mt. Morris, last Tuesday morning.

WANTED at this office, the address of John Stump, Allen Co., Ind.

SOME people are so bold that they seem to fear neither God nor man.

WHEN God builds a church, the devil builds one just behind it. *—Luther.*

PEOPLE who let the law alone, very seldom have their fingers burned by it.

THE January number of *The Family Companion* will be mailed this week.

MEN who are careless about their debts are also careless about their honesty.

BRO. Levi Garber reports two recently added to the church at Mt. Sidney, Va.

THERE were sixty-two additions reported in the BRETHREN AT WORK last week.

BRO. Evans spent most of last week in Mt. Morris. He went over to Lanark Saturday.

BRO. Geo. W. Cripe was conducting a series of interesting meetings at Ladoga, Indiana, last week.

THE District Meeting for Northern Illinois, next Spring, will be held in the Yellow Creek congregation.

ELSEWHERE is a call for preaching in Florida. Bro. Woodward moved to that place from Iowa last Fall.

ONE was baptized at Cerro Gordo, Ill., during the meetings that followed their Christmas Love-feast.

THE Brethren report pleasant meetings in the Rock River Church, while Bro. John Zuck was with them.

BRO. Harnly, of Virden, Ill., was with us a few days last week. He has a very promising son attending College here.

BROTHER I. J. Rosenberger in his visits among the churches is taking up a collection for the St. Louis meeting-house.

BRO. John Metzger started to Darke Co., O. last Thursday, expecting to remain with the brethren there about two weeks.

THE District Meeting for the Middle District of Iowa will be held with the Dry Creek church, Linn Co., Iowa, Feb. 16th, 1883.

ONLY fifteen cents for a copy of Quinter & Snyder's Debate, a well bound book of 300 pages. Address Wm. Landis, Flora, Ind.

WHEN preparing matter for publication please do not write on both sides of the paper, and please do not write with a pencil.

BRO. Jesse Calvert is again employed as mail agent, which takes him from the work of evangelism, which is very much to be regretted.

BRO. I. D. Parker writes that the cause seems much revived in the Tuscarawas Church, Ohio. Several were baptized, with a prospect of many more.

IN the College Chapel, Sunday evening, Jan. 7th, Bro. Sharp preached an excellent discourse on the life of David. The discourse was quite instructive and entertaining.

WE learn that Bro. Enoch Eby is now in Iowa. He is expected home shortly.

THE reason why sin clings to some people so long, is because they cling to the sin. You should abandon the sin and it will abandon you.

JUST as we were closing up this page, Eld. David Frantz, of Cerro Gordo, Ill., stepped into the office. He will remain with us a few days.

ELD. Jacob Wagoner, of Cerro Gordo, Ill., has just returned from Wabash, Ind., where he helped to conduct a very interesting series of meetings.

MEN who love the Brotherhood will not abuse it, nor say hard things about it. Remember that a fresh fountain does not send forth salt water.

BRO. Daniel Glick, one of our ministers in Andrew Co., Mo., has purchased a farm in Saline Co. that State, expecting to move on to it next March.

LEARN to be honest if you are poor. Riches cannot be of any benefit in the coming kingdom but honesty will. Contract no debts that you cannot pay.

BRO. Joseph Hanawalt, of Franklin Co., Iowa has been elected to the ministry. Bro. Joseph Allen, of the same place, was elected to the deacon's office.

BETWEEN twenty-five and thirty persons united with the church at Locke, Ind., last year. The church there has been holding some good meetings of late.

JOSEPH Cook, the most renowned theologian of the day, having completed his trip around the world, is now delivering his Monday night lectures in Boston.

BRO. Frank McCune, of Shennon, favored us with another short call last week. Bro. Frank has a big heart; he is assisting some worthy students here at the College.

BRO. J. B. Wampler reports a series of meetings at Brushville, Pa., which lasted two weeks, closing Jan. 7th. Seven were added to the church by confession and baptism.

THE want of a comma, in a legal document, a few years ago, caused a loss to the Government of over one million dollars. Who can say that punctuation is of no importance?

THE Brethren in Tennessee are doing a good work. Twenty-five have been added to the Pleasant View church, and six to the church at Cedar Grove, making in all thirty-one.

A GLANCE at our Florida item, on page seven, will show that the people in that State are now enjoying delightful Spring weather and garden-making while many in the North are almost freezing.

PENSONS who make a business of circulating evil reports are but little to be depended upon. It is a very dishonorable business to say the least of it, and it is not likely that an honorable man will engage in a work of that kind.

Some people are perfectly willing for the Gospel to be preached among all nations, but they want somebody else to do the preaching and pay the expenses too. We wonder how they will feel about the reward in the coming kingdom?

BRO. Jacob Baker, and his son McCellan, of Lafayette, Ohio, expect to leave home this week for an extended trip through South Carolina and Florida. We hope our readers shall hear from them through the B. AT W. quite frequently.

CO-WORKER in Christ, be content to sow little seeds for him; be patient to wait a long time for their growing; be strong to endure much opposition; be hopeful, expecting sunshine and footing; these are the chief lessons of the parable of the seed and the leaven.

MATTER intended for publication should never be written on the same paper that contains business; keep the different items on separate slips, or so arrange them that they can be cut apart, having your name and address on each. The editor and business manager occupy different rooms, and it is very inconvenient for both of them when matters are not kept properly separated.

THE apostles were the greatest missionary workers that ever lived. They were not only missionaries themselves, but they preached missionary doctrine and had others help them in the good work.

THE *Primitive Christian* and BRETHREN AT WORK are the two church papers of the Brethren's Church, and the editors of the same are accountable to the A. M. for the manner in which they conduct the papers.

BRO. C. D. Hylton, reports that the Mountain Normal school, at Hylton, Va., is pushing forward. They have a good commodious building, and now want pupils to fill it. We wish them abundant success in the educational enterprise.

THIS week Bro. Landon West calls our attention to the necessity of a meeting-house in Frankfort, Ross Co., Ohio, for the benefit of the small body of colored members living at that place. Do not fail to read his article, and find out what you can for the cause among the colored people.

CAN some one give a good reason why one preacher should be jealous of another? Is it because your brother is a better preacher than you are? You ought to be thankful that you belong to a church that can afford a better preacher than you are. This item will pinch no toes that are not jealous.

BRO. John Metzger writes that he has on hand in subscriptions and money about $3,200.00 for the St. Louis meeting-house. He further says that his books are open for inspection any time, and that he has carefully preserved every letter containing money or any expenses too. The St. Louis meeting-house fund.

By referring to our report, elsewhere in this issue, it will be seen that quite a number are responding to our offer for sending the B. AT W. to poor and outsiders. The work has already commenced in earnest, and we hope to hear from several hundred shortly. This is an excellent way of doing missionary work.

WITHIN the last six or seven years the number of Jewish inhabitants of the four sacred cities—Jerusalem, Hebron, Tiberias and Safed (in Galilee)—has very considerably increased. In Jerusalem alone the population has risen from 20,000 to 30,000 souls, the main part of the newcomers being Jews.

IT would seem that Bro. H. C. Early, of Virginia, has plenty to do. He reports five days in the week farms one, and preaches nearly every Sunday. That is the way to develop into greater usefulness. Useful work, plenty of it, fair compensation, well seasoned with religious culture, is what the world needs.

"Who hath believed our report?" was the heart-felt question of Isaiah as he thought of the results of his ministry among a gainsaying and disobedient people; and the same question will sometimes arise to the lips of the ambassador of the Cross now. We always will be able to make the pile look still larger. The better way is to repent of your sins and get rid of them.

THE Mormons have been thirty years building a granite temple in Salt Lake City, and it will take at least ten more to finish the work, in case it is ever carried to completion, which is now considered doubtful. There is difficulty in collecting the taxes from the Saints, believers for this purpose, and the Gentiles already count upon turning the structure into a State House when Utah is admitted to the Union.

ELD. Michael Emmerts, funeral at the Silver Creek meeting-house, Jan. 7th, was very largely attended, there being perhaps five hundred persons present. He had left a request that his body, after death, should not be taken into the meeting-house, hence the burial services were attended to before the funeral exercises were engaged in. The preaching was done by the editor and E. Newcomer from Isaiah words, "I have fought a good fight, I have finished my course, I have kept the Faith."

CLUBBING RATES—The BRETHREN AT WORK and *Primitive Christian*, to the same address, $2.50. B. AT W., or *Primitive*, and *Young Disciple*, $1.85; or the three papers, $3.00. To get the benefit of these clubbing rates all the papers should be ordered from the same office.

IF Christ were to come to our Annual Meeting in person, stand up in the midst of the assembly and say: "Go ye into all the world and preach the Gospel to every creature," what effect do you suppose it would have? Would any one be opposed to missionary work after that? Well what saith the Book? Does it not say the same thing? And are we not to be judged out of the things written in that Book?

SPECIAL CONTRIBUTOR, L. Leser, of Christian Co., Ill., died Saturday morning, Jan. 6th. This will sad news to the members throughout Southern Illinois in particular. Bro. Lear was a man of exemplary Christine piety and marked ability as a minister, and we had expected of him much good work, but one less valiant warriors fall, leaving the grand cause of Christianity for others to defend.. We extend our heart-felt sympathies to the bereft family.

IN behalf of the Grove Church, Miami Co., Ohio, we wish to state that the published reports, in other papers, about that church being engaged in a lawsuit in regard to the use of a spring, are very incorrect. The Grove Church has not only been greatly misrepresented in the press, but its patience and forbearance have been put to a very severe test. We have looked the matter up, and know the facts. We greatly sympathize with the Brethren in their severe trials.

THE amount of good done by a protracted effort should not always be measured by the number of additions to the church. Seed is sometimes sown in these meetings that will afterwards ripen into true conversions, and be instrumental in producing good results for years. Then the members, old and young, need additional encouragement, such as is often obtained during a series of good meetings. Such meetings are a soul-refreshing feast to many, and should be encouraged on every hand, especially at isolated points where the members cannot attend meetings regularly.

BRO. John Zuck, of Clarence, Iowa, commenced meeting in the College Chapel, Monday evening, January 8th, and continued till Thursday evening. One day-meeting was held at the Silver Creek meeting-house. The weather was unfavorable much of the time, being quite cold and sometimes stormy, yet the congregations were good, and the interest excellent. There were no accessions to the church, but the members did the members much good. The preaching was quite edifying and very instructive. As a preacher, Bro. Zuck would be a credit to any congregation. He comes before the congregation fully prepared having studied his Bible-subject well. He aims to instruct, edify and impress by preaching the Word. From here he went to Lanark. Bro. Zuck is one of the revisers of the Minutes, and is entering into his work with zeal and knowledge. His system of classifying the Minutes, when revised, strikes us favorably. We hope he will enjoy his trip through Northern Illinois; we assure him that his labors are greatly appreciated.

THE WASHINGTON CO. MIRACLE.

A SHORT time ago we called for further testimony concerning a miracle reported to have occurred in Washington Co., Pa. Here is a letter from the pen of Mr. J. S. Marquis, pastor of the Pigeon Creek Presbyterian church, a gentleman of judgment and honesty. The letter was called out by Mr. Riley, of Plattsburg, Mo. We quote from the *Lever* of that place.

DUNNINGSVILLE, WASHINGTON CO., PA.
Mr. M. E. Riley, Plattsburg, Mo.:

DEAR SIR. Your letter was misdirected and hence did not come to hand as soon as it would otherwise have done. Cross Creek Village is my native place, but Dunningsville has been the home of my adoption for the last fifteen years.

I can only give you a few of the facts connected with the case of Mr. Huffman in the limits of an ordinary letter. Mr. Huffman is a member of my congregation (Pigeon Creek) and several years ago it was evident

he was becoming paralyzed in his limbs. ra time it became necessary for him to ge. These he was able to use but ort time, then he moved about on his ds his feet dragging behind and a short ck under each arm, but becoming more ss he had a small wagon made, under ch direction (for he is a man of more ss ordinary mechanical skill) which he ed with levers, and in this way could ut about the house and on the level ground gain becoming weak, he was compelled ndon this mode of locomotion, and he a reclining chair made and placed on ch, as you will see in the photograph ch I enclose to you. This chair could be ced in a light wagon by means of an in- d plane, which he had constructed at the part of the wagon. On this incline a ce was laid similar to a cross-cut saw, and his way he could be placed in the wagon st but little difficulty. His son, a small ould drive him wherever he wished to go. In this way he drove to church, d hand bands would carry him in and ge him in the aisle, and then at the close service, take him back to his wagon. At ge he was so weak that he could scarcely ge him to remain in this reclining posi- Many of the physicians of this county examined his case, and all pronounced ncurable. He was then brought ther ical association of the county, and at one their meetings an examination was made his case and pronounced incurable. Dr. ory, a member of my church, a skilled ating physician in this county, and one the most skillful, pronounced him incura- The disease is one known to the medi- fraternity by the name of *Loco Motor ataxia.* Mr. Huffman had for some time in correspondence with an association near Erie, Pa., which claimed to cure ses by the prayer of faith. He also con- with a Mass Cure in Jodd of ffalo, N. Y., who had as she claims been d of disease in answer to the prayer of rs. The association at Erie, in connec- Dr. Judd, fixed upon a Sabbath Thurs- evening at 8 o'clock, to pray for the cure Mr. Huffman. They notified him of the and hour and requested him to pray at same time. At the hour he had arranged ft at the house of a married sister, and the hour came he crept out, or rather ded, to a wagon shed and there spent the h in prayer, when, as he expressed it, he ped a sense of God's presence to an ex- never before experienced. He came n to the house and retired for the night the morning he experienced an unusual ation in his limbs, and when he arose made the effort found he was able to d with ease, and the limbs where the flesh been shrunken now restored as fully as had ever been in the days of his former ith; also sensation, which had been to a ry great extent lost, now fully restored. I ve to physicians examine his limbs a few s after his restoration, and they say that the ng is true. They had examined his case and were acquainted with the shriveled state his limbs, also the want of sensation. He ll as well as well as ever, and is able to k, nor hypochondriac, but a truthful Christian man in whom all who know him ve the fullest confidence. Many things ve been written in the secular papers about case which are not true, as for instance, h heard a voice saying to him, 'Arise and alk.' He says there is no truth in that tement.

I have given you the leading facts in this se, facts which can be substantiated by all ose having a knowledge of the case. I ld relate much more, but I deem what I have written is sufficient.

Remember you very well, even your per- al appearance. Truly yours,

J. S. MARQUIS.

TERTULLIAN AND TRADITION.

J. H. MOORE:—

Dear Brother in Christ:

WE, who are so far isolated from the body of the church, get quite lonesome sometimes, and feel to some degree discouraged. We have in this locality some Baptists the hard-shell order, and some of the Unitd Baptists and some Disciples, or Christians they call themselves. Nearly three years ago I left them and came to the Brethren. I ve a pretty hard time of it among opposers. Our local minister here claims twenty years stadendship as a Greek scholar and he says, that Tertullian says, in reference to Trine Immersion, that it is something more than the Lord requires. I tell him that he is mistaken, that language was used in connection with other customs of his time. Will you tell us, through B. AT W., just what Tertullian does say, with its proper connection, giving Vol. and page? He is the first man I have met with who claims to be a Greek Greek scholar, and would not admit the Greek word *Baptizo* to be frequentative in meaning; he says it is not necessarily so. I gave him Brethren's treatise on Trine Immersion to read; he called it mischievously, begging the question, assumption, and not proof, etc. After numerous interviews with him, confessing my ignorance of the Greek, I told him that I would assert to him positively, that he did know that one rendering of *Baptizo* was to wash, another to dye, another to perform ablution, etc., which was all frequentative in meaning, could not be performed by one act. I told him, if he was a Greek scholar, that he knew that the word *Baptizo* implied but one action, was never used to represent Baptism; these things he disliked. This disturbed my friend; he then said that if our position was correct, the candidate for baptism must be dyed, colored, washed, scrubbed, etc., while in the water. I told him to write Bro. Teeter and I would prepare the critique, and he would. Then he said it was no use. Then I wanted him to write to you, and then you would treat him with Christian courtesy. He declined, saying, that you were joined to your pals, and he guessed he would let you alone. We are aware of the criticism, and I am subjected to here. I puzzle them on the peace question, non-conformity to the world, the Supper, the covering for the sisters, the holy kiss, etc. I tell them when they can't defend their position, to give it up and get right, which they are on this side of Jordan grave. They get tired of me. I tell them it will increase their responsibility if they will not hear the truth. C. P. LONG.

Green Co., Ill.

REMARKS.

From the above it would seem that our brother has something to do in meeting opposition. We hope he will hold his opponents to the word.

Those who oppose trine immersion have labored hard to make it appear that Tertullian himself held that there is no Gospel authority for the three-fold method of baptizing, but that it is fulfilling somewhat more than the Lord has commanded in the Gospel. In order that our readers may see, in its proper connection, just what Tertullian says, we give below two entire pages, Vol I., pages 336, 337 of Tertullian's Writings, Antenicene Christian Library.

TERTULLIAN SAYS:

"And how long shall we draw the sax to and fro through this line, where we have an ancient practice, which by anticipation has made for the relief of the questing? If no passage of Scripture has prescribed it, assuredly custom, which without doubt flowed from tradition, has confirmed it. For how can anything come into use, if it has not first been handed down? Even in pleading tradition, written authority, you say, must be demanded. Let us inquire, therefore, whether tradition, unless it be written, should not be admitted? Certainly we shall say that it ought not to be admitted, if, in cases of other practices which are without any written instrument, we maintain on the ground of tradition alone, and the countenance thereafter of custom, affords us any precedent. To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we discuss the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel. Then, when we are taken up (as new-born children), we taste first of all a mixture of milk and honey, and from that day we refrain from the daily bath for a whole week. We take also, in meetings before daybreak, and from the hand of none but the presidents, the sacrament of the Eucharist, which the Lord both commanded to be eaten at meal-times, and enjoined to be taken by all [alike]. As often as the anniversary comes round, we make offerings for the dead as birthday honors. We count fasting or kneeling in worship on the Lord's day to be unlawful. We rejoice from Easter privilege also from Easter to Whitsunday. We feel pained should any wine or bread, even though our own, be cast upon the ground. At every forward step and move, at every coming in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign [of the cross].

"If, for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer. That reason will approve of those, custom, and faith, you will either yourself perceive, or learn from some one who has. Meanwhile you will believe that there is some reason to which submission is due. I add still one case more, as it will be proper to show you that it was among the ancients. "Among the Jews, so usual is it for their women to have the head veiled, that they may thereby be recognized. I ask in this instance for the law. I put the apostle aside. If Rebecca at once drew down her veil, when first the distant one saw her betrothed, this modesty of a mere private individual could not have made a law, or it will have made it only for those who have the reason which she had. Let virgins alone be veiled, and this when they are coming to be married, and not till they have received their dedicated husband. If Susanna also, who was subjected to unveiling on her trial, furnishes an argument for the veiling of women, I can say here also, the veil was a voluntary thing. Who had some reason, ashamed of the disgrace she had brought on herself, properly concealing her beauty, even because now she feared to please. But I should not suppose that, when it was her aim to please, she took walks with a veil on in her husband's company. Great, now, that she was always veiled. In this particular case, too, I demand the dress-law, or, in fact, in that of any other. If I nowhere find a law, it follows that tradition has given custom the fashion in question at some future time to have the apostle's sanction, in his unfolding the true interpretation of its reason. These instances, therefore, will make it sufficiently plain that you can vindicate the keeping of even unwritten tradition when it has been established by custom, the proper witness of tradition whose truth has then been demonstrated by the long-continued observance of it."

We have given the quotation at considerable length for the benefit of those who may not have access to Tertullian's writings, and also for the purpose of showing what is said immediately after and before his remarks on baptism. The subject is too plain to require much comment. He mentions a number of things that had for their authority tradition, yet they were regarded with special reverence. Then they made an ampler pledge than the Lord had commanded. That pledge was not the trine immersion any more than it was the immersion itself. And to show that he did not think that trine immersion was fulfilling more than the Lord had appointed in the Gospel we give the following from the second volume of his works, page 395:

"After his resurrection, he promises in a pledge to his disciples, that he will send "them the promise of his Father; and lastly, "he commands them to baptize into the Father and the Son, and the Holy Ghost, not "into a unipersonal God. And inasmuch it "not once only, but three times, that we are "immersed into the Three Persons, at each "several mention of their names."

Here Tertullian finds trine immersion taught by the Lord himself, and it would be the excess of nonsense to suppose that he would write in one volume that trine immersion was an ampler pledge than the Lord had commanded, and then in the very next volume say that the Lord had commanded them to thus baptize.

We desire to thank our agents for the interest they have thus far taken in extending the circulation of the BRETHREN AT WORK. Many of them have sent in quite good lists, and are still working. All seem to speak encouragingly of our work, and want to see the paper prosper. We assure them, one and all, that their work is greatly appreciated. Many letters from them contain such encouraging words that we would like to reply, but a pressure of work at this season of the year makes it impossible for us to devote much time to writing letters. We hope they will receive these few brief remarks as a kind recognition of their many encouraging words and good wishes.

REPORT OF DONATIONS RECEIVED.

For the Poor.

☞ THE following sums have been donated by the persons named, to send the B. AT W. to the poor.

Wm. Wallace, Iowa	$1 00
Jacob J. Rosenberger, Pa.	90
Detrick, Brill, Kan.	75
Henry Haines, Cal.	50
Nancy Workman, O.	50
J. O. Caller, Ind.	1 00
J. M. Pruh, Wis.	25
Sister Daniel Vaniman, Ill.	40
Mary McArthur	50
David Wantz, Ind.	30
Sister Stutsman, O.	50
Jonas P. Price, Pa.	60
Betty Kindig, Ill.	2 20
G. F. Beagle, O.	50
S. P. Eisenay, Pa.	50
Levi Garber, Va.	50
Total	$10 90

Of the above amount $10.35 have been expended for the purpose designed by the donors.

Donations for Friends.

☞ THE following sums have been donated by the persons named, to send the B. AT W. to the persons specified by them:

Lizzie Miller, Ill.	1 00
Samuel C. Price, Ill.	2 00
Jacob Arnold, Ill.	1 00
Levi Miller, Iowa	1 00
Frederick Fessler, Ind.	1 00
John Gable, Iowa	1 00
Christian Ashill, O.	1 00
E. A. Beckwith, Mich.	1 00
D. Bollinger, Mo.	2 00
David Sword, Ill.	1 00
E. Boyd, Ill.	1 00
G. N. Falkenstein, O.	1 00
Geo. W. Painter, Ind.	2 00
Geo. Wertz, O.	2 00
Jacob Stover, Ill.	1 00
A. C. Rollebaugh, Pa.	1 00
W. R. Evans, Ia.	1 00
Martha Hutton, Ia.	1 00
Samuel Stoner, Ind.	1 00
David Funk, Ohio	1 00
H. C. Early, Va.	1 00
J. W. Keylor, O.	1 00
C. S. Long, Ill.	1 00
David M. Miller, O.	1 00
Dr. P. Fahrney, Ill.	2 00
John Nehr, Ill.	1 00
E. Fahnestock, Mo.	1 00
John Knop, Ill.	1 00
Harvey Croft, O.	1 00
Geo. W. Smith, Ind.	1 00
Peter Brower, Ia.	1 00
Samuel Glick, Va.	1 00
A Brother, O.	1 00
Rachel C. Merchant, Ind.	1 00
William Workman, Ia.	1 00
James H. Jellison, Ill.	1 00
David Beekman	1 00
John Dunlap, Neb.	1 00
Henry Michael, Ill.	1 00
C. E. Nininger	75
Abr. Molebee and wife, Tenn.	2 00
Total	$53 75

Home and Family.

MOTTO.—And the fruit of righteousness is sown in peace of them that make peace.—James 3: 18.

Dust on Your Glasses.

I DON'T often put on glasses to examine Katy's work; but one morning not long since, I did so upon entering a room she had been sweeping.

"Did you forget to open the windows when you swept, Katy?" I inquired: "this room is very dusty."

"I think there is dust on your eyeglasses, ma'am," she said, modestly.

And, sure enough the eye-glasses were at fault, and not Katy. I rubbed them off, and everything looked bright and clean, the carpet like new; and Katy's face said:

"I am glad it was the glasses, and not me this time."

This has taught me a good lesson, I said to myself, upon leaving the room, and one that I shall remember through life.

In the evening Katy came to me with some kitchen trouble. The cook had done so-and-so, and she had said so-and-so. When her story was finished, I said, smilingly:

"There is dust on your glasses, Katy; rub them off, you will see better."

She understood me, and left the room.

I told the incident to the children, and it is quite common to hear them say to each other:

"Oh, there is dust on your glasses."

Sometimes I am referred to:

"Mamma, Harry has dust on his glasses; can't he rub it off?"

When I hear a person criticising another, condemning, perhaps, a course of action, he knows nothing about, drawing inferences prejudicial to the person or persons, I think, "There's dust on your glasses; rub it off." The truth is, everybody wears these very same glasses.

I said this to John one day, some little matter coming up that called forth the remark: "There are some people I wish would begin to rub then," said he. "There is Mr. So-and-so, and Mrs. So-and-so, they are always ready to pick at some one, to slur, to hint; I don't know, I don't like them."

"I think my son John has a wee bit on his glasses, just now."

He laughed and asked:

"What is a boy to do?"

"Keep your own well rubbed up, and you will not know whether others need it or not."

"I will," he replied.

I think, as a family, we are all profiting by that little incident, and through life will never forget the meaning of "There is dust on your glasses."—*Observer.*

A Common Error.

IN the following extract from one of Dr. Lorimer's lectures, attention is called to a mistake which, doubtless, every pastor has noticed oftener than he desires, among otherwise good people:

"Not unfrequently are Christians heard to speak of duties as crosses to be borne and I am convinced that some among them regard their performance as a complete compliance with the law of self-denial. It is a cross to pray, to speak, to commend Christ to others, to attend church, to frequent the social meetings, and, indeed, to do anything of a distinctly religious nature. By the force of their will, and with the aid of sundry admonitions, they bring themselves up to the discharge of these obligations, but on the whole they think it should entitle them to a place in 'the noble army of martyrs.' I am sorry to dissipate the comfortable illusion, but I am compelled to assure them that they totally misapprehend the doctrine of our Lord. He said it was His meat and drink to do the will of His Father, and He never once refers to duty in any other way than as a delight. The cross was something distinct from it, but never to be identified with it; and if we look upon it otherwise, if we find no honest joy in the service of God, and if we fail to discriminate between that and the pangs and pains to which it may give rise, we shall fall infinitely short of the conception embodied in the language of Christ."

Matrimonial.

KLINE—GLATHEART.—By the undersigned, at his residence, near Morrisonville, Christian Co., Ill., Dec. 31, 1882, Mr. Benewell Kline and Miss Katie E. Glatheart. M. J. McCLURE.

RIYLET—HOUT.—Dec. 31, 1882, at the residence of the bride's parents in York township, Elkhart Co., Ind., by Eld. Jos. Hoover, Mr. John Rylet, of Crestline, Ohio, to sister Adeline Hout, of the above-named place. A. A. WISE.

FERGUSON—SHAULY.—On the 17th of December, 1882, at the house of the bride's parents, by Eld. D. D. Horner, Bro. John Ferguson to Mary Ann Shauly, both of Westmoreland Co., Pa.

BARD—BURGET.—By the undersigned, Jan. 2nd, 1883, at the residence of Darvis Gotshall, three miles south-west of Gauges, O., Mr. George S. Bard, of Gratiot Co., Mich., to Miss Bell Burget, of Richland Co., O. R. F. M'ELROY.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

BECHTELHEIMER.—Near Logansport, Cass Co., Ind., Dec. 15, 1882, sister Nancy J. Bechtelheimer, wife of Bro. Samuel Bechtelheimer, aged 42 years, 11 months and 13 days.

Funeral discourse by Bro. A. Rinehart from John 11: 25, 26. We deeply sympathize with Bro. Bechtelheimer and family in the loss of wife and mother, but may their loss be her gain. W. S. TONEY.

MILLER.—In the Coshocton church, Coshocton Co., Ohio, of disease of the stomach, Dec. 29th, 1882, Bro. Saul Miller, aged 67 years, 3 months and 11 days.

Deceased was a very good husband, a kind father, and a very zealous and warm-hearted member of the church for some years before he died. To the poor he was kind, and those, deserving of help, never went away from him empty-handed. One wife and seven children preceded him to the eternal world. He leaves a second wife, two sons and four daughters and many friends and relatives to mourn their loss.

Funeral services by the writer, assisted by Bro. S. Morris, the elder in that church. W. W. ARNOLD.

BURKHOLDER.—In the Coldwater congregation, Butler Co., Iowa, Dec. 23, 1882, Margaret, daughter of Bro. Henry and sister Mary Burkholder, aged 15 years, 1 month and 17 days. Funeral occasion improved by the writer and others.

MOORE.—In the same congregation, Dec. 27th, sister Susannah A. Moore, daughter of Bro. William and sister Lizzie Moore, aged 15 years, 5 months and 14 days. Funeral services by the writer and Bro. N. Trapp from Ecc. 12: 1 in connection with 1 Pet. 1: 23, 25. J. F. EIKENBERRY.

BEIKEY.—In the Elkhart Valley church, Elkhart Co., Ind., Nov. 10th, 1882, Mary E., infant daughter of Bro. N. S. and sister J. D. Beikey, aged 7 months and 21 days. Disease, lung-fever. Funeral services by brethren Isaac Beikey and J. V. Felthouse. JOSEPH S. KULP.

BLICKENSTAFF.—Near Cerro Gordo, Ill., Dec. 30, 1882, Jesse, son of David and Hannah Blickenstaff, aged 1 month and 18 days. Disease, lung-fever.

Funeral occasion improved from 2 Sam. 12: 15–23 by brethren David Frantz and David Troxel. STEPHEN SHIVELY.

EMICH.—Sept. 3rd, 1882, in the Exeter church, York Co., Neb., Anna Maria Emick, aged 42 years, 8 months and 25 days, leaving a husband and four children to mourn the loss of a kind mother and wife. Funeral by the writer and Joseph Brubaker from John 5: 28, 29.

STRALEY.—In the same congregation, August 20, Bro. David Straley, aged 31 years and some months.

In March last he emigrated to this country from Bedford Co., Pa., with his kind family and dear father, who now mourn the loss of one who was a kind husband, a good father, and a dutiful son. Funeral by the writer and Bro. Joseph Brubaker from Rev. 14: 12, 13. JOHN S. SNOWBERGER.

MILLER.—In Cerro Gordo, Ill., December 7, 1882, Ada E., daughter of Bro. Joseph and sister Hannah Miller, aged 3 years, 10 months and 18 days.

Funeral by Bro. John Metzger from Matt. 2: latter part of 18th verse. Disease, diphtheria.

BLICKENSTAFF.—In Cerro Gordo, Ill., Dec. 11th, 1882, Viola, daughter of Bro. Joseph and sister Mary Blickenstaff, aged 10 years. Disease, diphtheria. This is the third death in Bro. Blickenstaff's family within the last three months. J. Y. EILER.

GILES.—In Republic Co., Kansas, Dec. 18, 1882, Carrie, daughter of Henry and Sarah Giles, aged 15 years and 26 days.

This little girl was a great sufferer for the last three years with curvature of the spine and consumption. She was very patient all through her sickness. Her last days were peace. Funeral occasion was improved by Bro. Lemuel Hillery, from Luke 8: 51—56. NELLIE M. DAGGETT.

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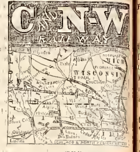

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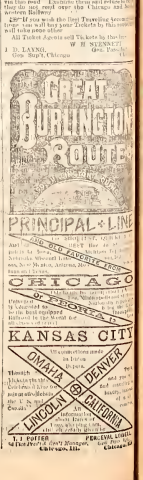

Correspondence.

"Be ye doers of the word, and not hearers only, deceiving your own selves. Unto whom much is given, much shall be required; and to whom they commit much, of him they will ask the more."—Luke 12: 48.

From Goshen, Ind., Jan. 2.

Dear Brethren:—

I rejoiced to tell you that we have had glorious series of meetings. Bro. Hairsich came among us on the 20th of and closed to-day. Result, five precious souls were baptized, and added to the congress of life. Bro Hairich dealt out word of Life with such force and power souls were made to tremble and the ... received much encouragement. Small ... members closer together in love and ...

Such Brethren that come among us ... love and union, receive a hearty reception. Who comes next? D. H. JONES.

Lower Miami Church, O., Dec. 21.

Dear Brethren:—

As church news are solicited, and we ... it with propriety, too, we will give a ... in this part of the great harvest-field of ... Jesus. We read news of Mark in the Bible and the Bible teaches that "all Scripture given by inspiration of God, and is profitable ... etc."

We are in love and union, and are laboring ... the salvation of the cause of Christ. ... believe, in union there is strength, and ... we are in union, we are of the same ... and speak the same thing and love the same ... By this shall all men know that we ... my disciples, if ye have love for the ... children." We have additions, occasionally, ... withstanding the allurements and sinful pleasures of the world are inviting everybody to ... of them and be satisfied.

Since the 23rd, we have had some very good ... Brethren, Jacob Hife and O. F. ... were with us and held two meetings ... and labors were in good keeping with the ... of God. Saints were confirmed and ... edified. In noticing the numbers during ... meetings, one could see that they were ... revived. Their countenance became ... enlivened, and the effect of that love, which ... first pure, easily entreated and full of ... mercy, manifested itself. We feel that we ... of the goodness of God. Sinners, too, ... taught the truths of God, which will ... understanding or enlighten them. Some, ... believe, shed the tear of conviction. May ... and will they acknowledge Christ as ... Savior.

Not when the interest was much manifest, ... there were prospects of some returning ... God, the brethren were visited. Since ... these meetings were well attended, quite an ... interest manifested and good order. We ... to God that the seed sown may produce ... fruit, and may God bless the Brethren for their labor of love. O, may His blessings come upon all mankind, and especially upon them who are of the household of faith.

Dayton, O. G. W. HOLLER.

From Warren Center, St. Joe Co., Ind.—December 27.

Dear Brethren:—

PERSUANT to previous arrangements, I ... 23 to Dec. 15th, to commence a series of meetings in the Lick Creek congregation, ... Williams Co., Ohio. Arrived there and commenced preaching the same evening. (Friday, ... 15th.) For the want of time and opportunities to publish and circulate the appointment, our meetings were small until Sunday, ... which time the attendance was large, ... with increased interest to the close; Sunday evening, the 24th, being the last meeting. We ... Brethren yet the result of the meetings ... very gratifying, especially to the dear ... brethren and sisters in that part of the vineyard.

I cannot close this little sketch without ... feeling up the people here, both old and ... young, as a perfect pattern of disinterested ... attention to the Word of God. We ... tracted my attention still more, was the perfectly quiet manner in which all would leave the house of worship and proceed on their way home. No screaming and hollooing, nor ... unnecessary loud talking. May the blessing follow. As to the members here, I found among them a Christian house in every sense of the term. Brethren they have an excellent way of answering their own prayers in behalf of the poor "preacher." The Lord knows will bless the benevolent hearts and willing hands that have contributed to his necessities.

I should have mentioned in the proper place, the children's meeting. This was held, on Thursday evening, and notwithstanding the unfavorable weather it was a success. A happier, brighter and more intelligent band of little folks I have never addressed. Never did I feel more the pleasing though solemn scene, when all the little girls and boys knelt in prayer. Here was innocence personified. By the way, ministering brethren, this is an excellent way to get acquainted. Should there be a little dragging, just announce a children's meeting, and note the effect. Peace to the Israel of God.

THEODOR MILLER.

From Lancaster Co., Pa.

Dear Brethren:—

THE White Oak district was lately divided into two districts. There are now six districts in the county, with a fair membership, and best yet to say, we have no schisms to our knowledge in Lancaster Co.

Brethren Martin and Ritter held a series of meetings in Lexington, with one applicant for baptism.

Two were lately added by baptism in the West Conestoga. J. R. ROYER.

For St. Louis Meeting-House.

Dear Brethren:—

The following amounts have been received since last report:

I. G. Bashor, Webster, O.	$ 5 00
Joseph Brush, ...	5 00
D. H. Keller and wife, Astoria, Ill.	3 00
Aaron Coy, Dayton, Ohio	5 00
Phebe A. Holtz, Tiffin, O.	1 00
J. H. Snyder, Grundy Center church, Iowa	17 70
John H. Miller, Bethel church, Mount City; Holt Co., Mo	75 00
Amanda Mumbert, Bonsacks, Va.	1 00
H. C. Moomaw, Roanoke City, Va.	1 00
Thomas Gross, Bonsacks, Va.	50
Jos. C. Moomaw, Roanoke City, Va.	1 00
Rebecca Moomaw	1 00
Mary Mother	1 00
Henry Garst, Salem, Va.	1 00
George Reily, Blue Ridge Springs, Va.	50
John A. Trout, Troutville, Va.	25
John Priddy, Cowan Buck Creek Ch., Ind.	3 00
A brother and sister, Panther Creek Iowa	1 00
Alice L. M. Hershey, Mt. Vernon, Ill	25
H. Franey, Milford, Ind.	1 50
Eleazar Bosserman, Carson City, New Haven Church, Mich.	2 00
Daniel A. Young, Tiffin, Green Spring	15 50
Sister W. Ivey, Hardville, Beaver Run church, Va.	4 00
J. R. Spacht, Dunkirk, O.	10 00
Adam Anglemyer and wife, Hunting-don, Ind.	2 00
No name given, Peru, Pipe Creek church, Ind.	1 00
John Gable, East Nation, Iowa	1 00
Henry Berkey, Grundy, Ohio	1 00
Walter Clark, Dowagiac, Mich.	1 25
John J. Emmert, Mt. Carroll, Ill.	50
C. F. Sanders, Ill.	50
Jacob Royer, Ill.	50
Member Levi Myers, Ill.	1 00
Franklin Myers, Ill.	1 00
H. W. Moyer, Primrose, Ohio	1 00
Christ. Barshard, Mendefield, Ill.	25
Levi Zimmerman, Wolf Lake, Blue River church, Ind.	5 50
John Cripe, Corro Gordo, Ill.	05
Hattie Eagle, Fort Wayne, Pipe Creek church, Md.	25
Abraham Clingenpell, Flora, Ill.	2 00
Mary Clingenpell, Flora, Ill.	50
Barbara Clingenpell, Flora, Ill.	50
Benjamin Clingenpell, Corro Gordo, Ill.	50
Joseph Amick, Mt. Morris, (money received at B. ar W. office) Ill.	22 05
Orpalina Nole, North Webster, Ind.	25
Eladine Dye, ...	25
Mary Straby, ...	50
Sarah Goppert, ...	50
Sister Kitzer, ...	10
Julia Mock, North Webster, Ind.	25
Susan Kauffman, ...	50
Samuel Dull, ...	25
Nancy Dull, ...	50
Isaac S. Grady, ...	1,00
Daniel Straby, ...	1 00
Jasper Angel, ...	50
Daniel Rothenberger, ...	50

JOHN METZGER.

From Locke, Ind.—Jan. 2.

Dear Brethren.—

We are having excellent meetings at the west end of our church; Bro. Peter Stuckman assisting us. One baptized yesterday. This evening another meeting is to commence at the east end, where Bro. Silas Hoover, of Pa., is expected to assist. We have great reason to rejoice at this time.—When thinking over the year 1862, we remember that we had our troubles, but we tried to maintain our integrity and the Lord has blest us. Somewhere between 25 and 30 have been added to our number by baptism, during the year, and, we are glad to say, the waters are still troubled, and some about ready to step in. I want to say we are not only laboring for numbers, regardless of holy living, but we want through conversion, lasting as eternity, not converted to relatives or preachers, but to God. We want to all live a religion, that will manifest itself not only in our adornment but also in our daily walk, conduct and conversation. God does not want us to be light, only one day in a week and darkness the balance. He does not want us to be close to the church, keeping our own conditions, but an entire surrender, penitent and submissive. He does not what us to come as critics, finding fault with everything around us, but our hearts filled with love.—love at home and abroad, and love for the advancement of his Cause.

Oh, may the good Lord help us to fill live up to the standard of Christianity, which he intended we should, that when our race is run we can say, "We have fought a good fight; we have kept the faith." Then the crown will be awaiting us, and we will be carried by Angels, to behold the rich fruitions of eternal glory, with our dear Savior, and all the sanctified, forever and ever. J. R. MILLER.

From South English, Iowa.—Dec. 26.

Dear Brethren.—

MINISTERS from other congregations have not forgotten us this past Summer. We had many happy seasons worshiping together. Among us were a number from Virginia and from adjoining congregations. Saints were made to rejoice and sinners to fear. Yesterday we met for worship, as usual, on Christmas Day. The Brethren talked from Matt. 2. The Word was presented with power, commencing with the fall of man, and the first promise of a Redeemer in the Garden of Eden, tracing that promise through the prophets until the fullness of time, when our Savior was born of a Virgin. We were told how he withstood the temptations, and suffered and died, all because he loved us.

Oh, let us learn to love this same Jesus, and our brethren more in the future than we have in the past, for he says, "By this shall all men know that ye are my disciples, if ye have love one to another." Failing to comply with this, is the cause of a great deal of trouble at present. Health is very good. The Winter is pleasant. PETER BROWER.

From Sandwich Church, Mich.—Dec. 26.

Dear Brethren:—

THE Brethren, about a year ago decided to build a house of worship, which work through the multiplied labors of our elder Brethren Frycklay, and assistance of the brethren has been accomplished to the joy and satisfaction of the church, as we now have a neat and comfortable house of worship. The church was dedicated the 2nd inst., and decided to hold the annual council on the 22nd, the dedication the 23rd, and the Communion the evening of the same day.

Pursuant to call, the church met in council the 22nd, inst. Elders Eleazar Bosserman and Daniel Chambers of the New Haven church, and George Long of the Thornapple church, met with us. Everything passed off in good feeling and harmony. A choice was held for speaker, and also for one or more deacons. For the former, the lot fell on your unworthy servant, and as three brethren were voted for as deacons, the church decided to install them all. These were John Pifer, John Town and Basil Wells. All being present, the ordination took place the same day. Met the next morning at ten, to dedicate the house to Almighty God. Appropriate remarks were made by brethren Bosserman, Chambers, Long and J. Wells. In the evening observed the institutions of the Lord's house, which was indeed a feast to the soul. I think all present felt it was good to be there. Also continued the meetings over Sunday and Monday, closed on Monday evening. The brethren and sisters appear to be much encouraged. May the Lord bless all those brethren who have labored so earnestly and faithfully for us, and may the seed sown, spring up and bring forth fruit manifold, to my praise. PETER B. MESSNER.

Only Fifteen Cents.

I HAVE lately come in possession of two or three hundred copies of Quinter's Sayler Debate on Immersion. I will send a copy to anyone that may desire it, by mail, post-paid, if they will send me 15 cents to pay postage and wrapping. It is a book containing over 300 pages, well bound in cloth. Address:

WM. LANDIS.

Flora, Ind.

From John Wise.—Jan. 1.

Dear Brethren:—

I ATTENDED a council-meeting in the Hurricane congregation on the 19th ult.—Had a very pleasant council. There was some important business before the meeting, but it was disposed of very satisfactorily. Since the two members drew off, a little more than a year ago, this congregation has worked in love and harmony, and peace and union prevail among the members. They decided to have preaching during a week in the near future. Bro. A. S. Leer, of Christian Co., Ill., is expected.

Mulberry Grove, Ill.

From Gambier, Ohio.

Dear Brethren:—

BRETHREN D. B. Gibson and I. D. Parker have just closed a series of meetings at this place. They are both earnest workers. They preached the Word with power, and while setting under the sound of their voices, I often thought, such sermons were food for the soul. Although few in number, we felt much built up and encouraged.

I. DIAL.

From Manatee, Fla.—Dec. 26.

Dear Brethren:—

We are having quite fine weather; the frogs sing gaily. We are making garden; will plant Irish potatoes this afternoon, yesterday it rained quite a little shower. The thermometer went up to seventy-to-day. The Sweet Potato is not killed by frost. We had one frost, and ice formed in some places one night; but both are unusual here. the old settlers say. Our health is better than it was the first month we were here, all well but the baby; and I think we will all feel better soon. We are now living in a good house, think we shall buy. We would like to have some of the brethren come down this way in their travels for health or preaching, and save our country, and save our meetings. W. R. WOODARD.

From Camden, O.—Jan. 3.

Dear Brethren:—

On the 24th of December, Bro W. B. Deeter of Milford, Ind., came to us and preached for us one week. He preached some very interesting sermons. From here he went to the Upper Twin Valley church, and staid nearly one week, there holding forth the Word of God which, we think, was very much appreciated. Our arm of the church has two ministers and four deacons. We expect Bro. Landon and sister West some time in this month.

There were no accessions in our church during Bro. Deeter's stay; but we think a good feeling prevails and many heart-felt prayers have been offered up to the Giver of all good in behalf of Bro. Deeter and family. God be blessed for the meetings that we have

been permitted to attend. May we all prove faithful and pursue our way in faithfulness.

HESTER A. BRUBAKER.

From Elkhart, Ind.—Jan. 3.

Dear Brethren:—

WE had a good meeting here in the Elkhart church, Elkhart Co., Ind. Brethren Isaac and Isaiah Rarich from Mich., came to us Dec. 16th, and preached in the North church until the 26th; then they went to the South church, preached till Thursday evening, when Bro. Isaac returned home. The meeting was continued by Bro. Isaiah Rarich till New Year's eve, when he also returned home. Three were baptized, and three others made application, and were received the day following, when Bro. Isaac Berkey came, and preached an acceptable sermon, which closed our meeting. The members were aroused to their duty and sinners warned of their danger. The Lord bless the labors of our dear brethren, wherever they go.

GEO. W. SMITH.

From Washington, Kan.—Dec. 30.

Dear Brethren:—

WE have had interesting meetings. Bro. M. M. E. preached five telling discourses in the Court-house. One was made willing to walk in newness of life. Had we a house in Washington in which to hold our meetings, we think much good could be done. The fashionable churches are willing to let us hold meetings occasionally in their houses, but by their actions they say we must not attend the meetings. That is too plain preaching for us, but we despair not. Numbers of them are addressed through the *M. W.*, hoping they will yet be made willing to have their understanding enlightened. Bro. M. M. E. is just where he is needed. We would be truly thankful to the Lord, if many more workers would come West, to feed the starving prodigals. This morning, Bro. M. M. E. started to Wisconsin, via Lawrence, St. Louis and Chicago, to talk to the people about Jesus. May the Lord help him to water, and then give the increase. He will be away from home until about Jan. 20. Soon after his return, in company with the writer, he will spend about fourteen days with the people on the little Blue, Washington Co., Kan. At this point is a good opening for a ministering brother to locate. Who will be the one?—Bro. Eby did some excellent preaching for us.

A. F. DEETER.

To the Brethren and Sisters of Mound City, Mo.

THE other evening, when I received my paper, the B. AT W., glancing at the correspondence columns, I noticed Mound City, Mo. My heart gave a bound as it were, and I could scarcely wait until I could see whose name was signed to it. I was very glad to hear from you all once more and my heart rejoiced when I read of your good meeting. It speaks for itself, and shows your zeal in the cause you have espoused. We met in council at our church, Mt. Pleasant, yesterday, a few in number, yet the Lord was with us. I felt that it was good to be there. My beloved uncle A. Neff and brother in Christ, Bro. John Ellis and Bro. Michael Good were the ministers present. I hope I may see something often from some of you brethren and sisters. How it stimulates us to learn that those we love, hundreds of miles away, are still pressing forward towards the mark of the high calling. I think of you all often, dear ones, and of your kindness shown to me and mine whilst with you. I love to think of the meetings I enjoyed at your church; to me it was "a feast of fat things."

ANNA M. WAYLAND.

Mt. Jackson, Va., Jan 2.

From Rossville, Ind.

Dear Brethren:—

WE held our special church meeting Jan. 1, in this, the Middle Fork church, to settle up for the year past. Everything went off pleasantly. We also prepared for district-meeting of Southern Indiana. We sent one query to district-meeting, elected two delegates, J. W. Metzger and J. D. Neher. — Among other business, we decided to call some brethren to hold a series of meetings in our several church-houses, said meetings to be held in February. Bro. Jacob Rife, of the Four Mile congregation, Southern Ind., was chosen for one, and David Neff, of Roann, Ind., for the other. We hope these brethren will come and labor for the Lord. We ask all to remember us in their prayers, that we may have some good news to report to you.

Eld. Isaac Billheimer is to hold some meetings for us, at the Upper Church, near Moran, commencing Jan. 13th. Would say in conclusion, Let us live better during this year than last, for many are no more, who were, a year ago, with us. Who will be the next?

MICHAEL FLORY.

From Mound City, Mo.—Jan. 4.

Dear Brethren:—

WE are here, as young members, a little ways from preaching. Eight of us go together, read, sing and pray of evenings. We had a good meeting Christmas. Bro. Glick and Bro. Keller were our ministers. I wish more of our young members would be actively engaged in the good work. I desire the prayers of all the brethren and sisters.

LUCINDA A. ROOT.

From Pleasant Ridge, Montgomery Co., Iowa.—Jan. 1.

Dear Brethren:—

THE Brethren have just closed a series of meetings at the Bear school-house, near Morton's Mills. Bro. Isaac Barto, our home minister, held forth the Word in its primitive purity to congregations which gave a listening ear to the Word preached. We trust the good seed sown may take deep root in the hearts of the people, and spring up not many days hence.

SILAS MORTON.

From Donel's Creek, O.—Jan. 1.

Dear Brethren:—

THIS evening closed a very interesting as well as pleasant series of meetings. There were about eighteen sermons earnestly and ably delivered by Joseph Holderman from Indiana, to good and attentive audiences. — Great interest was manifested, and good impressions made. No additions to the fold, though many were counting the cost. We all realized the fact that much good was done.— Our prayer is, that the good seed sown, may spring up and bear fruit to the honor and glory of God the Father.

B. F. MILLER.

The District-Meeting.

THE Annual Council Meeting of the Middle District of Iowa will be held with the Brethren of the Dry Creek church, Linn Co., Iowa, on Friday, Feb. 16th, 1883. Those coming on the C. & N. W. R. R., either from the East or West, can take trains from Cedar Rapids at 8: 50 A. M., for Toddville, where conveyance will be waiting. Those coming on the C. M. & St. P. R. R. from the West, will stop off at Louisa, three miles west of Marion; those from the East, same road, will stop off at Marion.

J. S. SNYDER.

From Geo. W. Cripe.—Jan. 2.

Dear Brethren:—

JUST closed a series of meetings in the Ogan's Creek congregation, Ind. One baptized; church much built up. God bless them for their love and liberalities. These brethren here feel that the poor minister must have comfortable clothing, and they surprised me much by presenting me with a good overcoat, and numerous other valuable presents to the family. In this district we had labored considerably, when it was yet in its infancy, and at one time baptized seven good teachers, two of whom are now ministers; the one, John L. Wright, is elder of this church. They seem to labor for the prosperity of the cause. We shall long remember this church.

Pettit, Ind.

From A. Molsbee.—Jan. 3.

Dear Brethren:—

I HAVE just returned from Washington Co., Tenn. Held eighteen meetings in the Pleasant View church. There were thirteen baptized on the last day of the year, and on the 1st, the meeting closed with twelve applicants for baptism, making, in all twenty-five. Nearly all were youths. The Pleasant View church is under the care of Elders F. W. Dove and Jesse Crosswhite. The church seemed much revived.

Our church (Cedar Grove) held meeting for nine days. The result was, six additions to the church. How pleasant it is to spend the end of the year in praising God! Hope all have enjoyed a good time and a happy New Year. To God be all praise and glory.

Alum Well, Tenn.

From J. R. Keller.

Dear Brethren:—

I EXPECT this is all I can do for you now. This makes twenty-eight subscribers sent you for this year. Believing the B. AT W. to be an instrument in the hands of God for the accomplishment of much good, for the spread of the Gospel and for the advancement of primitive Christianity, I pray for its success, hoping that it may find its way into thousands of homes never before entered, and there accomplish its mission of bringing them to a knowledge of the truth that they may be saved.

From Hiram Berkman.

Dear Brethren:—

OUR members say, that they cannot do without the B. AT W. We feel well pleased with its improvements, and although you may not hear from us very often, we are still striving to keep the "one thing needful" in view. While you strive, with all your power, to give us the best, know assuredly that your efforts are highly appreciated, and that they are not in vain. While you work with mind as well as body, we send prayers in your behalf to the One who has promised, by his Holy Spirit, to guide us into all truth, that you may give us a paper that may be a glory to the Lord and an honor to the Brotherhood.

Frederic, Ia.

From Greene, Iowa.—Jan. 6.

Dear Brethren:—

THE ministers of the Coldwater church, Iowa, held a series of meetings, by the assistance of Eld. H. P. Strickler, of Grundy Co., in the south-west part of our congregation, in Franklin Co., where we have about a dozen members living. Interest manifested was very good while we remained. Bro. Strickler and I left on Thursday morning, to fill the appointment at Greene. Bro. Trapp was to continue the meeting in Franklin Co. We also held an election for one speaker and one deacon while we were there, and the lot fell on Bro. Joseph Hanawalt for minister and Joseph Allen for deacon. The meeting is now in progress here at Greene, held by Eld. H. P. Strickler; interest is good.

J. F. EIKENBERRY.

From M. M. Eshelman.—Jan. 4.

Dear Brethren:—

I CAME here to McLouth, twenty-one miles from Leavenworth, Kansas, Sunday, Dec. 31st, 1882, and preached twice that day after riding in buggy from Leavenworth. It was a bitter cold day, but the Lord blessed me, and I remained well. The next day, New Year's, had two meetings, and one young man, Henry Kimmel, son of David Kimmel, of Auburn, Ill., who baptized me ten years ago, came forward for fellowship.

Meeting the next day in evening, and then his wife came forward; hence, yesterday, being the third of Jan., we went to Kerr's school-house, six miles east, and held meeting at 11 A. M., and then went nearly two miles to the water. The ice was cut and down into the clear and beautiful water we went. I rejoiced to be able to immerse those two worthy persons into the name of the Father, and of the Son, and of the Holy Ghost. The waters were chilly, but the hearts were warm. This is the first baptism by brethren in this part of the country. It was new to the people, but they were respectful, kind, and helped all they could to prepare a place for baptism.

Had meeting again in evening at our regular place, the Round Grove school-house. Large audience and excellent interest. The people are becoming awakened, and another week of labor would no doubt bring more to perfect obedience; but to-night is my last; for on the morrow I must meet with the other members of the Committee, to arrange for the next Annual Meeting, where, I pray God, joy, peace, fellowship and divine principles may prevail.

On the 8th or 9th I leave for Woodstock, Wis., to help the saints there. Expect to be at Mt. Morris the latter part of the month.—Desire to stop at Auburn, Ill., one night, and in Christian Co., a day or two; and, if possible, in Virden one night. Letters addressed to B. AT W., Mt. Morris, Ill., will reach me.

Mc Louth, Kan.

Chips from the Work-House.

Dear Brethren:—

I CAME here Jan. 6, 1883, for the purpose of assisting the Brethren in a series of mee ings.

On stepping out of the train, I was startled with the sad intelligence of the sudden death of Eld. A. S. Lear, while in the prime of life and usefulness. This has brought a deep gloom over the whole community, as Bro. Abraham was much loved both in the church and community around; and will be much missed by his co-laborers, as well as others in Southern Illinois. He complained some in the morning, but started to go with his boys to husk some corn. When but a few rods from the house, he looked around at his wife, who was at the door, and immediately began to stagger and soon fell backward, striking his head violently on the frozen ground. By the help of his wife and sons and his own efforts, he succeeded in getting as far back as the door of the house, where he fell forward and immediately expired. Heart disease was the cause of his death. Funeral in the Methodist church in Morrisonville, at 9 o'clock this morning. We were thus again reminded that in the midst of life we are in death.

The meetings at Palmer will continue through this week at least. Prospects so far, favorable for bringing sinners to God

DANIEL VANIMAN.

Morrisonville, Ill., Jan. 8.

From Milford, Ind.—Jan. 8.

Dear Brethren:—

BRO. J. V. FELTHOUSE and the writer visited some isolated members in Stark Co., Ind. Preached a while for them; one baptized and one applicant. The place we held our meeting at, is in Union district, and in Bro. Knisely's charge. Next we visited Pine Creek congregation. David Rupple is the elder here. We had five meetings and two applicants. A meeting was appointed to administer baptism. We left the same day.—During our stay with the brethren we had good congregations and good attention.

J. H. MILLER.

A WORD of kindness is seldom spoken in vain—it is a seed, which, even dropped by chance, springs up into a flower.

YOU can't judge the inside by the outside. As with a watch, so with a man; good works may be hidden in a very common case.

Brethren at Work.

A RELIGIOUS WEEKLY FOR EVERYBODY.

THE BRETHREN AT WORK is an uncompromising advocate of Primitive Christianity in all its ancient purity

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

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NOT SAFE TILL SAVE IN HEAVEN.

BY M. A. W. COOK.

O CHRISTIAN, watch and fight and pray!
Renew the conflict day by day.
God's armor for thee gives
Nor seek on earth to find thy rest,
But wear this motto on thy crest:
"Not safe till safe in heaven."

What, "Almost there?" was this thy song?
Did cousing triumph make thee strong?
Wt.s danger backward driven?
The shining ones almost in sight?
Believe me, then had still to fight—
"Not safe till safe in heaven."

Yes, fight, for Satan would tempt thee yet,
And to thy foes a dread to forget.
For what then long past strives,
The way is rough, no rest awhile;
But yield not to the tempter's wile—
"Not safe till safe in heaven."

Now Pleasure draws thy steps aside
To paths of beauty all untried,
Her mantled wings grieve
To lure the unwitter from his place—
To lose the Christian from the chase—
"Not safe till safe in heaven."

Oh, watch! for earth would hold thee still!
By yield not to her wishes will,
Lest thy soul be tangled free;
Or calmly lean on Jesus' breast,
And find a foretaste of thy rest—
"Not safe till safe in heaven."

The warrior of old renown,
Fight till the very sun goes down;
"Death the parting day of crown.
The wardrobe gather thee and high,
With shouts of "Death or victory!"
"Not safe till safe in heaven."

THE PRAISE OF MAN VERSUS THE PRAISE OF GOD.

BY W. M. LYON.

READ John 12: 42-43, and you have my theme. Praise is a great incentive to man in his pursuit of departmental excellence of living. It is natural for man to seek commendation in some way. He loves praise and will sometimes run great risks to obtain it. This love of praise is a very prominent element in the mind and nature of man, and I need not say that such a principle is wrong, if we confine it to its proper sphere. This tenet in man's nature if incited to action by the right cause, and with right motives in view, is worthy of admiration and esteem. But the greatest impediment with discriminate in this be so slight as to be almost indiscriminate, *i. e.* his incentives are so frequently from the wrong source and directed to unwise ends. The natural man seeks for the praise and good-will of men, rather than of God, while the spiritual man endeavors to obtain the praise and approbation of God, regardless of the opinion of mankind. Love of human praise has, no doubt, always been and always will be a great barrier to many who contemplate living the life of a Christian. Even the great men of the earth are sometimes convinced of their duty, but shrink from it because the "praise of men" will fall whenever they make that good, honest confession which they know full well they must make in order to discharge their whole duty to God. Even Christ among the chief rulers "believed, but because of the Pharisees, fearing they would put them out of the synagogues, they were afraid to confess Christ. Why? Because they loved the praise of man more than the praise of God. What hypocrisy! Yes, and this was one of those things, hypocrisy, is another great objection filed by many who are convinced but unwilling to confess, because there are hypocrites in the church, but here we adduce one instance of hating hypocrites and Judases outside of the church. Whither shall we now flee for refuge? Judases in the church, and hypocrites out of it! Yes, and found even among the great men of the earth, "chief rulers." Hear their excuses: We would confess Christ but we love "the praise of men more than that of God." We can't possibly make the exchange! It is my desire to confess Christ, but then, I fear the world would cease to speak well of me. I would lose the praise of men! "Almost then persuaded me to be a Christian," but I feel satisfied that I can "frame up" a good many excuses which perhaps will justify me. I will run this risk before I will give up all my present popularity in the world.

But let us weigh the matter in the scales of truth and see how the "praise of men and of God" will balance. Heap up your excuses and reasons for living to commend the "praise of men," to please the world on one side, and then we will lay a few grains of God's justice on the other scale and we will soon see which is the heavier. Mr. Justify Himself comes up with his first excuse and pieces it carefully in the scale. It is this: "Only believe and you shall be saved," or in other language, "we are saved by faith." The man of truth begins to weigh on the other side: He admits that the first reason is large in appearance but then it is too light. It lacks weight. It looks big enough, but it weighs too little, therefore we must have both bulk and weight, and accordingly he lays the weight on the other side. Here it is: "Even so faith, if it hath not works is dead, being alone." Jas. 2: 17. "Faith without works is dead." Jas. 2: 20. "Remembering without ceasing your works of faith." 1st Thess. 1: 3. He brings his second excuse, as follows: I believe it right to follow God in all things, but yet "take, too much, upon yourselves?" Men will still think, neither of you if you do all this; you will lose all the "praise of men."

But look at the other weight: "Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to men." Phil. 6: 6-7. Col. 3: 22.

We will now notice how they will balance when examined by the light of eternity. The praise of men will cease at death and can avail us nothing in eternity, but will only come up before the Judgment Throne as a witness against us. "I loved the praise of men more than me, therefore, "Depart from me." Ye suffered not for me, ye cannot reign with me. Ye rejected my word, therefore, ye have rejected me, and now I must reject you. But on the other hand it will be: "Come ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world." Ye loved me on earth and obeyed my voice in all things, regardless of a gainsaying people, therefore, enter into thy rest. I have prepared for thee a "house with many mansions," "eternal in the Heavens." Ye were not ashamed to own me on earth; I am now glad to own and welcome you in heaven. Ye suffered with me, ye shall now reign with me. The spirit whispers now with warning tones unto you, O ye children of unbelief, lest that you lose not your own soul, because ye build on the "praise of men." O, ye sons of men! ye non-professors! ye sinners! let not the love of the praise of men, keep you from confessing Christ on earth, or it will also keep you from entering the realms of peace and eternal glory! And O, ye professors! ye who profess to be my children on earth! let me entreat and warn you that ye be careful not to seek the "praise of men," but seek ye the praise of God,—praise your God, and glorify ye his name on earth, and ye shall live and dwell forever in the kingdom of the Beautiful Zion! Believe and confess ye my name, live in my service till death, and then shall ye "wear that starry crown, and" robe of light, consonsce" which shall characterize the angel in appearance of the blood-washed throng in the heavenly habitations of the people of the Great I Am.

Greenland, Grant Co., W. Va.

WHY WRONG?

BY C. D. BYLTON.

WE often hear those who oppose a thing say it is wrong because other denominations advocate or practice it. Those who oppose Sunday-schools say they are wrong, because it is just following the examples of other churches, and it is wrong to go to Christmas trees because they are gotten up by other denominations. Some say it is wrong to publish religious books and papers because other churches are doing so. Some say it is wrong to dress in style, because the popular churches dress that way. Some say it is wrong to put bells on our churches, because other denominations have them. Some say it is wrong to close our meetings with a benediction because other denominations do it. Some oppose Colleges and Normal schools, because other churches have them. Some oppose one thing and some another, simply because other denominations advocate them.

That is no argument against these things, for with the same argument we can prove it to be wrong to preach or pray or sing, because other denominations do so. If Sunday-schools are right, all the popular churches, Catholics, Jews, Mohometans, Buddhists, infidels and Atheists cannot make them wrong. If Sunday-schools have the sanction of Jesus Christ, the gates of hell cannot prevail against them. But if they are wrong, popular Christianity cannot make them right. Why wrong? We believe some of the above things are wrong, but not because popular churches make them so. It is wrong to dress gaudily because the Scriptures prohibits such work.

The time has come that we want less denominational wars; they are very injurious to the Christian world.

Very frequently we wish to but the Brethren's periodicals to a friend who is a member of another denomination, but as we glean over the paper to see if there be any objectionable matter in it, our heart is pained with the argument of some brother who is trying to prove the sinfulness of bells on our churches, etc., and, as an argument, he says, it is wrong because the Lutherans have them on their houses of worship. Perhaps the friend we wish to hand the paper to is a Lutheran, and such arguments would have a tendency to drive him from us. O, that we could all be as wise as serpents and harmless as doves.

MEDITATION ON NEW YEAR'S DAY.

BY H. W. STRICKLER.

THIS morning the sun shines forth with more than ordinary brilliancy. We have just witnessed the departure of another year, and we feel that we are nearer our end than we have ever been, and enter upon another year, which, perhaps, will be the last, at least for some of us.

Let us, then, consider this day as the first of our lives, and venture to anticipate from the goodness of God a repetition of those benefits which are received from our first entrance into the world to the present period of our existence.

What blessings may we hope for from that Being who has ever watched over us with the tender care of a father, and at the hour of our birth presented us to friends that have supplied all our wants, and supported us through the helpless and unprotected state of infancy? Without their fostering care how could we have preserved our health and all the comforts we now enjoy.

Were it possible for us at that time to have reflected upon our destined fate, we should doubtless have looked forward with delight to the pleasures of our existence. Now that we are capable of such reflections, it is pleasing to indulge the sensations our present happiness inspires, and our imagination dwells with rapture upon the sweet hopes of future felicity. To-day a new career of life opens before us in which, though our strength advanced to maturity, we still require a portion of that support we experienced when feeble and destitute. In the hour of danger and in deep affliction we feel the necessity of a friend to support us, and a companion to cheer our drooping spirits, one who can smooth life's rugged path and lighten all her troubles. And surely our Heavenly Father has already chosen for us such a friend; one, who, when doubt and uncertainty perplex, will advise us how to act. And when misfortune threatens, he will be our chief support and consolation, and during the full tide of prosperity, will partake of our joys, and will assist our reasoning faculties when enfeebled.

It was not by accident or without design that we came into the world. As a part of the great system of nature, our destiny is overrule t by an all-seeing providence, of whose design respecting us, we are ignorant, which knows all and governs all with wisdom and harmony, and whatever unknown disasters or unexpected benefits may befall us in the present year, let us bow down with reverence and gratitude to His divine will. Whatsoever be our lot, whether to endure the chilling blasts of poverty, or to suffer the heart-rending anguish of sh, once dear, friend forgetting the ties of affection, let us strengthen our belief in the all-protecting arm of God. Though danger may threaten and persecutions afflict, we will yet look up to the Almighty Power, which raised our feeble frame to its present state of manhood, which cherished the tender bud from the storms and perils that frowned upon its expansion. We will believe that he who thus protected our infancy, will not be less the father and supporter of our old age, so that we may accomplish the great end for which we were created and redeemed.

Why, then, will he on the Lord's side, let him buckle on his sword, not to slay every man his brother, but to subdue the enemy that is so prevalent among God's people.

Let us make this the most profitable year of all of our life, that we may rejoice in our existence and glorify him that created us.

Lacaine, Ill.

"MY SMOKE-HOUSE."

A MAN who lives in Albany, N. Y., and whose business is that of a clerk, said that he had lately built a house that cost him three thousand dollars. His friends expressed their wonder that he could afford to build so fine a dwelling.

"Why," said he, "that is my smoke-house."

"Your smoke-house! What do you mean?"

"Why, I mean that twenty-five years ago I left off smoking, and I have put the money saved from smoking, with interest, into my house. Hence I call it my smoke-house."

Now, boys, we want you to think of this when you are tempted to take your first cigar. Think how much good might be done with the money you are beginning to end in smoke. What would you think of a man who to amuse himself, would light a paper quarter and watch it burn? Is it any more sensible to take for your quarter a dollar and watch it burn? Is it any more sensible to take for your quarter a fall, light it, and then see it smoke?

Religious Essays.

BRETHREN.—We write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end.—1. Cor. 1: 13

OLD AGE.

BY LANDON WEST.

My day is gone,
My race is run,
And I can say
My work is done.
So I will lay my body down,
And wait for glory and my crown.

My steps are few
Mine eyes are dim,
My hands not firm
My strength all gone;
But still by faith a life I see
A mansion bright, set up for me.

My rest is poor
My friends all gone
Their days no more
And I alone.
But that one friend is ever near.
Who bought me with a price so dear.

So I will wait,
The day will come
When I shall go
With angels, home;
And then in glory sing the song
With angel heart and angel tongue.

MINUTES OF ANNUAL MEETING.

BY S. S. MOHLER.

IN looking at the efforts made in certain quarters, and at the published statements reiterated time and again, one would be led to suppose that our Brotherhood has indeed departed from the teaching of the Gospel by substituting in its stead the Minutes of Annual Meeting in the matter of church government. For no sooner are some parties subjected by the church to gospel discipline, than the cry is raised, "man-made rules," "creeds," &c., which find a ready admittance into the columns of a journal that professes to be a Christian Journal. Now both those writers and publishers, are either honest or not. God knows.

The motive that prompts such publication may be misjudged by both those who favor, and those who disapprove such publishing. The impression, however, which their representations are calculated to make, and likely designed to make, is, that our Brethren are lugging about with them, and into council-meetings, constantly and persistently, the Minutes of Annual Meeting, and that all appeals are made to them, and that the subject must be made to fit this pattern, or go overboard. But what are the facts? I give my own experience, and in doing this, I believe I am representing the Brotherhood on this point, with but few, if any exceptions.

I have attended perhaps hundreds of council meetings, covering a period of over twenty-five years of church work; and at this time I cannot call to mind, or fix the date, when the Minutes of Annual Meeting were present at a council-meeting. I do not mean to say that I never saw them present, but the instances are so rare that I cannot locate time or date, and yet I value them highly. In nine-tenths or more of cases, the appeal always was to the Gospel. But if so, it may be inquired, what purpose then do the Minutes of Annual Meeting serve? Right on this point is, where the effort is made by those writers and publishers alluded to, to darken counsel and confuse the mind.

The point aimed at by all decisions of Annual Meeting, is to preserve the unity of the church. That this is a gospel principle, none will deny.

When therefore a question arises in any church, upon which there will be a difference of judgment how to meet the case by the Gospel, and this difference is likely to endanger the peace of said church,—and all difference do endanger the peace of churches,—then the united counsel of our Brotherhood on said questions or any other, is always safe to follow.

This definitely locates the sphere of those decisions found in the Minutes; *i. e.* to step in where there is a difference of judgment among the Brethren. The Minutes of Annual Meeting are nothing else than a history of efforts for over one hundred years to meet cases of difference in the church, and preserve its peace. Now to hold those Minutes in the sphere which occasioned them, is legitimate, and calculated to subserve a good purpose, in settling points of difference. And this is their *sole sphere*, and is Gospel; see Eph. 4: 3.

When then, the Minutes are frequently called into use, there is the evidence of many differences among brethren, and where they are little called for, there is the evidence of harmony of judgment in the church on what the teaching of the Gospel is in their work.

This leaves the Gospel as the *rule*, and the Minutes, which embrace the judgment of others, what the spirit and meaning of the Gospel is on the point of appeal to them, the *exception*. But some writers would have their readers believe that our Brethren make the Minutes *the rule* and the *Gospel the exception*. Nothing is farther from the truth, and some of them know it. There is not in existence a better, a safer commentary on the teaching of the Gospel, than are the Minutes of Annual Meeting, on the points for which they are given.

From a somewhat thorough examination and comparison of them lately, I am confirmed in the entire safety with which an appeal may be made to any and every person to point out one single decision of Annual Meeting on present duty, that would be injurious to observe, but notwithstanding, these writers assume to declare that the recorded counsels of our Brotherhood are of no use, — are an injury, and would forever sink them out of sight and service, and burn this gospel-clothed bridge that has spanned many opening chasms in the church,—the pattern of which was wrought out by apostolic hands and received the heavenly benediction, and would in its stead set up individual opinion on the "how to regard the Gospel;" assuming that one may know more than hundreds know; and this fact presents the marked, rugged issue in its true color that now afflicts parts of our general body, and that upon this proud assumption, those writers stand as examples, and appeal to others to accept their platform, and encourage them to say that the sober, godly work of hundreds and of thousands which is entered upon the Minutes of Annual Meeting, is in no sense to be compared with what one poor soul may know, and justifies the denunciation of the Minutes, and to cry out, creed, creed, vs the Gospel-alone doctrine; that gauze is too transparent to need any analysis.

If success would crown their efforts, the journey of the church would be a brief one to the first opening chasm, at which the church would halt and reel, and those now spurned bridge-builders would be hunted up by some as the remedy, while doubtless many others, especially the leaders, would blindly leap, doing nothing, and care less for those who refuse to follow their leadership any longer.

A fair, candid investigation is always in order, and such is the history of the church, and changes in which the Gospel led the way, mark that history, but the spirit that is ready and eager to break away from tried and time-honored usages, and from the successful experiences of ages, is to be feared. And such is the spirit that possesses those who cry, "creed," over the Minutes of A. M., while the Minutes stand as the deep breathings of the church over her subjects; and for them the church stands united, always was and is.

The foolish builders, scribes and priests,
Reject it with disdain
But on this rock the church will rise
And envy rage in vain.

FAITH.

BY HENRY C. EARLY.

Faith consists mainly of two elements: 1st, Belief; 2nd, Trust. Belief is the assent of the understanding to the apparently evinced truth of a proposition. Trust is a reliance upon the less apparently evinced truth of a proposition, and takes in a wider scope than belief. Belief is largely indigenous to the head; trust is largely indigenous to the heart. Belief involves a higher degree of reason; trust a higher degree of confidence. Radical belief puts humanity in a state of trust, and trust sets all the nobler attributes of the soul in full play. These two elements proportionately united, essentially constitute the controling principle of the Christian system, known as faith. God has been on the rock for centuries, to teach man the great lesson of faith.

Hear Paul: "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11: 1. This wording makes the sense more readily intelligible, and does not do violence to the nature of the subject. Now faith is the ground of things hoped for. To illustrate: We believe a certain thing, and upon the ground of our faith, we hope for the result of the thing believed. Upon this ground only, can we hope. Logically, where there is no faith, there can be no hope.

Paul further remarks, verse 3: "Through faith we understand the worlds were framed by the word of God." That is, the understanding assents to the apparently evinced truth of the proposition. Obviously, Paul's and the above definition agree.

We need not here discuss the relation between faith and knowledge, or raise a war between these two. Suffice it to say that reliable faith can exist only upon the basis of the most thorough knowledge humanly attainable; and yet where absolute knowledge begins, faith ends. This largely explains Paul's remark in which he affirms that charity is greater than faith. This is so, not because it is the element upon which most depends now, but because in the celestial regions, love is all in all, and faith ceases to be. When the veil is removed, and we can see and know all things as they are, why should we only believe? Here, absolute knowledge begins.

That faith is the great controling center in the Christian make-up now, is a fact that ought to resound throughout the universe. As it regards the relation of faith, hope and charity, it is necessary to say this: To the Christian character, love moves, faith directs, and hope stimulates. Is not the Christian braced? These are the fundamental principles of the Christian system; and when they fairly take hold upon the human heart, they make hell quake and tremble with fear, and heaven shout with joy.

Charity becomes immensely the greatest when we remember, that after the resurrection it then only begins to assume the proportions of its fullness. But now the great question is left to faith, with no equilibriating force, but her own honesty.

There is a great pivotal principle in the human combination that determines man's course. This is faith. The importance of the subject becomes the more apparent as we recognize this universal fact. Why do not all men act alike in the same thing? Because of difference in faith. Why are there different churches? Because of difference in faith. Why is there diversity of Christian faith? Upon first sight, does not modern diversity appear a little remarkable? The fact that Christendom is swallowed up by diversity, is owing mainly to two facts: First, youthful training. As a child is taught so it will go, you know. This fact ought to inspire a host of us with new energies in the Sunday-school cause. Second, want of honesty. The Gospel does not suit the flesh, a thing you have learned long ago, if you have tried to be Christ's. This is a great incentive to dishonesty. Rather than to make a total slaughter of our carnality, many, through dishonesty, make a compromise of that part of the Gospel so bitter to human nature. This is a hard saying; but does anything else explain the matter? By this, many organizations are brought to the formulation of "disciplines" and "declaration of principles" to set out their position. It is no longer fairly shown by the Word. When the full, plain Gospel is accepted, an additional "discipline" or "declaration of principles" is totally unnecessary. When Jesus Christ formulates a discipline or declaration of principles, why should we?

But how does faith come? "Faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. This shows not only how faith comes, but the basis of true faith. Is it possible that the New Testament can serve as the basis of a diversity of faith? "One Lord, one faith, one baptism; in the unity of the faith." Eph. 4: 5, 13. Then, can the many faiths in Protestantism be true and reliable? Let us have an illustration or two: One believes that the Savior was able to convey his meaning, and means what he says, and asks full obedience to the letter and spirit of his teachings; another prefers not to discuss Jesus' ability to convey his meaning, but declares (as he honestly believes) that certain passages do not mean what they say, and that full obedience is not required. Can both be right? The Savior means what he says, or does not mean what he says, does he not? And he requires full obedience or not full obedience, does he not? Is there not something wrong, evidently? Some attempt to account for these differences, saying, men do not agree in other matters. For example, farmers, merchants, &c., differ as it regards business appropriations, and how can you expect men to agree about religion? But stop. If God had revealed from heaven an all-comprehensive and specific law to govern all farmers, &c., in their operations, could differences exist justly? Of course, in the absence of revealed and established law, when the entire management of the matter is left to man's judgment, without any restriction at all, except as it regards the broad moral basis upon which the engagement should be pursued, we need not expect union. But this cannot be used as an argument justifying religious differences. In matters of religion we have an all-comprehensive and specific law, and there is therefore no reason justifying differences in the domain of Christianity.

Waynesboro, Va.

"TRY THE SPIRITS."

BY ALEX. W. REESE.

Part II.

LOOK at another leaf from the story of the departed ages! Stand with me, to-day, amid the mournful ruins of the crumbling temples, and broken fanes, that were once the glory and the boast of haughty, proud, majestic imperial Rome! What voice more eloquent than the utter loneliness and solemn silence of her present desolation!

"The Niobe of nations! there she stands,
Childless and crownless, in her voiceless woe!
An empty urn within her withered hands,
Whose holy dust was scattered long ago.
The Scipios' tombs contain no ashes now,
The very sepulchers are tenantless
Of their heroic dwellers. Dost thou flow,
Old Tiber! through a marble wilderness?
Rise, with thy yellow waves, and mantle her distress."

Who, with seer-like vision, in the palmy days of this great and wonderful nation, could have foretold a desolation and a doom like this! Who, gazing down the long vista of coming time, could have predicted the awful fall of the proudest fabric of human government ever seen by the eye of man?

Stand among the shattered and dismantled columns of the Roman Forum! Tread reverently, for thy feet are on hallowed ground. The spirits of departed greatness linger among these classic, but mournful relics of a glorious past. These walls once echoed to the sublime eloquence of Cicero! Here the stern old Cato poured his fiery indignation upon the heads of guilty senators. Here were assembled together the grave, the wise, the venerable, the learned men of that great and wonderful empire, whose mighty shadow covered the world.

Truly, "there were giants in those days!" How impressive the lesson of her silence and desolation now!

"Alas! the lofty city! and alas
The trebly hundred triumphs! and the day
When Brutus made the dagger's edge surpass
The conqueror's sword, in bearing fame away!
Alas, for Tully's voice, and Virgil's lay,
And Livy's pictured page!"

What solemn memories of a buried, but glorious past are here! But alas! Greece and Rome, in the midst of an intellectual splendor whose glories dazzled the world, were enveloped in a night of Pagan gloom, upon whose thick darkness the star of Bethlehem had not shone. Man by wisdom knew not God! These great and intellectual nations were steeped, to the very lips, in the abominations of a vile idolatry, and engulfed in a moral degradation, of whose licentious details "it is even a shame to speak."

Around the present dwellers in those classic lands, lie shivered to the dust, and dismantled,—torn, and rent asunder by the remorseless and pitiless hand of Time, under the avenging eye of Omnipotence, the mute, but exquisite, relics of their former glory and renown, to perpetually remind them of the departed splendor of their ancestors, and of the awful doom of nations that know not God. Let these two memorable and illustrious examples, the brightest in all the records of the race, suffice.

We turn from the story of these dead empires, with a sigh. The lesson is a sad and impressive one. Thus, we see that no degree of intellectual culture, no achievements of human reason, or human skill, no triumphs of the human mind, no excellence in the fine arts, no dazzling heights that man can reach, in eloquence, statesmanship, poetry, philosophy, or in all the wide domain of thought, can supply the place of moral sentiment and

rather in humiliation in sadness and in tears of penitence, and sense of the unworthiness of the Bible, can place in ...ated man upon the sure foundations of ...e happiness and permanent peace, or ...ve a nation from impending decay ...d final dissolution and death.

...s truth, affecting the race, has been more ...equently, or more certainly demonstrated ...n this:

"Those in moral of all human tribes!
"Its but the same rehearsal of the Past,
"First Freedom, then Glory—when that fails,
Wealth, vice, corruption, barbarism, at last;
And History, with all her volumes vast,
Hath but one page."

But why prolong the theme? Is man indeed so blind that he cannot read "the signs of the times?" Will he shroud his face in the shades of infidelity, and shun the "dim twilight" of materialistic science, and let the windows of his soul to the sublime ...ts that God himself has written upon ...y face of all creation? Will he shut out the sublime music of the spheres, and close the eyes of reason, while himself, with the same shrend and awful ...ntion towards the unpitying tribunal ...e walls of the quaking Belshazzar ...d doted feast, writes the story of His ...nnipotence on every page of human history? Shall we trust to unbelieving science, its speculative theories, and questionings, seeking the origin of man in vague ...d shadowy transcendentalism, while God ...ntes His glorious and almighty image in ...e and mighty bosom of the heaving ...ean, glasses His form in

"Reverchal wave in majesty,
And the energetic spirit
That makes the meadows green?"

Shall we seek for truth in the opinions of ...n men, while the Infinite God writes His ...rnal name in the highest poetry and glory, ...e shock, the ocean's storm? Shall ...e violence to that reason, God himself ...implanted within us, by denying His ...ry existence in the very exhibition of His ...ty power? Shall we listen to the ...ld and shocking blasphemies of Robert ...ersoll, and his disciples,—the insects of ...e creation—and reject the words of Revelation, whose tones are the echoes of reason of nature alike proclaim? He that will hearken to the Word of God, and ...ll the tongues of fallible men. God ...ll silenced when such things shall be ...ll, when thrones and earthly potentates ...ll be moulder to dust, when empires ...ll have vanished away, when principalities ...ll powers shall have been engulfed in the ...ves of oblivion, when the tongues of blasphemers and revilers shall have been hidden beneath the coffin's lid, and silenced in the grave. Yes, the truth of God shall stand when the very elements shall melt with fervent heat, and shall pass away with a great noise." Human glory, human ambition, and human achievements shall pass away forever.

"Yea, all is transitory—all is vain;"

How trivial then, are these human aspirations compared with the hopes set before us in the Gospel of the Son of God!

"Yea, clinging to the Cross! In the mighty tempest, amid the storms of life. And, at last, when all things terrestrial shall dissolve and melt away, when the solid earth shall heave and tremble in the mighty throes of the last fiery ordeal, when the surging billows of the hot ocean shall be scorched up forever in the fierce fires of God's avenging breath, when the lofty mountains, "rock-ribbed and ancient as the sun," shall rock and toss in the fad throes of dissolution, when the last, dread trumpet shall startle infidels and blasphemers, on the long slumber of death, to validity, when the rocks and the mountains to fall upon them, and hide them from the Lamb, and from the face of Him that sitteth upon the throne," then, amid the sublime terrors of earth's final scene, when

"Earth and Heaven is fire His face,
Astonished shrink away."

The elect of God shall be caught up in the air to meet the blessed Redeemer who shed His own, precious blood for them, and so shall they "ever be with the Lord."

Warrensburg, Mo.

VIRTUE is the surest road to longevity; but vice meets with an early doom.

Most of the beatitudes with which infinite condescension pronounced, have been the source of earth for their subject, but the joys of heaven for their completion.

BREAKING OF BREAD.

JOHN H. STAGER:

My Dear Brother:—

Your pebble is here, and the ripple is deep and sweet, and will roll on and on till it rolls into Eternity. Good persons are too careless about these life ripples. We are all dropping pebbles into the stream, and the ripples precede and follow us. When you reach the Eternal shore your little ripple will be still in motion in the crystal river of life.

I was glad for your present, glad for its own sake, and glad for the Christian love it represents. Our works follow us, and they are before. When we arrive, our whole history will be waiting for us. Every net and word and thought will witness for or against us. We make our own heaven, or our own hell. The devil cannot force us to sin, and God will not force us to righteousness. "Whosoever *will*," can be saved; but no one is saved by almighty power *against* his will. Regeneration settles all that. The *life* of the father is in every generation, whether human or Divine. The seed of God is the Word, and the Word is Christ, and when this enters the heart, the will of God works in us to *will* and to do of his good pleasure. It is just as easy for the *Divine* life to do divine things, as for any other life to do what belongs to its nature and sphere. The new man, the image of God, cannot sin, any more than the Father whence it came. To *believe* is to *live by*. Let us remember this. Belief is not simply settled conviction of the truth of matter, but it is a *life* and *appropriation*, and *exemplified*. "Verily, verily, I say unto you, he that *believeth* on me, *the works that I do* shall he *do also*" John 14: 12. The life that comes from God shows forth God's work. This is the test of our regeneration.

Dropping a pebble into the stream of time may show to what ocean we are drifting. Whether Christ raises Lazarus from the dead, and sits well in the house of Martha, He is Divine in both. A Christian is not sad at the sacramental board, and a child of the devil, at market, or in business.

Your little box of samples, *is character*. It is a little offering of a life, and that life no doubt divine. So I believe. We are strangers, and you would have had no motive to send me aught, had not the love of Christ constrained you to do it. Very cordially glad for the stamps. I need a pile of them. Accept my hearty thanks for your New Year's Gift. May God bestow His grace freely upon you, and bless you ever near the cross, and make you more and more like Jesus, "holy, harmless, undefiled, separate from sinners."

Self-sacrifice pays as nothing else does. God has exhaustless riches and eternal life and glory in reserve for those who seek not their own honor, but the honor of the Crucified.

Study again and again, Heb. 12: 2—11. 1 John 1: 5—7, and 2: 6, and 3: 3, and Philpp. 2: 5—8, and 3: 14. Let nothing stand between you and Christ.

C. H. BALSBAUGH.

EXEGESIS.

BY J. S. MOELLER.

"And whosoever will be chief among you, let him be your servant." Matt. 20. 27.

THE disciples had made a request, or rather the mother of Zebedee's children, of our Lord, that one should sit on His right hand, and the other on his left in his kingdom. In this the mother, as well as her children, manifested an aspiring disposition. Christ then proceeds to explain to them the nature of his kingdom, and the duties of his servants, by saying, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister." Matt. 25: 26. Christ's kingdom follows the pattern of Christ.

Christ wanted to impress the minds of his disciples with the fact, that his kingdom must not be governed as earthly kingdoms are. That is, that officers of earthly kingdoms have their servants to wait upon them, and serve them, and minister to their wants. But in Christ's kingdom, the officers themselves must be the servants, and minister to the wants of others. This he said, not only to teach them the true nature of their duties, but also to check their ambitious desires.

The true servant of Jesus, in indeed also a servant to the people, ministering to their spiritual wants. The minister who wants to be waited upon, fare sumptuously, and be well paid, and finely dressed, and lord it over God's heritage, by exercising undue authority over them, is not a true minister of the Gospel.

From the phraseology of our query, we learn that Christ does not oppose the desire of being chief, or of being prominent in his service; as Paul has it, "He that desireth the office of a bishop, desireth a good work." 1 Tim. 3. 1. But the great object in Christ's institutions was, to clearly define the duties of those who might aspire to active service in his cause. Any one, whether deacon, minister, or bishop, who has used his office faithfully, has learned that there is not much earthly glory in it; and that in the full sense of the term he is the servant of the people; but they are to do the day when glory unspeakable will be theirs.

COMETS.

BY JAMES WIRT.

THE knowledge we have of this class of the heavenly bodies, will only permit us to give a very cursory description of their nature and origin. That they subserve some wise and benevolent purpose in the economy of God's creation, now we are truly enlightened upon on this department of science will, we suppose, presume to doubt. When we direct our attention to the material universe, wisdom and goodness are displayed in exhibited, at least so far as our limited information enables us to see or comprehend.

Comets are usually described as consisting of a nucleus, the head, and tail; sometimes there is an appendage surrounding the head or nucleus, called the envelope. They are supposed to be less dense than any other visible bodies, but occupy more space.

The periodic revolution of a few of the cometary bodies have been ascertained and the precise time of their return can be computed. They are regarded by the ignorant with superstitious dread, omens of some portentous evil or calamity that has befallen them as a nation or people, or that will, in the near future, come to pass. To the Christian philosopher, however, they are viewed with feeling quite the reverse; he knows that they are guided and controlled by the hand of Him who doth all things well, and not even a sparrow falls to the ground without the cognitive. They are referred to in the second chapter of Genesis, where Moses wrote that God finished the creation of the heavens and all the hosts of them. This language includes all these cosmic bodies observed upon the great map of the visible universe.

They are also indirectly referred to by the Psalmist David, where he says that the creation of God shows His glory, and "night unto night showeth knowledge." Psalms 19: 2.

EDUCATIONAL.

BY S. Z. SHARP.

NEW students are still coming in.

TWELVE States and one country in Europe represented by students at Mt. Morris.

WE greatly enjoyed a visit at the college from elder David Frantz, of Corro Gordo.

REV. SHARRETT, Principal of the "Huntingdon Normal," reports nearly all the old students back after the Holidays, and a large number of new students added. We congratulate the Normal.

Origin and Influence of Higher Christian Education.

From the earliest data relating to this subject down to the present time, education and religion have been most intimately connected. In Egypt, where the arts and sciences first emerged from barbaric obscurement, instruction was principally given by the priests, and this knowledge imparted, had a strong bearing on the form of religion adopted by the Jews.

Moses, their lawgiver, "was learned in all the wisdom of the Egyptians" Acts 7: 22. There is strong evidence that much of the services in the tabernacle and the structure of the tabernacle itself, were in some measure dependent on the learning of Moses.

Among the Oriental nations, science and religion went hand in hand. The wise men who came to Christ at Bethlehem, were *magi* and versed in science. Job, who also lived in the "East" and may have been cotemporary with Abraham, was learned in astronomy as may be known from his frequent allusions to astronomical facts, and the sublime language he employed in their description. See Job 38.

Among the Hebrews, the priests and the prophets were generally the teachers of the people. It is quite evident that they believed in higher education, and in colleges, from the fact that the prophetess of the Lord dwelt in the college. 2 Kings 22: 14; 2 Chron. 34: 22. If the Lord approved of colleges then, have we any Scripture to show that he does not sanction them now?

We need not mention the influence exerted on religion by the learned men of Greece, Rome and India. Suffice to say that the combined influence of Confucius, Lycurgus, Solon, Socrates, Plato, Aristotle, Confucius Zartusht, on their respective nations, cannot be compared with the influence on the entire world by the "Author of Salvation." Christian education, or true Christian religion, has its foundation laid in Christ himself. The same influence that called forth Christian churches, also called forth Christian colleges. These are powerful levers in the hands of a church to inculcate her doctrines into the minds of her youth, and to advance the work of the church, with this distinct difference, that *our Christian colleges will be in harmony with the principles of the church that fosters it.*

The doctrine of Christ is such as to revolutionize all systems of education existing before his day. The authors of former methods of instruction, "dealt only with words and the outward conduct of their disciples, but with the thoughts and intents of the heart; they recommended virtue from considerations of policy, he, as a natural manifestation of a heart filled with love to God and to our fellow man; they withheld knowledge from the poor and the ignorant, based it on the birthright of every son and daughter of Adam; they for the most part excluded woman from the social position, which she by nature was qualified to occupy, he honored woman in all the relations of life, and opened wide the gates of instruction to her." During the three years of his public ministry, he was almost almost incessantly engaged in giving instruction."

This radical difference between his religion and that of all previous religious teachers, had the tendency to revolutionize all former systems of education. "Of his disciples, Luke and Paul were men of superior education." More than one half of the New Testament was written by them. In their writings may be found some of the grandest principles of moral philosophy, as well as the proof of their acquaintance with science and high literary culture.

In the early history of the Christian era, domestic education reached a high degree. Christian women surpassed those of noble birthmong the heathen. The names of Aquilana, the wife of Chrysostom, Nonna, the mother of Gregory Nazianzen, of Monica, the mother of Augustine, adorned the pages of this early Christian history and show forth the encouragement from their labors before enemy. "What wonderful women are these of the Christian faith!" The earliest schools among the Christians, were those of the catechists. The first high school under exclusively Christian control, was that at Alexandria, founded by Pantaenus, A. D. 181, and left in charge of Clement who was succeeded by Origen and Heraclas. Besides a knowledge of the Bible, instruction was given in mathematics, logic, rhetoric, natural philosophy, metaphysics, ethics and astronomy.

Origen, who was one of the profoundest Christian scholars of his day, was banished from Alexandria in the year A. D. 231, and soon after, established a high school at Cæsarea, in Palestine. Similar schools were founded in Rome, Carthage, Milan, Treves, Marseilles and Lyons.

(To be continued.)

THE primal duties shine aloft, like stars, the charities that soothe and heal and bless, are scattered at the feet of man like flowers.

OCCASION may be the bugle-call that summons an army to battle, but the blast of the bugle can never make soldiers or win victories.

Brethren at Work.

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YOUR PAPER.

The date after your name on your paper shows what time you have paid. Have your label changed and a receipt for payment. Thus "J Z Smith, '98," means that the paper has been paid for to the first week in January, 1898. Allow about the time mail takes extra.

☞ If paper credit has not been given within two or three weeks from time of payment, notify us at once.

BRO. Eshelman is preaching at Woodstock, Wisconsin.

CAN you not speak a good word for the B. AT W. to your friends?

WE learn that Eld. John Murray, of Marshall Co., Ia., has been quite ill since Dec. 7th.

WE are entirely out of Nos. one and two. Lower cannot supply new subscribers with these numbers.

OUR readers will find much good reading in this issue; the number of original articles speak well for our contributors.

Do what you can to help the Danish Mission. The cause is prospering in Denmark, and we ought to keep the good work moving.

EARTHQUAKES are becoming more frequent. Jan. 6th there was a shock in Northern Ohio, and not long since, another in Southern Ill.

DIVORCES are granted to an alarming extent in some of the New England States. In Maine there is one divorce to every ten marriages.

EVERY man in this world is free to do all the good he can, but no evil. Men who do evil are not free in a Gospel sense, but "evil doers."

NOW would be a good time to purchase some suitable tracts for your own use, and to lend to your neighbors. See our price list on page six.

SUBSCRIBERS are still coming in quite briskly. We hope the work will continue till Spring. It is not yet too late to work up some good lists.

BRO. Samuel W. Kreitzer, formerly of Lena, Ill., but now living in Cornell Co., Kan., called on us last week. He is very much pleased with Kansas.

WE have just received a new supply of HYMN Books, and are now prepared to fill either large or small orders. See price list on page six of this issue.

IN the Brethren's Almanac, Jacob Negly's address is Fulton, Whiteside Co., Ill. It should be Fairview, Fulton Co., Ill. Make a note of this in your almanac.

LAST Sunday and Monday morning the thermometer went down to thirty degrees below zero in Mt. Morris, the coldest weather exp-rienced here for many years.

IT makes no difference how well you know us, or how well we know you, or how often you have written to us before, always give your post-office address when writing on business.

THAT preacher out in Kansas who declined an increase of salary on the ground that it was larger already than he was able to collect, must have had some experience in the salary business.

THE *Christian Companion*, published at Chicago, comes to us in a neat, new dress this week. We congratulate the publishers on their success. The paper is doing a good work, and ought to be well patronized.

KEEP the heart filled with good things. If you hung out a sign "Rooms to Let," Satan will rent them at once and move in, perhaps never to be dislodged. This is one reason why daily Bible reading, meditation and prayer, are a necessity to the Christian.

The Prayer-meeting, in the College, last Thursday evening, was quite entertaining. It was conducted by Bro. Reiff, of Woodford Co., "the Girl of Eleven Lifts," was the subject. Some excellent things were said, in a way well calculated to make good impressions.

IT is encouraging to hear of honest men trying to pay their debts. It is said that Col. Willowby Williams, of Nashville, Tenn., owed about $200,000 at the close of the rebellion. Though then over sixty years of age, he went to work, and at the time of his death, two weeks ago, had cleared all but $300.

WHEN the persecution arose concerning Stephen, "they that were scattered abroad went everywhere preaching the word." Philip stopped at Samaria, and held an excellent meeting, baptizing both men and women. Doubtless the prayer meetings were held, of which no record was made at that time.

KEEP your hands busy. Have something to do. It will call you away from the temptation to idle and mischievous brooding. Beware of indulging in reveries. They open the door to mischievous imaginations, and generally generate a brood of evil fancies and sinful desires. "Idleness is the devil's workshop."

PLEASE do not address business matter, intended for the BRETHREN AT WORK, to the editor, as he does not have charge of the business whatever, but devotes his time solely to the editorial work. Joseph Amick is the "business manager," and at ends to all business connected with the office, hence address Miller & Amick.

THE "Battle of the Giants," so to speak, is to commence at Bear Cave, Kentucky, the 25th of this month. J. S. Sweeny, the champion debater in the Disciple Church, and Dr. Jacob Ditzler, one of the oldest defenders of sprinkling in America, are to engage in a debate on the question of Baptism. The two men have met repeatedly before, but this contest in all probability, will be the greatest effort of their life.

WE take pleasure in laying before our readers this week, an interesting communication from Denmark. Do not fail to read every word of it, and then remember that it is your duty to aid Bro. Hope in sustaining the cause of Christianity among his people. We have but one foreign mission, and that ought to be well sustained, and pushed vigorously. All donations to the Danish Mission should be sent to James Quinter, Huntingdon, Pa.

"THE Inspiration of the Bible," is the title of an excellent lecture by H. L. Hastings. It was first delivered in Mass., in 1881, and gave such general satisfaction that it was repeated in 1882, and is now published in tract form. Brethren Publishing Company have it printed. Price 5 cents; or 50 cents per dozen. Address H. L. Hastings, 47 Cornhill St. Boston, Mass. The tract is worth many times its price, and should be carefully read by all Bible students.

THE question of miracles is attracting a good deal of attention in various parts of the country at this time. The letter published by us last week, shows how the evidence is set forth. Other cases, similar, are occasionally reported from various sources, and it would seem that there can be no question about the genuineness of the miracles. Since the days of miracles have long since passed, having nearly ceased with the Apostolic age, it is difficult to reconcile who we now hear with that conclusion. It seems to us that this might open up an interesting line of study, that might be talked and written on with profit.

BRO. D. N. Workman has been living near Ashland, Ohio, about twenty years, and during that time seems to have gained the respect and confidence of the people generally. On the 24th of Dec., last, he completed his forty-second birth-day. His friends and neighbors concluded to give him a surprise, on that day, hence about fifty persons filled his house, much to Bro. David's astonishment, and presented him a fine upholstered chair. We give this to show that the brother is greatly respected by his neighbors who know him best. The Ashland *Times* contains a full account, from which we learn that would be a credit to any preacher. We have condensed the above, from that report.

BRO. David Frantz is still with us. The most of last week was spent in the College and around the office. He is putting in a full week trying to learn all he can about the College. He preached once in the chapel, and three times at West Branch, eight miles west of here. He also preached once at Silver Creek.

FROM various sources, both sides we meet, we have gathered the facts concerning the work of the Elders who lately visited the Poney Creek and Falls City churches, and find that their reason for not proceeding in their work, is that they could not do so legally. This was not discovered till after they reached Falls City, hence they returned to Poney Creek, corrected their mistake, and retired from the case. Some of these brethren deserve praise rather than censure. We regret that their good and well-meant motives have been misconstrued. Prudent men should always be respected for their prudent conduct.

NOW is an excellent time to prepare some good, sound, doctrinal articles. We have name a few subjects; The Atonement, Faith and Works, The New Birth, The two Covenants, Design of Baptism, Feet-washing, Lord's Supper, Substitution of the Holy Kiss, and Future Rewards and Punishments. These we add a few more good subjects: Heart Religion, The Work of Angels, Bible Women of Heaven, Religion at Home, Every-day Religion, How to Study the Bible, The History of Jonah, "White Lies," and Where is Heaven? The above may suggest other suitable themes on which to write interesting articles.

SPEAKING concerning the effects of Morals abolition and murder, the Grand Lodge of Iowa, in its Annual Report of 1888, has the following: "Fifteen hundred lodges went down in the strife! The ranks of the craftsmen were reduced in numbers from rising fifty thousand, to less than five thousand. The songs of the temple builders ceased. Grass grew in the quarries." Perhaps the Masons will never again commit such a deed, but they will continue organizing secret lodges and administering an oath, the wording of which is a disgrace to civilization, and the wonder is that any one of reason can be found willing to take such an oath. If the religion of Jesus Christ were to impose such an oath, it would be denounced by infidels from one end of the land to the other.

IT is well said that we should watch our thoughts. Actions are born of them—character is formed from them. That which nestles in the heart, grows into the life. For a time they may be concealed, but if they are nursed and fostered within, nothing can prevent their final appearance in the life. Many a downfall that has startled the world with its appearance, was, and is, sudden. The foundations of virtue had been quietly sapped by wicked thoughts and loves, through many years, and the crash came because the foundation was destroyed. The government of the thoughts, therefore, is of vital importance. "Let the words of my mouth, *and the meditations of my heart*, be acceptable in thy sight, O Lord, my Strength and my Redeemer."

CHURCH GOVERNMENT.

NUMBER I.

WE could hardly name a more important subject at this time. It is one that concerns every member in the church, for there is none that it does not affect more or less. That which concerns everybody, and all have an equal voice in, is always important.

Church government should be reduced to a system easily understood and conducted. In its application it should be very impartial in its results, otherwise it cannot give satisfaction to those who desire to deal justly.

The object of church government is to govern the church, and execute the laws and principles given in the Gospel. It is not designed to enable one, or even two, or more men to *rule* the church, but to *govern* it. It should be governed for its own special benefit that it may be kept healthy and in a good working condition. All things need to be governed, and the church none the less.

Now, since church government is of such importance, should be reduced to a system, and is designed to aid the members in obeying the Gospel, and executing all of its principles, hence the importance of making it a study. It is a subject that ought to be well understood by all the members, and the officers especially, and we might add, the elders in particular; this cannot be done without careful study. The first thing to be studied, is the Gospel; it should be well understood by all elders, especially those who have the oversight of congregations, for it contains the only law that is to be regarded as the standard of right and wrong. Next, the principles of government should be studied with great care. We care not how wise a man may be educated in the Gospel, or anything else, if he does not understand the principles of government, he can never succeed in his ministry. The duties of the church in a satisfactory manner. Then he should have humane nature enough to know how to best serve the congregation over which he presides. Any man who undertakes to govern an assembly of believers without studying these three things, will not succeed.

He must learn how to handle people successfully, by operations on their minds, for through the mind is the only way that people in church government can be reached.

A church is composed of members, properly organized, having selected officers, set apart for special work. Over the entire body is a presiding officer, called the elder, or housekeeper. Since much depends on how he performs his part of the work, it is necessary that he be selected with special care, he should be a man who understands the principles of government. (1 Tim. 3: 4, 5) He should be a man who realizes that he is a servant of the church, (Mark 10: 43, 44) and that the church does not belong to him. He should be a man who will magnify his office, (Rom. 11: 13) but not himself. His aim should be to render satisfaction, to the church that has selected him, by presiding fairly and justly, and carrying out the wishes of the church, so long as the church remains loyal to the Gospel. If he begins to think that he now has *power* above the other members, and feels himself *above* them, then he may rest assured that he is the wrong man for the place. Being thus lifted up with pride, he will fall into the condemnation of the devil, 1 Tim. 3: 6.

In church government, he should not try to have his own way, regardless of the wishes of the church, for that is self-will, (Tit. 1: 7) and disqualifies a man for any official position. As long as he belongs to the church, and accepts a position from the church, just that long ought he to be willing to serve the church, to act as a favored servant and his master. He is selected to oversee the church to execute her lawful wishes and preside at her public meetings. Of this last part, we desire to speak next week.

THE TERRIBLE SCENE.

THE present Winter has witnessed many heart-rending scenes caused by the burning of public buildings. The greatest horror of the season occurred at Milwaukee, Wis., on the morning of the 10th of Jan. The Newall House, six stories high, and at the time crowded with people, took fire at about 4 o'clock in the morning, and in less than two hours was a heap of ruins. About 100 persons were killed and wounded.

The fire started apparently on the third floor of the doomed building, over the side entrance on Michigan street, and before the Department got the steamers fairly in position, the flames had enveloped the whole southwest corner of the building, the fire element licking its way greedily and with lightning rapidity toward the northeast side. At first there were but few people on the scene, the police and night reporters and some belated stragglers for house, but the scene developing before the horror-stricken few, was one which none of the eye-witnesses will ever forget. In a moment every window of the large six-story hotel structure was filled with struggling guests, frantically and piteously beseeching the few below for aid, which it was impossible to render. But few of the unfortunates succeeded in gaining the front entrance on Michigan street, although many might have been saved if some immediate attempts

in systematic rescue had been made. The roof of the hotel were the scene of the wildest confusion. Men, women, and children rushing up and down the halls in the dense, choking smoke, avoiding the blinding flames and roaring blaze, and in their frantic rush rushing by the stairways and windows falling to the fire-escapes; stumbling over office lying unconscious on the carpeted halls, only to join soon the many prostrated forms whom a kind fate had touched with the waking of that messenger of death, unconsciousness.

At 5: 40 A. M., the fire was at its worst, and every window in the large building was alive with shrieking humanity. The multitude, awake by this time had swelled to thousands, and in perfect order, not having self-possession and resolution enough to lend a helping hand on the canvases stretched to receive those of the despairing inmates of the burning pyre who risked the leap down to the stone sidewalk, one hundred feet below. At first there were only Lieutenant Rockwood, Detectives Reem and McManus, Officers Grieco and Campbell, and a few *Sentinel* men stretching the heavy canvas, which required fully thirty strong men to handle successfully. A poor fellow stood on the cornice of the fifth story crouched for twenty-five minutes, not during the fearful leap, finally he became bewildered, to judge by his actions, or dumbfounded by the smoke, and slid of his perch to the canvas below. The fall held it, could not give it the necessary resistance. The poor fellow, missed the canvas, with a crash that sent a shudder through every witness. The shattered body was carried into the American Express office. All the while hundreds of people had been looking on, nobody responsible for the safety of the unfortunate. Everything seemed to be spell-bound. The terrible spectacle seemed to have paralyzed all their willpower. Others plunged headlong from the dizzy heights to be caught on the telegraph wires, cut nearly in two, and hung half-way down below, a mass of broken bones and mangled flesh. Some, as they struck the wires, would rebound and whirl in the air, up so many pieces of wood.

A man and a woman appeared at a window of the third story. They were recognized as Miss Johnson and his wife. A canvas was stretched below the windows of their apartment, formerly occupied by Professor Hawkins and lady, and a thousand voices called, beseeching them to jump. Mr. Johnson seized his wife, then leaped with her out not downward into the canvas, but his weight was such that the canvas was pulled out of the hands of the few who held it, and he alighted on the ground with deathly force. His wife followed. Her body struck the pavement and fell to the ground lifeless. Mr. Allen died shortly after in the express office, and his dead body was laid beside that of his wife until they were borne away. About a dozen jumped from the Michigan street front. Each leap meant death or shattered limbs, and not less than four unfortunates at one time lay upon the icy sidewalk in front of the Chamber of Commerce, clad only in nightdirts, with blood and brains oozing from the crania through which the bones protruded. Some were carried to the express office, others to the ground floor of the Mitchell building, where cots had been hastily arranged, and from there they were carried off to private houses of kind-hearted people.

The scene in the alley west of the burning building was sickening. As early as 6 o'clock the bodies of seven unfortunate writer girls, once blooming in youth, were stretched upon the snow and ice, with broken limbs, writhing in agony until death ended their sufferings. The whole scene was heart-rending beyond description. Compiled.

OUR BIBLE TALK.

LUKE was a man of good education, and well read in the literature of his age. His manner, or style of writing shows that he was a well-trained mind, and was gifted with a writer. He was also a physician, which calling caused him to mingle much with men of letters.

He seems to have had a friend whose name was Theophilus (Acts 1: 1), to whom he first wrote a very full account of what Jesus had said and done. Luke 1: 3; Acts 1: 1. This treatise we call the Gospel by Luke. The style of the book is both interesting and instructive. It was written in good Greek, and displays a scholarship that would be a credit to any age or class. The book must have been prized very highly by Theophilus, who perhaps was anxious to know the history of Christ.

In those days the printing-press was unknown, hence all the books had to be made by hand, a very slow way of making books. All information had to be carried by letters or the word of mouth. The Savior's preaching and doings had produced no small amount of excitement, and the circulated rumors concerning the same must have been both curious and contradictory. Luke wrote Theophilus that he might be furnished with correct and reliable information, for Luke had a perfect knowledge of these things from the very first. Luke 1: 3.

Having finished his work on the life of Christ, he concluded to write a treatise on the history of the church, narrating such incidents as would prove interesting and profitable. This he called the Acts of the Apostles," while it is only the acts of some of the apostles. In ancient times it was called by some, "The demonstration of the Resurrection." It is, however, more properly the history of the church after the ascension of Christ, and the coming down of the Holy Spirit through the apostles. In fact, the time to which this treatise relates, was the dispensation of the Spirit.

Shortly before the Savior left the apostles, he gave a promise that he and the Father would send the Holy Spirit to them, to guide them into all truth, and to bring to their remembrance the things he had taught them. John 16: 13. But they were not permitted to leave Jerusalem, on a mission, until they had received that power. Acts 1: 4; Luke 24: 49. After receiving that power, gifts, the Holy Ghost, they did some little church work in Jerusalem, by electing Matthias to fill the place of Judas, who by transgression had fallen. We will not stop here to consider whether this work was legal or not, but will let the reader decide for himself. While Christ was on earth, he had charge of the apostles, instructed them, and had charge of them in all their work, but as he is now about to leave them, it is important that they have another guide or teacher, hence the importance of the Spirit, and also the importance of its mission. The mission of Christ lasted three and a half years, so he closes his labors on earth, and gives the work over to the Holy Ghost, the third person or power of the Trinity.

On the day of Pentecost this Spirit took charge of the apostles, and enabled them to preach the Gospel more fully than it had ever been preached before. The entire work was now in the hands of the Spirit, hence it made use of the apostles as instruments. We have this principle demonstrated in many instances in the Acts.

It was the Spirit that sent Philip on the road to meet the Eunuch. The Spirit had Peter called to preach the Gospel to Cornelius. It frequently said to the apostles "go," and to other instances it said suffer them to proceed. When Paul was to be converted, the work was not placed into the hands of the Spirit. Christ wanted Paul to act as one of his regular apostles, hence took charge of the work himself, and thus secured his conversion. The other apostles were called personally, hence to make the work regularly, Paul was called in the same way. Christ baptized none of the twelve first chosen, neither did he baptize Paul, but sent him to Damascus, and afterward had Ananias, a minister, to call on him and attend to the baptizing. As Christ personally instructed the twelve, so he also made known the Gospel unto Paul, (Gal. 1: 11, 12.) that he might speak with the same confidence and power as the other apostles. Christ was present with Paul at times to bless his regular work till three years after he was called (Gal. 1: 17, 18), during which time he amply prepared himself for his great mission among the Gentile nations; he however, preached some in Damascus during that time. Acts 9: 20, 22. After his conversion, he became an instrument, like the other apostles, in the hands of the Holy Ghost, to preach the Gospel among all nations, and to commit the same to writing, that it might be handed down to succeeding generations. As the four first books of the New Testament were called the Gospels of Jesus Christ, because they relate to his work, so also may the Book of Acts be called the Gospel of the Spirit, because it relates to the work performed by the Spirit.

All these things Luke desired to place before his friend Theophilus, that he might be properly informed in regard to the origin and workings of the church on earth.

Some of these things may be considered hereafter.

THE KINGDOM OF GOD.

BY JAMES EVANS.

NUMBER III.

WE have descended the stream of time, and have surveyed the ruins of three universal monarchies, represented by the gold, silver and brass of the great image. To the eyes of men, who count conquest glory, their career was brilliant; but to the eye of Omniscience, they were wild ferocious beasts of prey.

Let us now study the great iron kingdom of Rome, which rose on the banks of the Tiber, and swayed the destinies of nations, and moulded their national life for many ages. To human appearance, Rome was not a wild barbarous people, but excelled in the arts of government, civilization and literature. But, like her predecessors, she failed to bless the millions that owned her sway. Her beginning was small, but after ages of warfare and death-struggles with her neighbors, she at length became the ruler of all Italy.

She then turned her arms abroad, encountered fierce foes, some of whom, such as Hannibal, threatened her very existence. But her, iron power prevailed. Carthage was finally destroyed, then all Sicily, then all Italy fore her arms. She then became the dreadful and terrible beast, with brazen claws and iron teeth, tearing remorsely her prey. She broke in pieces all who witnessed her. She was insatiable of blood, and such was her fearful appetite that no sense of pity for her own member, more cruel than the tiger or the most savage beast. The wars of Cæsar, Pompey, Marius, Sylla, and other famous generals attest her terrible energy and rapacious nature.

Daniel saw on the head of this beast ten horns, intimating that her power would be subdivided, and ten kingdoms would arise out of her. John saw crowns on these heads. The crowned monarchs of Europe, are the ten horns of the beast. Daniel and John saw at length this iron beast become satiated with blood and slaughter. She ceased to make war and the temple of Janus is shut, which was open in time of war. The temple was closed after centuries of war, and the Prince of Peace was born. She is the stone cut out of the mountain without hands, who will yet wrest the scepter from the hands of men and reign from the river to the ends of the earth. He alone can bring peace to the earth, and speak peace to the nations. Zech. 9: 10. He came with no outward royalty. He rode into Jerusalem, not as a conquering king, but as a lowly servant on an ass' colt.

When he first appeared, he set up no conquering kingdom to grind to powder the nations of the earth. True, he sought to free men from the power of sin, and promised his disciples a victory over death and an abiding place in his Father's house. His kingdom was then planted in the earth like a grain of mustard seed, the least of all; but destined to be a great tree, affording shelter and protection to all.

Jesus was born in a time of profound peace, thus casting its shadows before, intimating that peace would at last wave her exalted banner over the earth; but, even then, the Prince of peace was declared to be to bleed. The time had not come to overthrow the kingdoms of this world and establish the kingdom which will fill the earth. He tells us distinctly "think not that I am to send peace on earth," Matt. 9: 34. This has been amply verified. Since then, nation has arisen against nation. The nations, instead of being blessed, have drank blood, and the earth has been a battlefield and the cemetery of the dead. Civil and religious wars have made countless thousands mourn. Nowhere has Jesus taught us to expect the reign of peace this side of his coming in the clouds of heaven, with power and great glory. The result of the preaching of the Gospel would bring a sword on his followers. The ten-horned beast, by means of the little horn, would trample on God's people and prevail against them until the Ancient of Days would come.

The great prophecy of Matt. 24th, spans the time from the destruction of the temple until Christ's return. Where do we find the conquering stone kingdom? Where is it now? Has it yet filled the earth? Has the Gospel yet converted an entire village? That great prophecy speaks of love waxing cold, of wars, of great tribulation, of the darkening of the sun, moon and falling of the stars, of the sea and waves roaring, of men's hearts failing them for fear, and the shaking of the powers of the heavens, but not a single word concerning the conquest of the world by the Gospel comes. The Gospel does not seek to make national converts. It seeks to convert individuals and separate them from the world. Vain is the hope, that a fallen nominal church will convert the world. The world is now boasting that Christianity has risen from the purest branch of the church is too much divided to hope for universal conquest.

True, the world is more humanized than in Roman, iron days. She has made vast progress in arts, in science and in literature, but still she is wicked. Notwithstanding her improvement, the chaste Bride of Christ cannot walk with her. She is not yet converted to Christ. The laws of Christ's house are not adapted to national institutions. The church is not of the world.

The Roman empire was the sixth head of the great red dragon. John says, "five had fallen," viz: Egypt, Assyria, Babylon, Medo-Persia and Greece. Rome was then the representative of the dragon, the persecutor of the woman. The Roman head was wounded to death, when the imperial power fell before the northern barbarians. Constantine transferred the seat of empire, from Rome to Constantinople, and thus exposed the West to the inroads of the northern hordes. Theodosius divided the empire between his two sons, Arcadius and Honorius, A. D. 375. We then reach the iron legs of the image, the western and eastern empires. The western leg fell A. D. 476, when the Herull conquered Rome, and dethroned Roman king. In 476 Christianity was crowned emperor of the West and thus became the restorer of the empire, but it soon was dismembered after his death. The eastern empire continued until A. D. 1453, when Constantinople fell beneath the Turkish power to be slain. Since then there has been no universal empire. The clay prevents the union of the iron element, and the old Roman empire must remain in its divided state, until the stone kingdom smites them and fills the earth.

The beast had ten horns, representing the kingdoms founded by the Goths, the Huns, the Franks, the Allemani, the Vandals, &c. Like a storm from the north, these hordes came down on the empire, and swept all before it. Christianity, taken captive by the literary remains of Grecian genius, and the golden Augustan age, were all swept away. Then the dark ages set in, and a night of ignominous settled down on Europe. Then ten crowned kings appear; but it is the same beast still. But in the prophetic sun emerging from the sea of revolution, possessing all the ferocity of a wild and savage beast. Who can read the intestine wars of Rome; the wars of Alaric, of Attila, of Gheugis, of Austria, of France, the conquests of Duke and Saxon, and the bloody revolutions of past ages, and not be convinced that war and not peace has characterized the Gospel age. Millions of God's people, have been slain by the Roman or the scarlet colored beast, has been drunken with their blood.

Home and Family.

MOTTO.—And the fruit of righteousness is sown in peace of them that make peace.—James 3: 18.

UPSETTING MOSES.

JIM Manly began to talk: "I say, Deacon, Darwin's theory of evolution is a little hard on the first chapter of Genesis. Of course we don't know yet how it will turn out, but it looks a little as though they were going to upset Moses."

The deacon made no answer. He certainly heard Jim's remark. Presently he was observed to be counting his fingers slowly, and with a pause for thought between each enumeration. After a while Jim ventured to ask—

"Counting up your saw-logs, Deacon, aren't you?"

"No," said the deacon, "I'll tell you. Your remark set me thinking. I was just counting up how many times in the course of human history somebody has upset Moses."

"First of all, two old jugglers named Jannes and Jambres undertook this, but they failed. Then a certain king named Pharaoh went at the work of upsetting. He must have found it more of a work than he anticipated, for he has not reached home yet. Then three leaders of liberal thought—Korah, Dathan, and Abiram—went at the job. They failed in the upsetting part, but they secured a bit of ranch for themselves, which they and their children have held in quiet possession until this day. Later on, a king named Nebuchadnezzar entered upon the upsetting business. He did not succeed either. He spent seven years eating grass like a beast, and when he had served out his time, he had changed his mind, and was a sadder and wiser man. His successor met with a still greater disaster, and in a similar attempt.

"Since that time there has been no end of persons who have tried to upset Moses. Some ancient heathen—Celsus and Porphyry and Julian the apostate, and latterly these German critics and scientists, so-called, are at the same thing. Years ago, when I was in Boston, I heard of a meeting of free-thinkers at a place called Chapman Hall. I could not resist the temptation to go just once and hear what they said. I found about twenty persons there; three or four of them were women, all the rest men. And what do you think they were engaged in? The old enterprise of upsetting Moses. And yet Moses has to-day in the synagogues of Boston more people that preach him than he ever had before.

"It is astonishing how much upsetting it takes to upset Moses. It is like upsetting a granite cube. Turn it on which face you will, there it stands as solid as ever. The cube is used to being upset and does not mind it. It always amuses me when I hear a fresh cry from some new quarter, averring that some man who nobody has ever heard of, has found out a sure way of doing what others have failed in. And now here comes Jim Manly, and Moses has to be upset again. Ah, well!" and the deacon sighed.

There was a roar of laughter that made the rafters of the old saw-mill ring, and all joined in except Jim.

National Baptist.

Matrimonial.

NEHER—SAYLOR.—In the Middle Fork church, Clinton Co Ind, Dec 31st, 1882, at the bride's parents, by Eld. Isaac Cripe, Mr. Daniel I. Neher to sister Sarah E. Saylor. MICHAEL FLORY.

LOSHBAUGH—MOOMAW.—On Thursday evening, Dec 28th, 1882, at the residence of Bro John N. Moomaw, near South Bend, Ind, by the undersigned, Mr Chancey L. Loshbaugh, and Miss Lydia Frances Moomaw, oldest daughter of Bro. and sister Moomaw. GEO. WITWER.

LONG—HARRIS.—By John Zuck, Jr., in Cedar Co, Iowa, A. Z. Long, of Wilton Iowa, to Maggie A. Harris, of Inland, Iowa.

REID—BABCOCK.—At the residence of the bride's parents, Morton township, Page Co, Iowa, Charlie Reid to Mary Babcock, B. F. Flory officiating.

CRUIKSHANK—McGEE.—Near Farragut, Iowa, at the residence of the bride's parents, Dec 21, 1882, T. B. Cruikshank and Mattie M. McGee, daughter of Bro. Harvey and sister Mary McGee. B. F. FLORY

Fallen Asleep.

"Blessed are the dead which die in the Lord."

SPITLER.—Dec. 14, 1882, at his home in Cedar Co., Iowa, Bro. David Spitler, aged 62 years, 8 months and 25 days. Bro. Spitler was born in Huntingdon Co Pa., and came to Iowa about 26 years ago. JOHN ZUCK.

GARST.—Near Watson, Mo, Dec. 30, 1882, Lora, daughter of Bro Peter and sister Delia Garst, aged 9 months and 6 days.—Disease, congestion of the bowels. Funeral services from 1 Peter, last two verses. B F. FLORY.

ROGERS.—In the Dunning's Creek church Bedford Co., Pa, Dec 30, 1882, sister Julia Rogers, aged 83 years, 10 months and 5 days.

She was followed to the Mock church graveyard, Jan. 1, 1883 by a large procession of relatives, friends and neighbors. She died at Eld Gideon Rogers, one of her sons She was the mother of Eld Moses Rogers, Linn Co., Iowa (now deceased), and mother-in-law to Eld. John S. Holsinger, of Bedford Co, Pa. Funeral preached by John B Miller. THOS. S HOLSINGER.

EBY.—In the Cerro Gordo church, Macon Co. Ill., Dec. 18, 1882, sister Elizabeth Eby, aged 88 years, 4 months and 15 days.

Deceased was an exemplary Christian for over fifty years. Her maiden name was Grubb. March 17, 1812 she was united in the bonds of matrimony with Joel Eby, living in wedlock some over 49 years. Since that time she has been a widow and living around among her children. She was the mother of 16 children, 6 of whom preceded her. Ten are living so far as we know Two daughters and four of the sons are members of the Brethren church. She bore her afflictions with patience, and said she was willing to die. She called for the elders of the church and was anointed in the name of the Lord.—Funeral services by Bro. John Metzger and David Frantz from 1 Peter 1: 24. J. V. EILER.

EMMERT.—In Reno Co., Kan., Jan 2, 1883, Eld. Michael Emmert, of the Silver Creek congregation, Ogle Co., Ill, aged 68 years, 9 months and 18 days.

Bro. Emmert was born in Washington Co, Pa, March 14, 1814. United with the church about the year 1834, and was chosen to the ministry in 1839. His ordination to the eldership took place in 1860, and soon after, but in the same year, he moved with his family to Ogle Co, Ill., where he remained till last Fall, when he went to Reno Co., Kan, to spend the Winter. While sitting near the stove, he was seized with a paralytic stroke, and expired without a word. His remains were brought to his old home and interred in the Silver Creek cemetery, Jan. 7, 1883. Funeral services by the Brethren from 2 Tim. 4: 7-8 His wife had preceded him to their long home, several years ago. He divided his property among his children, and fully prepared himself for his journey. He was loved and respected by all, and leaves many friends and relatives to mourn their great loss. EDITOR.

DUBBEL.—In the Lanark congregation, Carroll Co, Ill, at the residence of her son, Joseph Dubble, Jan 11, at 6 A. M, 1883, our much beloved and aged sister, Susan Dubbel, at the ripe, old age of 91 years and 26 days.

She had been a member of the church 77 years, and during that entire time lived a faithful, exemplary, Christian life She was born in Washington Co, Md, Dec. 14, 1791, was the mother of eleven children, all living except one. At the time of her death she had 38 grandchildren and 28 great-grandchildren. Sister Dubbel, her husband, Jacob Dubbel and family, moved to Berkley Co., Va, in 1829. In 1845 they moved to Illinois, and returned to Washington Co, Md, the same year. Her husband died in 1855, and in 1863 she returned to Illinois again, and has since made her home with her son, Joseph Dubbel She leaves behind her many friends but no enemies. May their lives be as faithful and useful as hers. She was buried at C[illegible]jetown, Jan. [illegible], Funeral services by [illegible] from, "Blessed are the dead that die in the Lord," etc

LEER.—Jan. 6th, of disease of the heart, Eld A. S Leer, aged 40 years and 8 months.

Bro. Leer ate his breakfast as usual, and before nine o'clock was in the spirit land, leaving among us a vacancy hard to fill.

Funeral sermon in Morrisonville on the 8th by Eld. Daniel Vaniman Text, Ps. 127: 2. M. J. McCLURE.

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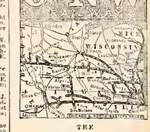

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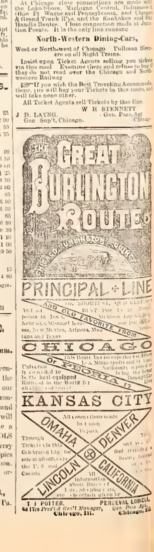

Correspondence.

Luke—Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name—Malachi 3: 16.

From Locke, Ind.—Jan. 9.

Dear Brethren:—

OUR meeting at the South Union church had last night with an excellent interest, and crowded house. Brother Cadwell for Christ, and, I believe much good has been done to many others. I feel to praise God for this new courage. J. R. MILLER.

From South English, Iowa.—Jan. 11.

Dear Brethren:—

Bro. John F. Neher held a few meetings here over New Year; which were very profitable. We had a fearful storm yesterday about four inches of snow had fallen previously and the wind blew strong, drifting the snow on ridges. Weather tolerably cold. Faith very good. PETER BROWER.

From Brownsville, Mo.—Jan. 7.

Dear Brethren:—

Bro. Daniel Glick, from Andrew, Co., Mo., has brought a farm of 160 acres, in our vicinity, the church; price $35 per acre. Four years of his family are members; Bro. Daniel himself being a minister in the second degree. They will move the first of March. We shall welcome them, and desire for more come, as we need much work done here in the ministry. Who will come next? Health excellent; Winter very nice thus far; business lively times are pretty good. Land is going fast; now is the time to buy here.

DAVID L. WILLIAMS.

From Camden, Ind.

Dear Brethren.—

We have just closed a series of meetings at Nebo. Preached in succession with assistance of Bro. Andrew Culp, from Miami Co., Indiana. Bro. Culp preached the word with power. Two precious souls were made to confess Christ, with many others, were ready to step into the kingdom. May good Lord bless the dear brethren. This church has had a dark siege of tribulation, thanks be to our God, who giveth the victory, we have bright prospects before us. Evening of the 14th, we expect to engage another meeting, of which we will report in due time.

SAMUEL W. ULERY.

From Donel's Creek Church, O.

Dear Brethren:—

I HAVE just closed a series of meetings in the above named place. We had eighteen meetings in all, during which time I tried to preach the everlasting Gospel. Had good attention to the Word. Some have left according to the interest manifested, we hope some good impressions were made. The members at this place have gone through the fire of a process, and come out like gold when tried. The love, zeal and energy, manifested here, are worthy of our every attention and imitation. Although being a stranger among them, I can feel and know that the Lord God that he may keep them from evil, and unite them and all Israel together, with the strongest bands of brotherly love and affection. JOSEPH HOLDER.

From Ashland, Jackson Co., Oregon.

Dear Brethren:—

For the satisfaction of the many inquiries about this State, I will try and answer as much as I am able through my limited knowledge of the country, particularly of Jackson Co., as the same questions will not answer for other parts of the State:

Climate is the best I have ever lived in, and reasonably healthy, especially for lung diseases, but there are some chills and fever among the streams.

2 Farming is like in all other places where I have lived. It takes work and perseverance to make it pay; a renter with less than ten thousand dollars could not do much farming here, as machinery is very high. Crops are said to be sure. Wheat yields from ten bushels to twenty bushels per acre. Some corn is raised here. Vegetables of all kinds do well where they can be irrigated, except along the river bottoms, where they do well without it.

2. Land can be bought from $10 to $50 per acre, according to quality and improvement, and can be rented for $2.50 to $3.00 per acre.

4. No Indians very near here except civilized.

5. Educational interests are not quite as good as in the East; are partly kept up by subscription.

6. Wages on the farm by the day $1.00 or $1.50.

7. Carpenter's wages $2.50 to $3.00 per day.

8. The church here consists of about thirty members, two speakers in the second degree of the ministry and three deacons, but the members are badly scattered. About half of them live near Ashland, and no minister near them. We need some ministering brethren here very badly, especially an elder, to help take care of the tender vines in this part of the Lord's moral vineyard. A great many people here have not heard of the Brethren preach. Traveling brethren will find a hearty welcome here. Come, brethren, come and give us at least a few good meetings.

C. E. NISSINGER.

The District Meeting.

THE Annual Council Meeting of the Middle District of Iowa will be held with the Brethren of the Dry Creek church, Linn Co., Iowa, on Friday, Feb. 16th, 1881. Those coming on the C. & N. W. R. R., either from the East or West, can take trains from Cedar Rapids at 8: 50 A. M., for Toddville, where conveyance will be waiting. Those coming on the C. M. & St. P. R. R. from the West, will stop off at Louisa, three miles west of Marion; those from the East, same road, will stop off at Marion. J. S. SNYDER.

From Tuscarawas Church, O.—Jan. 9.

Dear Brethren:—

We have concluded a series of meetings on the evening of Dec. 25th. The next evening I. D. Parker came to our assistance. He is a brother, "whose praise is in the Gospel." He is a workman according to Tim 2: 15. Meeting closed on evening of Jan. 7th, with unparalleled interest. Bro. S. Sprunkle was with us part of the time and preached two acceptable discourses. Three were baptized, two reclaimed, and many others were almost persuaded, and the church and community highly edified and built up. It was indeed a rare feast. When ministers "preach the Word, and are instant in season and out of season," and when members help to bear up their arms in singing and prayer, as was the case during these meetings, success will follow. Come again, brethren, and God speed you. NOAH LONGENECKER.

From Howard, Ill.—Jan. 8.

Dear Brethren:—

HERE we are again; waiting for the train to go home. No place like home though it be ever so humble. I came hither this fall; had meeting Saturday night and Sunday and Sunday night. The meetings were well attended, especially the last one was of good interest. We felt if we could have continued the meeting for a week, that the result would have been good. The people here want common sense preaching.

There are several members living here who appreciate the Brethren's visits, and will make you feel at home while with them. Bro. Henry Kurtz and sister Lizzie, his wife, are alive to the good cause. Charity and good works seem to be the characteristics of these every day lives. Call and see them, ministering brethren, and preach for them.

My health is poor again this Winter, so I will not do what I had intended to do in the service of the good Lord and for the promotion of the good of the church and the world. Pray and work, brethren, for more union and love in the church. J. BARNHART.

From Lafayette, Ohio.

Dear Brethren:—

DEC 25th we commenced our labor of love with the brethren near the village above named, in Allen Co. Whilst the weather was cold, we succeeded in finding some of them equally as cold. Their troubles have been such, that a committee was called to assist them in adjusting their troubles.

It being an adjoining congregation to the one in which we live, our acquaintance with them led us to go there with a deep and prayerful concern for the Cause among them. We were made happy, as the meeting progressed, to see the chasms between them steadily bridged over; their hearts gently blending together. We continued our labor with unabating zeal and growing interest, until the eve of the eighth of January; when on taking our leave, we received the happy assurance from those who seemed most affected with their troubles, that their purpose was to fall into the line of the working element of the church.

The congregations were large and attentive. There were four additions by baptism, that were promising; three others to be baptized in the future. Bro. Jacob Baker, his son Henry, and Bro. Eli Beigle are the speakers. The church fully upon brother Henry, who is kind, and seems loved by all. Bro. Jacob carries visible marks of age; has endured many storms in life, raised a large family, lived faithfully, and has some grandsons sons in the church, for whose spiritual welfare he feels a deep interest.

Bro. Jacob and his son expect to leave home Jan. 15th, for Florida, for their health and recreation. We left the brethren at Lafayette, with the prospects of a fruitful future, which they, with us, seemed to realize. As they rest loyal papers, will soon be found a natural result a loyal spirit among them.

I. J. ROSENBERGER.

From Mary C. Norman.

"Let no corrupt communication proceed out of your mouth, but what is good, to the edifying of the faith, that it may minister grace unto the hearers."—Eph. 4: 29.

WE will endeavor, for a short time, to confine our remarks to the former part of the text, which we have quoted. Corrupt language is that which is debased, degrading to society, and that which does not become a Christian. Filthy and foolish talking, and joking will belong to the old man of sin, which, by nature, is corrupt.

Hence, when we see those who profess to be followers of Christ, indulge in such work, we are forced to believe that they still have on the old man, and are not created in righteousness and true holiness. Dear brethren and sisters, if we, as professed followers of Christ, avoid joking, foolish or filthy talking, for such things not only disgrace our character, and bring in question our sincerity, but they "grieve the Holy Spirit of God." We should remember that our conversation forms and demonstrates much of our moral character. Hence the apostle exhorts the brethren at Ephesus, to be followers of God, as dear children, and to walk in love and to let no corrupt communications proceed out of their mouth. We should not conceal or hide our religion, as though we were ashamed of it. No, no, but it should come forth brightly into this world of darkness and thus be the means of bringing some poor lost soul upon the highway of holiness. Religion does not consist only in pitch dress and the outward ornament, in fasting and long prayers; any, but a renewal in the spirit of our minds. Thus all ungodliness and worldly lust will be denied, and this is that self-denial which our Lord commanded, and without which we cannot be his disciples.

Dear brethren and sisters, the Gospel of the grace of God, teaches us our duty as to ourselves, our neighbor and our God. We are taught to live soberly and righteously, to speak soberly and righteously. To live soberly is to avoid all excess in eating, drinking and all other bodily indulgences, such as our precious, our speech, our dress and whole behavior. To live righteously is, in respect of our neighbor, to give every one his due, to honor all men, to love the brotherhood, to fear God, and whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. 3: 17. "And let your conversation be as becomes Christ, whence we look for the Lord; and have no fellowship with the unfruitful works of darkness, but rather reprove them." "Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6: 10, 11.

In order to be a consistent Christian, we must remember the language of our text. He that hath ears to hear, let him hear.

Wooleftock, Wis.

From Wabash, Ind.—Jan. 2.

Dear Brethren:—

We have just closed a very interesting series of meetings, commencing on the 23rd of Dec., and continuing until New Year, conducted by Elds. Isaiah Howard, of Delaware Co., Ind., and Jacob Waggoner, of Platt Co., Mo., who joined us on the 29th. We truly believe the Lord was with us, although we are sorry to tell you that we had no additions. But we believe there were many good and lasting impressions made and good seed sown that will bring forth an abundant harvest. The church here seems to be very much built up and edified. On the 28th, Bro. Waggoner and his kind companion gave us the parting hand and returned to their home in Illinois. How such visits as they give us, are appreciated among the children of God! Bro. Howard remained with us until New Year's Eve, when he also gave us the parting hand. He is a fluent talker, and "mighty in the Scriptures." May the good Lord bless those dear brethren.

C. ARNOLD.

From Union Center Congregation, Elkhart Co., Ind.—Jan. 10.

Dear Brethren:—

We have a membership of about two hundred. During the last year only one of our members has died. Since our last, twenty-eight have united with us by baptism, and of this number sixteen were Sunday-school pupils. In all, nineteen of our Sunday-school scholars, were baptized. The Turkey Creek Congregation, joined the church during the past year. The average attendance of our school during the first six months was seventy-five, but increased to good; we meet every two weeks during the Winter.

We have had three series' of meetings this Winter. Geo. Cripe of Petit, Ind., preached for us one week. Silas Hoover, of Pennsylvania, and P. Stackman, of Indiana, each preached for us about a week, with good success. The above is some of the work the Lord has done for us.

FRANKLIN ANGLEMYER.

From Brownsville, Mo.—Dec. 29.

Dear Brethren.—

We have just closed our series of meetings, with but one accession by baptism, yet we had a number of discussions served. The weather was quite inclement, the roads bad, and the attendance not very large, but there was a very deep interest taken, and we hope that some good impressions made upon our neighbors in favor of the Master's true cause. We have gained more in the estimation of our neighbors during this series of meetings, than ever before. Brethren Abner W. Ingram and David Frantz, from the Flora Creek Congregation, did most of the preaching. Our aged brother Wallace, now in his 77th year, is an excellent exponent of the truth, and has preached forty years for the United Brethren. He joined our church, with a number of others, at a series of meetings held in that vicinity three years ago, and has been a very active organizer in our church and he chosen to the ministry. He had preached but one sermon outside of that church before this series of meetings, and we feel to say that he is a deep man, and well qualified to do much good. He has met with serious losses since coming to Missouri, and now in his old age is almost destitute he has nothing more than bread to eat in his house. His sole delight is in advocating his Master's cause, and pleading for the return of lost ones to the fold of Jesus. Tears flowed freely in the house while he was pleading an excited Redeemer to a lost world; some brethren were begotten and became dearly attached to him. It was truly touching to see this old brother tottingly rise and make his earnest appeals with such overwhelming eloquence. Our friends were quite liberal in helping him. If Brethren elsewhere want his assistance and work in the ministry, they can secure it by corresponding with him. Address, Wallace. He, do, endeavor is entirely upon days' work, practically the use of the axe and maul, and this is a hard way for a fresh, old man to make a living. Brethren need not be afraid, for he will do justice and honor to the cause. On Christmas he gave us an oration upon the birth and mission of Christ and the events of His life. On his lovely wife, the Brethren Bale portrayed to us, how condescending was his after-life; how much endurance he possessed in the sufferings of his eventful

life, and how full the streams of heavenly mercy shed forth for a disconsolate world.

D. L. WILLIAMS.

From Denmark.

[The following letter was written by Elder Eskildsen in Denmark, and translated by Bro. Hope.]

Dear Brethren and Sisters in Service:—

God bless you all evermore. I have you very often in my mind, and thank God for all your kindness toward us, not only in sending us our brother Hope to spread the Gospel, and our beloved brethren Eby and Fry to organize the church in Denmark, but also for so liberally giving us the means to build a comfortable house in which to worship God, and comfort and encourage one another in the fear of the Lord. Perhaps you wonder why you hear so little from us. Please do not think in consequence of your liberality that we do not appreciate your liberality. Let me assure you this is not the case. But few of us can read or write your language, if we even so much desired to do so. I, for my part, often wish I could have been sent to learn it, that temporal and spiritual labors take all my time. And even then, the time seems too short for me to do all I should. My spare moments are few, and needed for rest, that I prepare me as a worker that need not be ashamed in the calling wherewith I am called. But your gifts are not without fruits. There are now a number who have found peace in the particular doctrine of faith and baptism, and love toward God and one another. Let it be a comfort to you, that your liberality is one of the means used by God to make your poor brethren and Brethren shine as the sun in the kingdom of God.

Yours in Gospel bonds,

C. C. ESKILDSEN.

[Elder Eskildsen reports in a private letter, that his eldest daughter, Hilma, four years old, was baptized at their late Love-feast at Sindel, and adds, "it was for above our expectation, but it shows that God hears prayers, and we are very glad. Yes, how sweet it must be when parents see their firstborn at the feet of Jesus. But if God hears prayers for me, he will hear for all. Let us, as parents, continually petition the Lord, until he saves all our children.

But while I sit at transcribing letters, I will give you one from our dear old deacon in Thyland. He writes Nov. 3, 1869:

"All are well as far as I know. We have received four souls into the fold since you were here. I believe they are all sincere, and have just visited the one received last, and had a pleasant time with him. The Lord be praised. Dear Bro. Hope, can't you do anything toward getting one of the speakers from Hjerring to move in and settle among us? There is a place open here, good corn and at a low rent. Bro. J. Jensen promised us when here, that if we could get a place, perhaps he would move. But we wrote to him and got no reply yet. I have been working on the house, and fixed it up at my own expense. If the only could come, I have no doubt it would be a great blessing, and increase our numbers rapidly. I was at the time one of your counselors, but, everything begins to look as a green pasture, but when you go away things get so lonely and dark again. Dear brother, do what you can for us, and may God will the blessing. Dear brother, I hope to see you, if you live among us in the Spring, but if not, may we meet where friends never part. Our united love to you and yours."

I have tried to do what I can to get the brother settled down in Thyland, but have failed for lack of temporal means. I am also advised, by his Elders, to have patience, that he is young in the faith. Hence it will be some time, as usual, before he gets there, unless the Lord in some way provides temporally for him.

Yesterday I held the first meetings in the new hall in this city. There are seats for over 100 persons and standing-room for as many more. We had two meetings, one in the morning, and one in the evening. At the first service, we had a congregation of about 70 persons, and at the last about 150, both times a respectable audience of all classes of people. Our subject was Review of Darwin and Huxley.

People generally expressed gratitude and many thanked me with tears. Others went away offended because they saw Darwin and Huxley's argument fall hopelessly. We recommended "The Problem of Human Life," and hope some one will soon get it translated into our language.

I hope our dear brethren may gather some encouragement from these simple lines, and be stirred up in behalf of us with fervent prayers, that all you have done, and may do, for Denmark, may cause the divine blessings to overflow our country, gladden you, and honor God. It is perhaps the first time our fraternity have had a hall and regular preaching in any of the capitals of Europe. My heart trembles when I think of the Lord's "go ye" and how fearfully we are bound by him. My heart aches when I think of the many sinners, and the many innocent children who by thousands and millions grow up in sin, and we who should and can rescue them do not even move a finger, or perhaps give our heaven-enjoined duty a passing thought. Wake up out of sleep, you who are at ease in the land of Babylon, pray, work, and consider if neglect of duty is a small matter. Will not our dear redeemer say: "Inasmuch as ye have not done it unto one of the least of these, ye have not done it unto me. Depart from me, ye cursed into everlasting fire"? O dear brethren and sisters, could not the Lord justly say this to you any more? Neglect in warning sinners every year, and yet, Let us pray and believe, that we may truthfully say as Paul; "I am clean from the blood of all men."

Before I close, let me, as brother Eskildsen, think of the large gifts to us, from you, not only liberally, but often depriving yourselves of needed comforts, and even the little hands, who have time and again fought as heroes against self, and given the pennies to ward off darkness, the light in old Europe. Go on, dear little ones, in working for Jesus, that you may grow up to be active and liberal, able to push the work we now move so very slowly forward, because we were trained and have grown up in a wrong way. I feel that the more I work for Jesus, the fewer temptations I have to suffer from the old nature. May God help us to grow in grace. Much love to you all across the water.

C. HOPE.

Notice to Churches of Northern Indiana.

AT our last District-meeting it was agreed that the different congregations of Northern Indiana, should appoint canvassers in each congregation, to circulate the Gospel Messenger, and get as much money subscribed as possible for a home for infirm members and for orphans, and report to next district-meeting. Said subscriptions to be due Aug. 1st, 1870. The elders and housekeepers in said district will please attend to this in time to report to next district-meeting.

J. K. DECTER,
D. SHUTLY,
JOHN ARNOLD. } Committee.

From Cerro Gordo, Ill.—Jan. 15.

Dear Brethren:—

Our brethren and sisters in the vicinity of the Union school-house have just passed through quite an enthusiastic series of meetings. This is a point where the Brethren hold meetings monthly, a good many of our members residing there. Many of those living there, cannot conveniently attend the other appointments. It was thought good to hold some meetings at this place; therefore Br. Trent, of Sullivan, appointed to hold some meetings for them, assisted by the other home ministers. The meetings seemed to be much enjoyed by those who assembled from time to time. Such meetings are well calculated to warm us up. None "came over" but we trust that many bent their minds in that direction, and the brethren, ere long, may reap the reward of their labor.

R. W. HUFFORD.

Notice to Churches in Missouri, Kansas, and Nebraska.

THAT there may be no misunderstanding, and that all may be permitted to help in the work of our Annual Meeting, we request the Overseers of churches in Southern Missouri, send their names, and P. O. address to S. Mohler, Cornelia, Mo. Those in Northern Missouri to S. A. Hoolsopper, Bunch's Grove, Mo. Those in Southern Kansas to Jesse Stutsbaker, Mt. Ida, Kan. Those in Northwestern Kansas and Colorado to Lemuel Hilery, Bellville, Kan. Those in Nebraska to Henry Brubaker, Holmesville, Neb. Those in North-eastern Kansas to M. M. Eshelman, Washington, Kan. By complying with this, you will greatly facilitate the Committee of Arrangements in procuring table-waiters.—You will please attend to this at once, so that all things may be put in readiness in time.—We believe it is the desire of all in the States named, to make the next Annual Meeting a success and an honor to the church, and today we, we must act in accordance and in good time.

M. M. ESHELMAN, Sec'y.

From Morrisonville, Ill.—Jan. 14.

Dear Brethren:—

OUR meeting closed this evening. Bro. Daniel Vaniman preached ten acceptable sermons, and as an immediate result one was added to the number of believers, by holy baptism. May heaven's blessings rest upon Bro. Vaniman's labors, here and elsewhere.

M. J. MCCLURE.

Notice.

THE Cerro Gordo church has appointed brethren Andrew Shively, William Hagaman and the writer to solicit funds for missionary purposes in the Southern district of Illinois. Therefore, if any calls are made, correspond with Bro. Andrew Shively, who is corresponding secretary and treasurer. Address him at Cerro Gordo, Piatt Co., Ill.

R. W. HUFFORD.

From Walkerton, Ind.—Jan. 15.

Dear Brethren:—

We have had several good meetings since the holidays. Brethren J. H. Miller and Felthouse held a few interesting meetings; two added by baptism, one reclaimed. Bro. D. Wysong is preaching at Bissevile now,—good meeting; the Lord bless his endeavors to present the Gospel as a means of salvation. May the Lord bless the B. at W. for its peaceable labors in behalf of the church.

JACOB HILDEBRAND.

From Dunkirk, O.—Jan. 15.

Dear Brethren:

Just returned from Milford, Ind. Enjoyed a good meeting with the saints there. Meeting still going on. May God bless their labors! Sunday went down to our lower church and preached Jesus to the people assembled. One dear sister baptized and admitted into the fold. Thanks be to God for his goodness to us. We are now preaching at Eagle Creek, our old church. Large audiences and good attention. You shall know of the result.

S. T. BOSSERMAN.

From Monument City, Ind.—Jan. 14.

Dear Brethren:—

HAVE just returned home from Dora, one of our regular meeting points. Although the weather was quite cold, yet the attendance was good. There will be meeting tonight and a council to-morrow to make some arrangements towards building a new meeting-house of that place the coming Summer. Brethren J. B. Mater, Abraham Leesly, Daniel Leesly and others, seem to be alive to the good work.

May God's blessings attend the efforts for good that are being put forth during the Winter. May many be persuaded to accept the terms of the Gospel.

J. W. SOUTHWOOD.

From Double Pipe Creek, Md.—Jan. 7.

Dear Brethren:

It will, no doubt, be interesting to the many brethren from far and near, who have visited at our house, and are acquainted with the location, to hear that the large merchant mills here, are burnt down. Fire broke out in the heating room, on the upper floor, at 5 o'clock P. M. on the 4th inst. As the fire had to burn downward, it gave time to the men, who were soon on the ground, to roll out 100 barrels of packed flour; also saved the engine, and a considerable quantity of offal. About 60 barrels of bolted flour in the packing bin, a large quantity of offal, with about 4000 bushels of wheat, were burned. The loss is estimated at $25,000. Insured for about half the amount. All who know the location, know that the mill is within 100 yards of our dwelling-house, and that our barn buildings (all of them) are in close proximity. There was only an ordinary current of air at the time, and that passed directly over our barn, while in the barnyard was a large rick of wheat straw, and a rick of corn fodder all along the yard and barn. The stables, the barn roof, and into the barn-yard, covered with straw, etc., the sparks and burning blazing masses as large as a hand, would lie in showers. A light snow was falling at the time, and was about half an inch deep at the time the fire broke out. If this had not been, it would have been impossible to save our buildings; and it would be as a neighbor expressed it next morning: "Snyder would be without a shingle this morning." To us the snow was a Godsend, for which we bless Jesus. Amen.

We have much snow and hard Winter weather, since the 4th instant.

D. P. SAYLER.

DR. WIGGINS predicts that one of the greatest and most disastrous storms will occur the 9th of March next. He predicts that the storm on the ocean will be so great that no vessel can endure it. The doctor is a scholar and author of some note, and it is said that all his previous predictions proved correct.

SUPERSTITION still finds a strong hold in the minds of the people on the Eastern Continent. The great storms are associated, Europe with the death of Napoleon, and about the time of Cromwell's death was remembered, and it was a common remark among country people when Wellington died "Oh, the rain will come in until Bony is buried." In France the deaths of Clay and Gambetta have occurred at the time storm and devastating floods, which will serve to strengthen the superstition.

REPORT OF DONATIONS RECEIVED.

For the St. Louis Meeting-House.

☞ The following amounts have been received at this office since our last report:

Elizabeth Graybill, West End, Pa.	$ 3
Mary Holsinger, Pole, Ill.	2
Daniel Forney, Pole, Ill.	1
Hannah Hostetler, Brighton, Kan.	1
Elizabeth Kindig, Roanoke, Ill.	1
A brother, Penn, Mich.	5
Geo. Hussack, Schuyler, Neb.	1
Mary Miller, Davidsville, Pa.	1
J. W. Eikenberry, Altamount, Kan.	1
Daniel Hays, Moore's Store, Va.	1
Total	$ 16

For the Danish Mission.

Hattie M. Shenk, White House, Pa.	$ 5
Geo. Hussack, Schuyler, Neb.	1
Daniel Nesly, Allen, Pa.	1

For the Arkansas Meeting-House.

Daniel Hays, Moore's Store, Va.	$ 1

For Orphans' Home, Southern Illinois.

Elizabeth Kindig, Roanoke, Ill.	$ 1

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A RELIGIOUS WEEKLY FOR EVERYBODY.

THE BRETHREN AT WORK is an organization of Christian Christians, and is based on the principle that

1 It recognizes the New Testament as the only rule of faith and practice.

2 It maintains that the sovereign, omnipotent, and good God is the only source of power.

3 That the vicarious sufferings and death of Jesus Christ are the only price of redemption.

4 That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins.

5 That the Scriptures are inspired, giving the manifold times, time-forward, in Christian freedom.

6 That Feet Washing, as taught in John 13, is a duty to be observed in the Church of Christ.

7 That the Lord's Supper is a full meal, and that the Love Feast, as practiced by the Church, is a blessing, or other the close of the day.

8 That the Salutation of the Holy Kiss, or Kiss, is a blessing upon the followers of Christ.

9 That the Ministry should be exclusive to the and self-denying principles of the religion of Jesus.

10 That a Non-Conformity to the world is demanded of the Christian, consistently with a liberal and Christian piety.

11 That the Dress, in public worship, or religious, Christians should appear as directed in 1 Tim. 2, 9.

It also advocates the scriptural duty of our individual and all in the name of the Lord.

In short, it is a vindicator of all that Christ and Apostles have enjoined upon us, and since our day Christ and Apostles have enjoined upon us, and since our day Christ and Apostles have enjoined upon us, and since our day

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THE MARTYR.

Blood-stained traveler in garments white as snow,
Whence comest thou on the highway, where heavenly lines glow?
Hast thou been with the Lamb, who dwelt with the lost from heaven?
Hast thou been in the conflict, where all mortal woes arise,
Where faithful men and devils combined to take the prize?
Hast thou been in the prison, a dungeon dark as night?
Hast thou heard him scoffing, "I am glad the burden's light?"

Yea, thou hast been in prison, and chained to the stake;
Yea, I know thou hast, triumphant, "'Tis all for Jesus, sake!"
Where the flames when kindled, the fagots blazing bright,
He says the burden's easy, "I am glad the burden's light."

Lo, the flames surrounding, his body racked with pain
He shouted, "Jesus comes! I know that death is gain!"
Turn, ye saints his eyes upward, before he took his flight,
Heard him faintly whisper, "I am glad the burden's light!"

Lo, on the coal dying, it seemed the vail was rent;
And I could see the angels, which Jesus Christ had sent,
To bear him to his Father, he crowned with glory bright,
The brightest star in glory, and Jesus said, "Well done."

—*Bedford Christian.*

THE KINGDOM OF GOD.

BY JAMES EVANS.

NUMBER IV.

THERE are many who think that Jesus came to cease—wars to cease, to effect by the preaching of the Gospel, the conversion of the world. They take the ground that since Peter beat the course of the gospel has been peaceful and onward; that one by one the nations are blessed, and soon, they hope the world will become the church. They imagine that the progress of the Gospel is like the stone rolling on, increasing in size until it fills the earth.

Such people surely, have never read either the history of the world or of the church. Since the days of the apostles, the earth has been a great battle-field. The seasons of peace have been few. Now and then the sunshine of peace has appeared for a little time, but also like black clouds of war have returned, and history has to record the noise of the warrior and garments rolled in blood. The ten-horned beast succeeded the red dragon of Rome. Constantine did not bring peace to the earth even after he espoused the Christian religion. There arose intestine wars in the church. The Arian and Trinitarian parties made war on each other, and the sword of persecution was again drawn from its scabbard, where it had rested since the days of Diocletian. The second period was the time of persecution of the church under the pagan emperors. Blood flowed like a river for more than 200 years, and now when paganism passed away, the bloody work is again renewed. The nations were unblessed, and the dark clouds of hatred, malice, and hostility to God, still rested on the earth. Then came the fall of Rome, and the establishment of ten kingdoms, or the ten-horned beast. What bloody wars took place, when the Goths, the Vandals, the Huns, the Saxons, the Franks, pouring down on the Roman empire, and destroying the arts, the sciences and labor of ages!

The history of Europe since then, is filled with wars, revolutions, and the rise and fall of dynasties. The wars of Charlemagne, Tamerlane, Ghengis, Attila and Napoleon, are ample proof that the age of Peace has not come yet. The wars of the Danes, Saxons and Normans all demonstrate that this age is one of war and not of peace. And even now, we hear the growling of the dogs of war; Russia, Austria and Germany are getting very warlike, and soon we may hear of thousands slain.

The mixture of the clay with the iron prevented its fusion. Ever since Europe was divided, no one has been able to form a united kingdom of it. Napoleon attempted it, but failed and died on a rocky isle. That the ten-horned beast is composed of kingdoms on the old Roman territory, is clear, inasmuch as the little horn came up among the ten first horns, or original southern kingdoms. The modern kingdoms of Europe are not identical with the *first horns*, but they are their successors. The beast, however, remains the same. He may shed his horns, but he remains *semper eadem*, the same.

The barbarian kingdoms of the north were the first horns of the ten-beast. The little horn was the Papal power, which plucked up three of the first kingdoms to make room for itself—sovereign and independent. The bishops of Rome were originally on an equality with the other bishops. At first they had no more universal authority over the churches. The bishops of Alexandria, Antioch and Constantinople were of equal authority with the bishop of Rome. Indeed we find Ambrose, bishop of Milan, censuring the bishop of Rome for leaving off the "sacred custom," of Feet-washing.

But after many ages, the bishop of Rome was proclaimed, both by Justinian and Phocas, Roman emperors of the East, universal bishop. When Pope Stephen was assaulted or threatened by the Lombards, he asked of Pepin France, and in consideration of an army sent to relieve Rome, he granted the French the right of sprinkling instead of immersing. The little horn changed times and laws. He changed the ordinances of the Gospel, and established the traditions of men as equal, if not superior to the Gospel. The little horn prevailed against the saints of the Most High for 1,260 years, and wore them out. These saints have been called by various names; such as Cathari, Donatists, Paulicians, Patarines and Waldenses. The dragon cast water out of his mouth to swallow up the woman. She was hidden from his wrath to such an extent that she could not be overcome. Then came the Reformers. They were not the woman, but the earth which opened her mouth, and swallowed up the water which the dragon cast after her. The Reformers believed in drawing the sword. Protestants and Catholics met on the battle-field; the former headed by the king of Sweden, who was such a formidable enemy of Rome. Zwingli, too, died on the field of battle. Calvin caused Servetus to be burned at the stake. The followers of Knox drew the sword and entered into a solemn league and covenant to extirpate prelacy and popery out of the kingdom.

Thus we prove that these early Reformers were the earth, and not the woman. She has no weapon but the sword of the Spirit, and has no other means of defense. But the earth has done her a great service. We must not overlook the benefits the "Reformation" has conferred on us. It has destroyed the power of the Papacy to destroy God's people.

The judgment has sat on the little horn and his dominion has been taken away. The beast or political power carried the woman through the persecuting ages. She was drunken with the blood of the saints and martyrs of Jesus. Hence his scarlet color. He was the same ferocious beast that Daniel saw, or the continuation of the iron legs of the image. His color is scarlet because of the blood he has shed.

But the beast at length grew tired of carrying the drunken harlot, the papal church, and refused to do her bloody work. The earth had antagonized his power. He grew weary of the strife, and is a more liberal or democratic spirit prevailed, the church could not get the beast to do all she wished. The woman now sits on many waters or peoples. She still holds dominion over the consciences of millions of faithful subjects. Millions still are under her number and mistress of all churches, and her bishop as Christ's vicar on earth.

The iron kingdom mixed with the clay, is the last of the series. No fifth universal kingdom will come between us and the second coming of Christ. There were but four and the fifth is the stone kingdom; it will be the last and final one.

We may now ask, where are we on the chart of time? The golden head existed in the seventh century B. C. More than twenty-five centuries have rolled away since the "form dreadful and terrible" stood before the king. History has verified the truth of Daniel's predictions. So far not one has failed. All that was said of Babylon, Medo-Persia, Greece and Rome, has been minutely fulfilled. The little horn has done what was predicted of him. God is true.

If the stone represents the Gospel church, then there has been a sad failure. More than two-thirds of the earth are still pagan. And what is the condition of Europe now? It is still in the darkness and shadow of death. Sin still abounds and Satan reigns. No kingdom has yet been conquered by the Gospel of Peace. Her mission is not to conquer the nations, but to be a witness till Jesus comes.

AS I UNDERSTAND IT.

BY J. S. MOHLER.

THE doctrine is pretty generally taught, that people are at liberty to believe and obey the Gospel as they *understand it*. It is true, our understanding must be exercised to arrive at the truths of God's word, but in a subordinate sense. By this we mean, that the Gospel must be regarded as being perfect, occupying the place of a teacher, and we as learners. When we occupy the position of learners, we are willing to bend our minds to the requirements of the Gospel, and have no difficulty in arriving at its true meaning. But on account of the doctrine, as popularly taught, "*As I understand it*," a great many persons assume the position of a teacher, and use the Bible as being subordinate to their understanding, hence bend its teachings to suit their inclinations, and claim "as I understand it." Jesus says, "Learn of me." We can only learn of Jesus, as we learn his Word. The world is God's great school-room, the church His seminary, the Bible, our standard text-book.

Suppose that, naturally, a teacher in a school-room, would tell his pupils to solve all problems as they "understand them," there would, in all probability, be about as many different solutions as pupils. And having this liberty, pupils would take no pains to arrive at mathematical truths, and the result would be a perfect medley of mathematical error and confusion. Many a pupil, after studying hard to solve a problem, has concluded that there is a mistake in the author's answer to the problem, but after repeated efforts, and with the aid of his teacher, he learned that the error was in himself.

Now, if Bible scholars would only take pains to arrive at religious truths, the same as they do, to arrive at natural truths, there would not be half the differences in the religious world, there are today. But as long as people are taught the loose doctrine, "As you understand it," just so long will the carnal mind assert its right in determining Gospel truth, and opinions will usurp the place of facts.

No author, who has any regard for his reputation, will issue a text-book on mathematics, to be used by thousands, until every problem has been thoroughly tested, as to its correctness. If one error is detected, it will affect the reputation of the Author. Hence, can any one suppose that God, who is the source of all wisdom and knowledge, would send His Son into the world, and through Him give us His will, and that will be so imperfect, or so indefinite in its meaning, that our weak understanding must assert its superior intelligence and broad liberty, to arrive at such conclusions, as may suit our notion or fancy?

Religious truths, are as definite as mathematical truths are.

Then, to read the Bible correctly, we should regard it,

First, as being perfect, hence our Teacher.

Second, apply our entire understanding to arrive at its truths.

Third, obey all the precepts of the Gospel: as well as fulfill our duties to one another.

Fourth, if we lack wisdom, ask God who giveth liberally.

These rules observed would soon unite divided Christendom.

MORE NICE THAN WISE.

A PAPIST congregation in the city of Utica, New York, have just happily rid themselves of an obnoxious pastor. They first gave him a vacation of six months and as he didn't seem to take the hint, but rather to enjoy the luxury of idleness, they sent him a more civ ilies implite letter intimating that his resignation was necessary to the welfare of the church. Certain charges were formulated against him and when he saw their extent he waited at once. It was charged that he had been seen on week day occasions wearing a colored flannel shirt; he had been seen again and again conveying food to his mouth with a knife, and he had sat in an easy, unconstrained position on a lounge beside his wife while receiving company. Of course a man with such gross faults as these, is not qualified to fill the pulpit of a fashionable church. A man who will wear a colored flannel shirt or who will use a knife instead of a fork, or who will show his affection for his wife in public, is clearly out of place as a pastor of a modern fashionable congregation. One who possesses such eccentricities, might have felt at home in the company of Him who had nowhere to lay His head; he might have gad along with the fishermen of Galilee, proclaiming the gospel, but he is nearly out of place in the sort of Christianity which flourishes in the Utica church. *Albany Tribune.*

NOTHING is more common than for Christians—church members—to canvass each other's faults, indeed in some Christian families the drift of all *religious* conversation is against its members. The children hear this and grow up full of the idea that their parents' church is a nest of corruption; and instead of becoming Christians, they become the scoffers of the community. Their parents reap just what they have sowed. This constant fonding on the faults and failings of others, and feeding the same to their children, makes many infidels, and sends more people to perdition, than a dozen Bob Ingersoll's.

Religious Essays

Mark ye.—Where some other things come you, then what ye shall or acknowledge: and I trust ye shall acknowledge even to the end.—1 Cor 1 13

WALKING WITH JESUS.

I feel the touch of His pierced hand
On my heart, and it pays a debt
I owe to praise of His sacred feet
And the sweet perfume of ointment before,
He is dealing me back by his own, own way,
The beautiful way of the cross!
Shall I be a name for love that loves me so?
Nay, more! for that were less

What matters it if I am weary still?
I know it was wrong for
And He just not where to lay His head,
When the night is shadowy, thou,
He was at the cold on the mountain wong,
And alone in the dew of night.
Ah! who should the shadows all fall on Him
Just now in the world cold?

Let me take the cup—let me drink it all—
It is sweeter than wine—can tell
For as sure as I drink it, through the sense name,
In the Lord I have so in—
And O, I think if I did not choose
To take all the bitter dregs for me—
I might now the look for in His blessed eyes
Which now always I see

He makes me refreshing, and He makes me calm,
And the tears are wiped away
Before my fall so my steps move on
Heavenward to day by day,
And O, when as glory shall open wide,
And Christ on His throne shall be
I shall think—in time of the present time
When He walked this world with me.

DARE YOU?

To Brethren John H. Wilmer, and Adam J. Shupe:

Some preachers, perhaps most, have a notion that because they are preachers, nobody dare preach to them. I have not yet met any public expounder of the mysteries of God, who was so remarkable for a spiritual wisdom, as not to need instruction at some point, and I may say at all points.

Not the least thing is fully understood, great the wisest. Symbols need not change, but our view of them needs changing, and more and faster we change, the better. Who has fathomed the meaning of baptism? Or who has penetrated to the mysteries of dress, in its two fold application of flesh, and cents of skins. Has anyone attained to God's thought in the bread he eats and the water he drinks? What vast room for instruction in the lessons of the sun and air. John 1: 9, and 3: 8

Let no one think he is wise, on this the surest mark of blindness and pride. I Cor. 8: 1, 2 "Those who know most, are not themselves best, are most conscious of ignorance, and most ready to confess it.

To know no man after the flesh, not even ourselves, is the lesson of the cross, inside flesh, is the one grand, distinguishing feature of Christianity. The greatest hindrance to religion is the profession of Christ in the carnal element, the Adamic life, in a religious form and for worldly religious ends. So did not Jesus, and so may not we. Not every minister can preach Christ, not every professor can pray Christ, because they do not live Christ. Jesus was Christ every time and all through, and He was Jesus because of His Christing. The Spirit in which he was begotten descended on Him in plenary manifesting at His baptism. Brethren John H. Wilmer and August Forrenmer, was not worthy to unlose, because it was on the foot of the incarnate God. Our buttons and shoe-strings are characterized by what we are. Christ was not half and half in His begetting. God was His Sire, and God only. Therefore He was, and spoke as very God, and knew Himself as truly one as the Father. He was Him as much as the little Finger moved, or the eyelids winked, apart from Deity. His flesh was more closely knit to His Divinity than his soul, because God was the soul of His soul. *This* is why Jesus preached as He did. He knew the mind of God, as a man knows his own mind. I Cor. 2: 10—16. This is your authority and power to preach the Gospel. Great preachers are not always God-learned and God-filled. Slow-tongued speakers are sometimes the best presenters of the mind of God. Vain repetitions are of little account in the ministry as in the church. Recorded prayers of Scripture, as also the sermons, are full of repetitions, but they are not vain. Our very illness of God may lead to the repetition of what is most urgent and most impressively felt. This was some reason why Christ was so intensely hated, and why Paul was persecuted. In one form or other he reiterated certain fundamental truths, which were gall and wormwood to the leaders of religious thought in his day. Dare we do the same? Are we either ashamed or afraid to declare the whole counsel of God?

Are there not many ministers who stand in shrink, benumbing awe of ecclesiastical power, and prejudice? Are there not dares be a very Christian in the deliverance of his message?

Who has the courage to stand alone, *"in meekness of wisdom,"* as did Christ in his revelation of the inner mind? God is always in the majority, even if alone. But we must not forget that Christ's during was the perfection of humanity. His ministry was not heroic manufacture. It was the natural and easy expression of his *life*. He did not preach Mark 9: 43—50, and then sit down to a game of chess or cricket, or enjoy an hour in fishing, perhaps. He did not supplement the solemn eucharist with a filthy pipe of the weed, or a nauseous quid. He was the Christ of God, and as He is and was so are we to be. If you want to "preach the doctrine of the Spirit and of power," "hide your life with Christ in God." O how I sometimes long for a genuine Christian ministry, a class of a man, who has learned enough for his own Divine boldness and patience, the consequences of the free utterance of the naked, con-istent "truth as it is in Jesus."

Make your sermons short, compact, positive, direct, pulsating with the very life of God. C. H. BALSBAUGH.

THE CIVIL RULERS OF PALESTINE.

BY SAMUEL SALT.

WHEN Christ was born into our world, Palestine, or the Holy Land, was governed by Herod, known in history as "King Herod the great." This was the Herod who slew the infants of Bethlehem. When Herod was dead, his kingdom was divided among his sons. Archelaus reigned in Judea, and Antipas in Galilee. This Antipas is that Herod, who beheaded John the Baptist. And that Herod, of whom we read in the twelfth chapter of the Acts of the Apostles, was a grandson of King Herod the Great, afterwards known as Agrippa the Great. He was the father of that Agrippa whom Paul almost persuaded to be a Christian. These rulers were appointed by the Roman Emperors.

Augustus Cesar was Emperor when Christ was born; Tiberius, when he was crucified. Tiberius was succeeded by Caius, who being assassinated, was succeeded by Claudius. After Claudius came Nero, who is said to have been a monster in human form. Thousands of Christians suffered martyrdom under this wicked Nero, among whom were Peter and Paul. Nero was the first great Jewish war began, in which more than a million of Jews lost their lives.

Nero was succeeded by Vespasian who made his son, Titus, general of the Roman armies. He destroyed the city of Jerusalem, together with the Holy Temple, and dug up the very foundations thereof. About the year A. D. 637 the Mohomedans gained possession of the Holy Land, and it is in their possession yet.

In the Revelations we read that the Holy City shall be given unto the Gentiles and they shall tread it under foot forty and two months. According to our method of reckoning time, there are about 1290 days in forty-two months. And counting a year for each day, the Turkish house would expire in about fifteen years from now. May this unexpectedly come when the descendants of Abraham the legal heirs of Palestine, shall again possess the Holy Land.

Wabaunsee, Ind.

REVISION OF THE MINUTES.

BY I. J. ROSENBERGER.

THESE was matter presented at last Annual Meeting, whance called upon, so mentally shocked some of the inmates of that vast assembly, that they could not endure the jar, hence left the meeting for home. The above happened to those unfortunates, because they were under bad educators. As the above subject is pending for next Annual Meeting, we want no jar when called upon, hence we prefer our lamb, to gently lead the reader interested, along the way, to point out some things that they will save them likely most.

To us there is nothing apparent that is seriously in the way of the committee, in producing a revision of the Minutes that will be, in point of utility, superior to the Brotherhood.

We conclude so, 1st, because the committee is simply to revise, and not to produce a new work.

We conclude so, 2nd, because there are but a small number of questions, that seriously are agitating the mind of the Brotherhood, and some of these are left optional with the churches; while others stand upon the Minutes as a different question, hence are without answers; and as they stand on the Minutes, they will appear in the revised copy, or at least in the copy we are proposing. A union of sentiment on these disputed questions, the committee, we think, will be easily obtained.

But how to present the revised copy to Annual Meeting for adoption, to us has been a question of much thought, we, however, give the following as our solution:

Let the committee proceed to get up the revised copy, place it into the hands of a publisher, and order a small edition, (say one thousand copies,) as a trial edition. Let the Brotherhood examine this trial copy for one year. Then let the work appear at the Annual Meeting in 1884, for adoption. Our hymn-books, both English and German, were revised and adopted in the manner suggested above; and to us it is the only tangible method to revise and adopt the Minutes.

To delay Annual Meeting in session, with her vast concourse of people, long enough to examine and decide upon the merits of a revised copy of the Minutes, to us is not advisable.

With a view to develop and draw out the Brethren's minds on the subject, we have prepared next sent forth these lines.

SLANDER.

BY JAMES M. NEFF.

ONE of the most horrible, forked-tongued, hell-stained and devil-indorsed monsters, that are gnawing at the unwary souls of the children of men, is Slander. He is one of the devil's chief actors in committing the most soul-sickening devastations that Christianity has ever undergone. The rich and poor, good and bad, innocent and guilty, great and small, high and low, are all sacrificed to his insatiable appetite; but the innocent and good are most often made the victims of his destructive jealousy.

Such a dreadful monster, you will all say, should by no means be allowed within the borders of Zion. But, brethren, he is here; and he is sweeping through our once peaceable fraternity to an alarming extent, omitting no kind of injury every where. A great deal of the trouble now existing, is caused by the poisonous tongue of slander.

The condition of the church presents a sorrowful picture of the effects of this malicious enemy. And not only this; but the world is forewarned, who is ever and anon, making the necessary preparations for the greatest fight which is to follow. This forerunner is Tattling. Tattling is almost invariably fully loved, if not accompanied, by Slander. I think, after a little thought, all can see that this is the cause of a great share of our present troubles. Our Lord says, "Brethren, speak not evil one of another." Often a thoughtless remark about the minor faults of a brother, though not intended for his injury, may be caught by the ear of the inquisitive tatter, increase in bulk as it passes on from one busy-body to another, until it finally assumes the full magnitude and the deep, dark hue of the basest slander.

Brethren, beware! "Those things which come forth from the mouth proceed out of the heart; and they defile the man."

Roanoke, Ind.

UNITED WE STAND.

BY JOHN ENSLEY.

LET the Word of Christ dwell in you richly, in all wisdom.—Col. 3: 16.

THE Word of Christ is able to keep us united, and will never divide us if the Word is in us in all wisdom. We need nothing to prop the Word, for it will stand when all other things will pass away. Let us not be high-minded, or seek honor one of another. The Savior says, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5: 44. If we love the praise of men more than the praise of God, (John 12: 43, we are to please man more than God. If we love the praise of men we do many things to be promoted. We will be like Herman, when he told about his glory and riches, and the multitude of his children, and all his things wherein the kingdom promoted him, but it was from man, and after all Herman was a fool and a hypocrite. Esther 5: 11 and 6: 13. If God does not promote us, it will not profit us.

Consider Balak, the son of Zippor, when he sent for Balaam to curse God's people. Balaam said, if Balak would give him his house full of silver and gold, "I cannot go beyond the word of the Lord my God to do less or more" Num. 22: 17 18. I am inclined to think there are many that would take much less than a house full of silver and gold, to get honor, or to be promoted. Here is where so much trouble comes into churches, and families, and among neighbors, the big "I" and little "you". I may love myself too much and not see my own faults, but the faults of others, for I do not love others as well as myself. If I do love others, I persecute no one, selves, we do not find much fault in him, but if we do not love him, he cannot do any thing right for us. To the law and to the testimony: "Every spirit not according to this word is not in me." Brethren is no right in them." Is 8: 20.

Let us take the Word of God for the rule of our conduct, and we will become united, for the Word of God will never divide any, but will hold us together. Man and wife will never separate because of the love they have for each other, but because they lose their first love; love again their husband or wife. So it is with the members of the church; if love to God caused us to forsake all and follow Jesus, and we will retain that first love, we will hold together. Rev. 2: 4. Nevertheless I have somewhat against thee, because thou hast left thy first love." Verse 5. "Remember, therefore, from whence thou art fallen and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent."

Let us all labor to get union restored in our Beloved Brotherhood, and this we can do if we will take the Word of God for the rule, unite us all again, if we are willing to go counsel and take counsel, as we all promised. If popularity and seeking honor and seeking the praise of man, and seeking honor, ruin our beloved Brotherhood, the Word of God able to unite us again; only let us get very humble, and get the first love that brought us together, and the same love of God that brought us, it will unite us together and hold us together. If we will keep the love it can not separate us, and I am sure we will be one as Jesus prayed, John 17: 17 "Sanctify them through thy truth, thy word is truth." Verse 21, "That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us that the world may believe that thou hast sent me."

Do we show to the world that we love one another and that we continue in his Word so as to be his disciples indeed? John 8. 31, 32 "And ye shall know the truth and the truth shall make you free." If we love the word of God more than the praise of man, we will surely let everything go that is not from God, and we will hold to the Word of God, and be led by that, and be united. Jesus said, I have more Gospel than Minutes, at any rate.

Jesus says in John 15: 13, "Greater love hath no man than this, that a man lay down his life for his friends." Can we do so? If our love is as strong as it should be, it will unite us again. We should be as Paul said to the Romans, 12: 16, "Be of the same mind one toward another, mind not high things but condescend to men of low estate. Be not wise in your own conceits." Rom. 15: 5, "Now the God of patience and consolation grant you to be like-minded, one toward another according to Christ Jesus." That will unite us together, and nothing else will do it.

Hear the old brother Paul again; I Cor. 1 10, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." "Be of one mind, live in peace and the God of love and peace shall be with you." What a good promise, if peace is with us, and without it we can not please God. Jesus says, "Peace I leave with you,

Christ I give unto you." John 14: 27. "In Jesus Christ neither circumcision nor uncircumcision, but a new creature." Gal. 6: 15. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for we are all one in Christ Jesus." Gal. 3: 28. "Fulfill ye my joy, that ye be like-minded, having the same love, being one accord, of one mind." Verse 2nd. "Let us be done through strife and vainglory, but in lowliness of mind let each esteem other better than themselves." Phil 3: 16. "Nevertheless whereunto we have already attained, let us walk by the same rule, let us mind the same things." Paul says to Timothy, 2: 15, Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." We are commanded the apostle to say, study the Word of God, not what men teach. If we study the Word of God, and obey the same, we will be united and never divided. Heb. 13: 1. "Let brotherly love continue." If brotherly love continue, we will be one in Christ, and can not be divided; love never divides but the Word unites. 1 Peter 1: 22. "Seeing you have purified your souls in obeying the truth, through the spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 3: 8. "Finally, be all of one mind, having compassion one for another, love as brethren, be pitiful, be courteous." Read also the ninth verse. Dear Brethren, my prayer is that we all strive how we may be one united, and strengthened unbelieved Brotherhood; let us all knock the door of our Bibles, and read them carefully and prayerfully.

Minutes are good enough to refer to, but the Word of God is the best book to study, and if we all will study it well and live it well, we will do as a poet says:

"If a million's work we perform in life,
Or a million objects we gain,
Of what we speak, to whom we speak,
And for what we do and strive
What are others' faults to me?
I have and a million's left,
To pick at every flaw I see,
And neglect my own left.
It is enough for me to know,
The faults of my own,
And on my heart God grant me know,
And let my friends alone

FRAGMENTARY ON BAPTISM.

BY JOHN HARSHBARGER.

Good, honest people may be in error, as to the meaning of Scripture, yet in no case can it be either innocent or harmless, for we must know; not only think but *know* what God has revealed in his Word for our belief and practice. 1 Jo abhor the idea of catching at any forced meaning that serves only a temporary purpose at the expense of setting aside the Word of God.

Baptize will not construe with *pour*. What doth hinder me to be baptized?" it can not be, "what doth hinder me to be poured?" it is not the person that is poured, but the water; it is not the water that is baptized, but the person. Philip baptized the Eunuch. If this means to pour, then it was the Eunuch he poured, and not the water.

Once in a while we hear from smart men, who say that sprinkling and affusion not only rest on as good authority as immersion, but that it is more Scriptural and is more suitable and edifying. They contend that these modes are equally lawful, yet sprinkling and affusion are more Scriptural, suitable and edifying. If all words are included in the word *baptize*, how can one mode can be any more Scriptural than another. If sprinkling is held as being much more suitable and edifying, then surely such persons are bringing a censure against the inspired Apostles, for not restoring the ordinance to that mode.

When a person dips in bathing, he is buried in water and this would be a good likeness to baptism, but the Bible says nothing about burial and entombment. The likeness in baptism is intentional and the action symbolical, hence it is not for the putting away of the filth of the flesh, but a pledge of a good conscience. There is a common proverb, "that a case of murder cannot lie." The murderer will sometimes tell on himself by talking in his sleep. The passages referred to, with many others, have been barbarously murdered, and it is no wonder if such men inform against themselves. We are not said to be buried with Christ in baptism, but to be buried into death. It is not a mere burial by bath, but by the process of baptism. This language imparts also that baptism has a reference to Christ's resurrection, and the new life which is stated as the end of baptism and not the end of faith. How can there be a likeness to death, burial and resurrection, without immersion? This mystery still remains unsolved, and thousands of smart men still remain ignorant in reference to it.

Girard, Ill.

HELPING MINISTERS.

Question. When a brother is chosen to the ministry who is very poor, and has not the necessary qualifications, and the church refuses to aid him, what should be done?

The first obligation resting upon a man with a family is to provide for his household. Paul says, "He that provideth not for his own household, has denied the faith and is worse than an infidel." This makes it incumbent on every man with a family to provide for his household. Now if a man is chosen to the ministry and is poor, so that he has no work every day to provide for his family, and can spare no time to devote to the reading of the Bible and other good books, and meditation, so that his mind will be in a condition for the instruction to others, then it is a matter of course he cannot give the instruction. And if the church has called him to be a teacher and wants him to preach for them, and they help him so that he can do this, he can live and have some time for reading and reflection, then the church must be satisfied with what he is able to give them. We can not give what he has not, and when we can not get nothing to give, all he can do is, not to give.

There are some that are naturally gifted and are naturally adapted to teaching and they can labor and preach and preach on the Sabbath without any effort, seemingly; but this special gift is not possessed by all ministers, and some must have some time to study and think, and such a one is called to preach, the church should see that he has the means to live and support his family, and time to read and prepare himself for the important work he has to do. It is a rule of our church that poor members shall be provided for; ministers come under this rule as well as others, and every church should see that their ministers are well provided for, of course there are some ministers who are lazy and extravagant, and poor managers, and all that, just like other men, but there are also some who live carefully and economically, and try to make a good living and get along, who are much from home and sacrifice time, health, comfort and means to the church and the work of God, and oftentimes they do not have wherewith to make all that is needed, and yet no one ever comes and says, Brother, let me assist you a little; let me help to bear your burdens. Brethren, think of these things.—*Herald of Truth.*

"THE NAME CHRISTIAN."

We have received a query from Illinois asking how many times the name Christian is used in the Bible, and whether it is a divine or human name.

The name Christian is used three times in the New Testament. Under the preaching of Paul, Agrippa said: "Almost thou persuadest me to be a Christian." Acts 26: 28. This shows that the disciples of Christ were now called Christians by men of the world. Also Peter said: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." 1 Peter 4: 16. This passage indicates that their enemies persecuted the ancient followers of Christ under the name *Christian*. They were not persecuted for calling themselves Christians, for no one cared did, so far as we know.

The first mention of the name Christian in the Bible is found in Acts 11: 26, where Luke says: "And the disciples were called Christians, first at Antioch." It will be observed that they did not call themselves Christians, but were called Christians by those who were not disciples. If this name had been given by divine given, as the name by which the New Testament saints must be called, then, from that time forward the inspired writers would have addressed each other, and the churches, under this inspired name, Christian. But, on the contrary, no inspired apostle ever addressed a letter to the *Christian* sentiment abroad, to a *Christian* church, or to a *Christian* under this new name.

In the same chapter where it is recorded that the disciples were first called Christians in Antioch, the inspired historian continues to use the name "disciples" to designate the followers of Christ. It cannot be proved that any inspired writer ever addressed the New Testament saints as Christians. The name was evidently given in derision. They were called *Christians* as a term of reproach.—*Battle Flag.*

HOW LONG MAN MAY LIVE.

It was Professor Hufeland's opinion that the limit of possible human life might be set at 200 years. This, on the general principles of nature, is a measure is eight times the years of its period of its growth. That which is quickly formed, quickly perishes, and the earlier complete development is reached, the sooner begins its decay ensues. More women reach old age than men, but more men attain remarkable longevity than women. Some animals grow to be very old. Horned animals live almost twice as long as those without horns; fierce, longer than timid, and amphibious, longer than those which inhabit the air. The voracious pike exists, it is said, to an age of 150 years; the turtle is good for a hundred years or more; and among birds, the golden eagle is known to have lived nearly 200 years, while the sly and sombre crow reaches the venerable age of a century. Passing up in the scale of life, and skipping the intermediatriarchs, we find many recorded instances of longevity among the classic Greeks and Romans. Pliny notes that in the reign of the Emperor Vespasian, there lived in Rome, there were one hundred and twenty-four men living in the limited area between the Apennines and the Po, of 100 years and upward, three of one hundred and four of one hundred and two years. Cicero's wife lived to the age of 103, and the Roman actress, Lucezia, played in public as late as her 112th year.

Coming down to more recent times, the most remarkable authentic instance of great age, is that of Henry Jenkins, of Yorkshire, England, who died in 1670, 169 years old. He was a fisherman, and, at the age of 100, easily swam across rapid rivers. Another instance is that of Thomas Parr, of Shropshire, a day-laborer, who lived to the age of 152 years. When more than 120, he married his second wife, and till 130 he could swing the scythe and wield the flail with the best of his fellow-laborers. In his 152nd year Parr went up to London to exhibit himself to the king. It was a long and unlucky visit, for visiting the metropolis inhabit of a century and a half, the old man feasted so freely on the royal victuals that he soon died merely of a plethora. On examination, his internal organs were found in a healthy condition, and there was no reason why he should not have lived much longer, save for this unfortunate taste of royal hospitality. Professor Hufeland's collection contains instances many more remarkable cases, among them that of Mittlestedt, a Prussian soldier, who served 67 years under both Fredericks, fighting many battles and undergoing many campaigning, and when, after all this, married successively three wives, the last when he was 110, only two years before his death.—*Springfield Republican.*

TURNING THE TABLES.

A CANNY forget the confusion into which I was a moment ago, and, being thrown once when he turned to an aged minister, and, as if challenging discussion, said, "I am told you believe in the inspiration of the Bible." The good minister answered him quietly, "Oh, yes, my friend; what do you believe in?" A little laugh covered the defeat, but he continued, "But you certainly know what the great scholars say about it?" I then again the cabl answer met him, "Somewhat; but what did they say to you about your soul?" Now the inquirer grew restive. "They say you are leading men along with a forthing taper by your lantern?" To this the aged preacher only said, "Do they say, men would see any better if we would let them put the taper out?"

GOSPEL MIRROR.

Christ in his person and office is the glass which represents the glory of God to us. And when we see his glory in this glass we are transformed into the same image. In this glass the scattered rays of Divine goodness and love are brought, as it were, into a focus; they shine, they burn, they inflame the heart hold before it; conviction overpowers unbelief, goodness overcomes unrighteousness, and love subdues enmity.

EDUCATIONAL.

BY S. Z. SHARP.

MR. H. C. NEWCOMER of this place who graduated in our Academic Course two years ago and last Summer in a competitive examination, won the appointment from this Congressional District to West Point, is reported as standing at the head of his class, numbering one hundred and six.

THE evening high school of Boston has a remarkable attendance of 800 pupils. Forty per cent. of these are young women. A large portion of both the male and female pupils are studying phonography, with the design of making it useful in commercial life and business correspondence.

ATTRACTION last Sunday morning the memory school at thirty degrees below zero, and at four o'clock P. M. it stood at twelve degrees below, yet there were ninety and nine in attendance at Sunday-school. Every teacher and officer was at his post and the exercises were quite interesting.

USE the best language you can command. Avoid singular verbs with plural subjects and *rice versa*. Do not say "present now." It would be hard to find "now" that did not mean present; besides, such terms grate on some people's ears. Mistakes in language are readily overlooked when made by old people who had poor educational advantages, but the young are not so *readily* pardoned.

JAPAN has over thirty millions of people. Twenty-five years ago that country held little or no intercourse with other nations. Now some of the brightest students in the best colleges of our land are from Japan, and seventy-percent of the school population in that country are attending their own schools and colleges. In no other country is Christianity making as rapid progress as in Japan and among no classes as rapidly as among the best educated.

SOME persons do not seem to make the proper distinction between wisdom and knowledge, often mistaking one for the other. One may have a great deal of knowledge yet very little wisdom, or, on the other hand, knowledge may be wise in the manner he uses it. Wisdom is obtained by proper knowledge, mostly by study and experience. "If any lack wisdom let him ask of God." James 1: 5. If then lack "knowledge, study to show thyself approved unto God." 2 Tim. 2: 15. This shows that God approves of study, besides, it is an express command of God. "Add to your faith, virtue; to virtue, knowledge." 2 Pet. 1: 5. Those whose knowledge is very limited, may display a great deal of wisdom by keeping silent about things of which they know but *little*.

Origin and Influence of Higher Christian Education.

DURING the first three centuries, the Christian high schools and colleges, like the Christian churches, were persecuted. In A. D. 311 when under Constantine the Christian religion became the religion, the number of schools also multiplied, but the ignorant barbaric races from the North spread over Southern and Western Europe and threatened to extinguish the light of knowledge. Then the dark ages began. Isidore, bish op of Seville, died in A. D. 636, was almost the only man who could by claim to any considerable knowledge in that benighted age. Then the thick darkness of ignorance, and its attendant superstition, began to hold sway. Very few kings in Europe could read or write their own names. The great library at Alexandria, of seven hundred thousand volumes, had perished in the flames. The libraries at Rome and Constantinople had met a similar fate. With the closing of colleges and the destruction of books, true Christianity also gave way to bigotry, superstition and intolerance of ignorant priests and savage people. It is an interesting fact to the student of the philosophy of history, to discover that as Christian colleges perished, the pure religion of Jesus suffered in like measure.

Brethren at Work.

Published Weekly.

D. L. MILLER & JOSEPH AMICK,

Proprietors and Publishers.

J. H. MOORE, } EDITOR.
JOSEPH AMICK, } BUSINESS MANAGER.

SPECIAL CONTRIBUTORS.

Enoch Eby,	A. W. Beese,	D. E. Brubaker,
James Evans,	S. S. Mohler,	I. J. Rosenberger,
Daniel Vannatta,	C. H. Bashaw,	J. W. Beachtelspach,
Daniel Hays,	J. S. Flory,	S. F. Bosserman.

YOUR PAPER.

The date after your name on your paper shows to what time you have paid. Receipt for such a receipt and a receipt for subscribed. Thus "J. Doe, '8.5" shows that the paper has been paid for up to end Mar. "J. Doe, '8.6" shows that the time will then expire.

If the paper should fail not been given within two or three weeks from time of payment, notify us at once.

WE learn that Bro. Enoch Eby returned home last week.

WE are a few days late this week, but are doing the best we can.

ONE second article on "Church Government" is crowded out this week.

ELEVEN new churches, in course of erection in New York city, will cost $2,000,000.

BRO. D. B. Gibson is booked for a series of meetings at Lorraine, Adams Co., Ill., shortly.

BRO. J. C. Murray, of the Huntingdon Church, Ind., has been ordained to the eldership.

THE Brethren in Republic Co., Kansas are making arrangements to build a meeting-house.

SAMUEL H. Kunsperger sends $2.00 for the G. at W. etc., but fails to give his post-office address.

THE Revision Committee will find a special notice for them on the seventh page of this issue.

THE B. at W. is receiving many encouraging letters from different parts of the Brotherhood.

BRETHREN Joel Shively and John Metzler, of Elkhart Co., Ind., have been ordained to the Eldership.

BRO. H. W. Strickler, of Lorraine, Ill., expects to visit Lewis Co., Mo., shortly, to hold some meetings there.

A COTEMPORARY says: "This country is already full of backsliders on the good resolutions of New Year's."

BRO. Jacob Reiff and daughter, of Rantoule, Ill., spent a few days with us last week. Bro. Reiff has a son attending school here.

THE Presbyterian Board of Education rebuks the use of tobacco by candidates for the ministry, as "an expensive and offensive habit."

IT does not take very much learning to consider man to be the fool, but for some people it does take a wonderful amount of effort.

BRO. Tobias Meyers, of Lanark, who has been spending several weeks in Pennsylvania returned home last week. He reports considerable sickness in Somerset Co.

IF we Kansas Hill who said, "I do not like those mighty fine preachers who round off their sentences so beautifully that they are sure to roll off the sinner's conscience.

THE wife of the head chief of an Alaski village does the washing of the missionary without charge, saying, "He was teaching them freely and she would work for him in his summer."

THE receipts of the American Bible Society for November were $29,745.17. The issues were 119,761 copies, being a larger number than had been issued before, during any single month in more than eighteen years.

ALCIBIADES was one day boasting of his estates. Socrates took a map and told him to point out Attica. It was found, though small. "Now point out your estates." "They are too small to be distinguished," was the reply. "See then," said the philosopher, "how you are afraid about an impracticable point of land.

THE Baptists of England contributed, last year, over $300,000 to the support of their foreign mission work. This is about $1.50 for each member, the total membership being 200,304.

A DAUGHTER of a good christian woman lay at the point of death; the mother, a hard preacher called in, but he had at once to leave the dying girl's room, as the foulness of his breath could not be endured, so the intended prayer had to be postponed.

SEND us $1.50 and get a copy of the Stein and Ray Debate, a book that ought to be in the hands of every minister who has to meet opposition in defense of the truth. Or, send $2.50 and get the B. at W. from now to the end of the present year, and also the Stein and Ray Debate. The book is worth $2.00.

DURING the present century the entire Bible has been rendered in 225 languages. This means a great deal, when we consider what time and labor it takes to translate the Bible into a new language. Judson was nineteen years translating the Bible into Burmese, Gray was fifteen years at work on the Bengali Bible.

ELD. John Wise and family, of Mulberry Grove, Ill., expect to move to Sweloma, Sumner Co., Kansas this week. We wish them abundant success in their new home, and hope they will enjoy the change of climate and association. Kansas, or rather the West, is becoming delegated as accordant of the rush of business. As the busy season is now partly over, we can hereafter attend to orders more promptly.

A BAPTIST minister writing from California to the *Standard*, says, "I came here with the old opinion that the climate would promote the temperance cause. I am cured. When I see whole families, father and mother, boys and girls, made drunkards by the produce of their own vineyards, I can convince of that reasoning is a curse. California is becoming a State of drunkards."

THE *Lanark News* is the title of a new local weekly just started in Lanark, published and edited by G. M. Myers, an experienced editor of fine ability, and L. S. Hill, former proprietor of the *Herald*, in the office. The paper, as its name indicates, is newsy, while the make-up and variety are good. There is a splendid opening for a live paper in Lanark, and the *News* has a chance of supplying that long-felt want.

"IF Baptist churches are not churches of God, then there are no churches of God for fourteen hundred years; no church follow ship, no partaking of the Lord's Supper, no discipling of unruly men." *J. W. Higbee, Appalache Church, Mansfield, Ky. Baptist Banner.*

Some one will confer a great favor, if he will tell us how many of these Baptist churches practiced backward single immersion during that period of 1400 years.

THE cold weather experienced here the first of last week, was quite general throughout the United States and Canada, extending a considerable distance South. Here the thermometer went down to thirty degrees below zero two mornings in succession. Further north it fell as low as forty-eight. At Aberdeen it was twenty-three degrees below zero. In the Northern part of Iowa the snow drifted badly, interfering materially with the running of the trains.

SINGING should be cultivated. God loves good music; it is the life of worship, and ought to be carefully cultivated by all Christians. We believe there ought to be a good singing-school each Winter in every community in the land. Especially ought churches encourage singing-schools where the rudiments of church music may be properly taught. Where singing-schools cannot be had, several families should meet and practice singing. The sacred feeling it cultivates will do all parties good, besides they will find that their training will greatly improve the singing in their religious services.

CLUBBING RATES.—THE BRETHREN AT WORK and *Primitive Christian*, to the same address, $2.50. B. at W. or *Primitive*, and *Young Disciple*, $1.85; or the three papers $3.00. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

THE first act of divine justice in the infant church at Jerusalem was to punish covetousness. And yet the church has never dealt with this sin as it should. "Whoever heard of a man being disciplined for covetousness?" says Dr. John Hall. "For other sins," he says, "men are cast out of the church; but in this sin, which the Bible calls idolatry, they live and die without one honest rebuke."

"IN these days," says Talmage, "a fashionable church is a place where, after a careful study, a few people come in, sit down, and what time they can get their minds off of their stores, or away from the new style of hat before them, listen in silence to the minister surmisted to hit no man's sins—and the choir who are agreed to sing tunes that nobody knows; and, having passed away an hour in dreamy languishing, go home refreshed."

THE preacher should be a close and careful student as long as he continues to hold forth the Word, and every sermon he preaches should contain some good practical thoughts drawn from the close store-house of knowledge. No sermon should be a re-hash of what one preached the Sunday before, nor should the minister allow himself to fall into the habit of preaching just one thing all of the time. The soul as well as the body needs a healthy variety.

THE Baptist mission to the Telougoes, in Southern India, was for many years so unfruitful that it was often seriously proposed to abandon it. It has now become one of the most prosperous mission fields. During the past year, more than six hundred converts were baptized, and more than three hundred villages were visited by one of the ordaining missionaries and his assistants. This may seem to be additional encouragement to those who are still praying and working for the success of the Danish Mission.

ONE of the hardest things that most ministers can do is to undertake to preach to a congregation of children, in a way that the little minds can comprehend what is said. Yet every minister ought to do it, and the kind of work, for they are commanded to feed the lambs as well as the sheep. This simple way of preaching is much in demand in every small church in the land; people everywhere are getting tired of sermons that neither they nor the preachers themselves can fully understand. Come down to simple truth, so the children can understand you and obey the truth. There is no good reason why Satan should have the boys and girls until they are grown up men and women.

BISHARP Grove in Douglas Co., Kansas is thirty-eight miles west, and a little south of Kansas City. It is not a town, nor a station, but a small country grove, fenced off and put in order for meeting purposes by the railroad company. The enclosure extends to within one hundred feet of the railroad track, where there is a long wide platform, at which all trains stop when there is anything going on in the Grove. The buildings that are to be used for meeting purposes, are over one-fourth of a mile from the railroad. The grove extends from near the railroad, to far beyond the buildings, so that most of the buildings are in the Grove. Just one mile west of this Grove is the city of Lawrence, a beautiful place of over 7,000 inhabitants.

ON a brethren will please remember that certain persons have been named to make arrangements will outlook for the coming Annual Meeting to be held in Kansas. This has been done to avoid the conflicting arrangements made on former occasions, and to avoid the trouble and interference with the appointments made. We shall insert notices but those that come through the properly authorized persons, who will attend to the matter in good time. *Primitive*. And we further add, that if others think that arrangements should be made with roads not named by the Committee, they should first get authorized of the Committee before publishing anything. This should be done to avoid confusion.

WE had the pleasure of hearing Elder Zook, of Clarence, Ia., Tuesday evening, in the German Baptist church. Elder Zook is a very pleasant speaker, and possesses the gift of oratory to hold the attention of his hearers as he expounds the Scriptures in a plain, practical and winsome way. The Brethren in their simplicity of dress and economical habits of life are doing much towards a pure christianity. Never will the world be converted by their primitive habits. *Shannon (Ill.) Express.*

BRO. Eshelman on his return from Woodstock, Va., stopped with us over Sunday, and preached in the College Chapel in the evening. He is very much pleased with his new home in Kansas, and speaks quite encouragingly of the arrangements making for the coming Annual Meeting at Bisharp Grove. He says the arrangements will be complete in every respect, and the surrounding country will be all owned by the Brethren themselves. He left for his home Monday morning.

"A LOCOMOTIVE ran through a broken bridge on the Kansas Pacific Railway, across Kiowa Creek, several years ago, sinking into the mud at the bottom, and has never since been heard from, though repeated efforts have been made by digging and boring, to recover so valuable a piece of property. The bottom is quick sand; but even quicksands have limits, and it seems very singular that the locomotive and rod has failed to find any trace of the sunken engine. By and by the silent, mysterious operations will drain the quicksands and bring the engine, and, strange, long after the Kansas Pacific Road has been forgotten, and the Kiowa Creek has vanished from the map, some future scientist will discover a curious piece of mechanism, undoubtedly the work of human hands, lying under so many hundred feet of sandstone, and will use the fact as a basis of calculating how many years all the human race must be."

THREE hundred thousand persons followed the body of Gambetta to its tomb. From the moment he was called to the preacher's world-wide reputation as a skillful and daring politician. He was the pride of France, and the acknowledged leader of a party that might yet have precipitated Europe into another bloody war. And yet its leader had been called from the monster, death. Gambetta was an atheist spent a busy life ignoring the principles of Christianity and living in open rebellion to the majesty. His wickedness and sins were known to the reading people of the civilized world, yet he was praised by men because of his eloquence, courage and patriotism. But these could not save him. On his dying bed he was heard to exclaim, "I am lost; it is useless to attempt to conceal it; but my suffering has been so great that it will be a deliverance." Sad words for the bold and brilliant atheist who the multitudes of France hailed as their deliverer; yet a faithful and faithful communion on a life filled with atheism and tottering from excess.

WILL THE PAPERS CONSOLIDATE.

THIS is the question that is concerning thousands of members in the Brotherhood and is also concerning the publishers of the Brotherhood. The B. at W. and *Primitive* are just as anxious to consolidate and issue but one paper instead of two, as our readers are that they should do so, but there are yet some difficulties in the way. Upon the part of the publishers, there must be a number of an amount, sufficient to know how to provide for this, does not yet seem clear. There must be a point agreed upon at which to publish this consolidated paper. By some, Huntingdon is thought to be too far East, and others may think Mt. Morris too far West. The greater part of Indiana is not far from the geographical center of our Brotherhood, and it will not be many years till that center will move still farther to the West. The great Mississippi valley is destined to become the stronghold of our people in the near future. As an agricultural people they seek the best and cheapest lands, and build up communities in the most favored regions for farming and stock-raising. Thousands of our people are working their way into Iowa, Missouri, Kansas and Nebraska. And it may not be many

years till we will have prosperous settlements in Minnesota, Dakota and Arkansas. And should the Indian Territory open up for settlement in course of time, our people will swarm into it like bees.

In selecting a point from which to issue this consolidated paper, the future of our Brotherhood should be kept in view. Our people have a strong hold in Pensylvania, Virginia, and some parts of Maryland. That is the extreme eastern part of our Brotherhood. Ohio, Indiana, and Illinois make up the great center, and in those three States we found the great bulk of our readers.

The consolidated paper does not want to favor one part of the Brotherhood more than another, yet it ought to be located somewhere near the center on account of rapid transportation of news, and so as to be able to reach all of its subscribers in the shortest possible time.

At each of the present points, considerable sacrifice must be sustained in case a move is made to any other point. We, however, assure our readers that the publishers are conferring with each other, seeing if some plan cannot be agreed upon, by which both papers can be brought together so we can have one good paper instead of two. They will do their utmost, though they must sacrifice considerably. In order to bring about the consolidation one of three things must be done: The B. AT W. must go to Huntingden and make that the place of publication, or the *Primitive* must come to Mt. Morris, or else both papers must meet at some more central point between. Now if any of our readers have a preference in regard to location, we would like to hear from them soon. Drop us a card, and let us know how you feel about it.

There is another thing in the way that some of our readers may not be thinking of. While the last Annual Meeting decided in favor of consolidation, she has in no way obligated herself to protect that consolidated paper. To consolidate, the publishers must sacrifice thousands of dollars, and still the way is open to start other church papers in opposition to their movement and thus render it more difficult for them to succeed. Now if the publishers could have the assurance that the Annual Meeting will in some way protect the consolidated paper, then they can give the Brotherhood a far better, and a larger paper than we are now publishing at the same price. With one large paper, going into every family in the Brotherhood, with good news from every part of our fraternity, and the best of articles from our most gifted writers, we would have something that would do more towards building up the cause, and uniting us, than any thing else we could possibly do. For this, our publishers are working industriously, with the hope that it may yet be accomplished without too great a sacrifice.

A FEW QUESTIONS.

Bro. Jacob Lichty has sent us a few questions that we will endeavor to answer. We print the questions in small type, and our answers in larger type, that we may be better understood. Some of the questions are mixed a little, hence will be more difficult to answer briefly on that account.

I have a few questions which I will enumerate in their order, and trust they will not be considered impertinent, and may be answered with truth and candor.

1. What portion of God's law, if any, may the individual interpret for himself?

Any, or all of it, if he interprets it correctly. *Interpret* means, "To explain the meaning of," to define, or make plain to the comprehension. There is not a word in the Book that he is not permitted to interpret for himself if he is able to do so, but if his interpretation should be wrong, then he must suffer the consequences. Men of wisdom will often consult each other in regard to some of the more difficult parts, for they have learned to know that there is safety in a multitude of counselors, and that as a rule true Christians may greatly aid each other in understanding the Scriptures.

2. If the individual may not interpret for himself, does it follow that the church, (or interpreter) then assumes the responsibility? And does that relieve the individual of responsibility to his Creator?

The action of the church cannot relieve the individual of his responsibility to his Creator, for in the judgment each one must answer for himself. Rom. 2: 6, 14: 12. The church does not interpret only where it becomes necessary. If each individual would interpret the Scriptures correctly, the church would not need to interpret at all. Two cannot walk together unless they be agreed, (Amos 3: 3) hence prudent members will consult each other in regard to their Christian duties. Members who will not regard counsel from their brethren and sisters, assume a dangerous position, unless they know themselves to be wiser than the rest of mankind. Self-wisdom, like self-righteousness, tends to corrupt and alienate. The man who unites with a religious body, assumes a dependent relation that makes it necessary for him to consult the usages of that body that he may act in concert and harmony with the other members. (This is a universal principle in all organized bodies without a single exception, perhaps, on the globe.) For its actions as a body, and as individuals also, it is responsible to God.

3. Might not the church be fallible since it is composed of fallible men?

Certainly it might; since all the members are fallible, the church could not be otherwise. But it should be remembered that those who labor so hard to make it appear that the church is fallible are also fallible themselves, and are just as liable to make mistakes. If they refuse to "hear the church" just because the church is fallible, then why should the church hear them, seeing they too are fallible? It seems to us that any one might easily reason out the final result of such a course of action.

4. Is it not a fact, that is, dangerous to deny, that the Gospel is perfect in principle, and means of enforcing a principle, but men may be imperfect in the interpretation and observance of the "Perfect law of God?"

It is a fact, that there are a number of things commanded in the Gospel, and the methods of carrying out the commands are not given; this is not true of all the commands, but is true of some of them, hence it is never dangerous to tell the truth about what the Scriptures teach. Men are liable to be imperfect in their interpretation and observance of the Gospel, but that argues nothing against the church, any more than it does against the individual who thinks the church is wrong.

5. How can a law be perfect when the means for carrying out a principle of law, are imperfectly given?

By the means being no part of the law. The law may be perfect, and yet its manner of application vary in different ages and under different circumstances. The law is binding while the methods of applying it may not be.

6. Therefore, if the Gospel does not give the means perfectly to execute a perfect principle it teaches, then how can it become a perfect law? Or is it simply a constitution upon which man may frame laws?

We have answered the first part of this question in the preceding paragraph. Man cannot *make* laws; all the laws pertaining to our salvation and Christian duties were made by God himself, and are recorded in the Scriptures. Man may interpret them, and carry out their design as intended by their Framer, but that is as far as he dare venture.

7. If the Bible does not provide means for the demonstration of science, does it not provide perfect means by which man may be saved?

It certainly does. Everything essential to salvation, either from sin or in heaven, is clearly given in the Gospel. The man who obeys that in all its parts, is as sure of heaven as obedience can make him. But while this is true there is such a thing as wresting the Scriptures from their true meaning, so as to make them appear to permit things that they actually condemn. In this way some, who claim the Gospel as their only rule of faith and practice, and yet deny the authority of the church over her individual members, manage, by vain reasoning and enticing speeches to deceive the simple.

8. Would it not be better to say and teach, that the Gospel is sufficient in principle to teach, and in means to enforce plainness of dress, but that men are imperfect to interpret, and selfish in observance thereof, therefore it should follow that God's people should in their conventions decide by the law? And where there is no law, there should be no transgressing, because where there is no law there is no transgression. Then upon that principle, if man were taught to recoil before the responsibilities of his own actions as viewed by a perfect law, then the people of God would more readily accept the united mind of their representatives.

To the first part of this complicated question, we say, yes. We know people are sometimes selfish, and all are liable to make mistakes, but that has nothing to do with the question of plainness. The Gospel teaches all the plainness necessary for any age or clime, and of course all decisions concerning this or any other question should be in exact harmony with the law, and to these decisions individual members ought to submit, without assuming that self-wise disposition which rejects the united counsel of the church, claiming that the church may make mistakes, while they themselves are *always* in the right. Where there is no law there can be no transgression, but it is the duty of the church to decide what is a violation of the law when the question comes before the body. If you teach men to recoil before their own conceptions of wrong there will be but little of that done on the dress question. People, holding that they have a right to dress as they please, will recoil before nothing they want to wear. It is a doctrine that, if applied to other things, would make the church as immoral as the world dare be. A gifted minister, who holds the view suggested by our querist, once contended with the editor, that the wearing of gold, as an ornament, was no violation of the "perfect law." Men who hold this self-recoiling doctrine, will not submit to the united minds of their representatives when their decisions take from them things they claim a right to use. These remarks have no reference to the uniformity question.

9. Does Phil. 4: 8, need any amendments to forbid horse racing, billiard playing, gambling, dancing, &c? The verse reads thus: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report. If there be any virtue, and if there be any praise, think on these things." Are horse-racing and gambling, &c., "pure and just?"

Neither that, nor any other verse in the Bible, need *amendments*, but they all need to be applied. Somebody has to decide whether billiard-playing, horse-racing, &c., are "pure" and "just." If the individual decides that they are not, that is all right. But if he says they are "pure" and "just," and takes part in them, it will be the duty of the church to decide the question for him according to the law, if he will not then hear the church it will be her duty to deal with him according to the Gospel.

10. I wonder whether it is right to make it appear as though the "perfect law" of God is imperfect?

Certainly it is not right, and we know of no one who is trying to make that impression. "Charity thinketh no evil."

11. What should we say if the Liberal Baptists should use our own club and say to us, that baptism is clearly taught in principle, but the means of administration are not clearly given, therefore men may adopt a mode and the Gospel will sanction it? I think that 's what the Pope did when he changed the original mode.

Tell them that we neither use nor endorse "clubs" of that kind, and that the mode of baptism is so plainly taught in Matt. 28: 19, that it took 600 years for the church to produce a man dull enough of comprehension to think and teach otherwise. If the Pope, who changed the mode of baptism, was that kind of a man, it makes it all the worse for the Pope.

12. How can Annual Meeting without repealing the mandatory order, pass some advisory decisions and some mandatory laws, when the mandatory decision states that all decisions shall be mandatory? If Annual Meeting, then, would transcend her privilege, to whom is she responsible?

The Annual Meeting can pass no "mandatory laws," for the laws are already made by God himself, and we can neither add thereto nor take therefrom, but she can *interpret* that law and make a decision that is *mandatory* because it has for its support the "perfect law," or is made according to the Gospel. As for advice, that is something any one can give, and the Annual Meeting none the less. The Annual Meeting is the Supreme Court of the Brotherhood on earth, and can decide what is law and what is not law, or what is according to law, and what is a violation. She acts *only* on questions that are submitted to her by lower courts. On points where there is no law she can give *advice* as she may think proper, without any sacrifice of principles. The Annual Meeting cannot transcend her limits without the church becoming corrupt, for she is composed of representatives from all the congregations, and the power is in the hands of these home representatives, who are selected by the individual members. This delegated system is the most perfect method of purifying and equalizing church power ever introduced on earth. As it is a government, where the power is in the hands of the individual members who select the delegates, it follows that the Annual Meeting is responsible to the churches for her mistakes. In this matter every church in the Brotherhood has an equal power.

13. If I am charged by an opposer, that our church will have a formulated creed or discipline whenever the Minutes are adopted in their revised form, with the mandatory decision attached thereto, what truthful answer can I give to the contrary? JACOB LICHTY.

Tell them to wait till the "mandatory decision" is attached to the revised Minutes. It is not good policy to do business on too much "borrowed" capital. Tell them that our people are opposed to creeds, always have been and that they will not likely adopt one this late in the struggle. Tell them that the Bible, and the Bible only is our creed, and that the Minutes contain the mind of the Brotherhood on the meaning of some parts of that creed. Tell them that the Bible was the only rule of faith and practice in the ancient church, the only creed our ancient Brethren had when they commenced their grand reformatory movement in 1708, that by it the Annual Meeting aims to decide all questions, and that if anybody can produce a better creed, to send us a copy and we will adopt it at once.

THE meetings at Woodstock, Wis., were closed Sunday night, Jan. 21st, on account of the very cold weather, the spirit thermometer indicating 46 to 48 degrees below zero. Two persons were reclaimed, and one applicant for baptism.

BRETHREN, do not forget the poor and needy this cold weather. That poor widow, that poor man or that poor family may need help. It will not do to let them starve or freeze; they ought not to suffer while there are so many good people around them. You are placed here to help the needy and unfortunate; it is a part of your duty, and should by no means be neglected. It may require a little of your time as well as some of your means, but the Lord will bless and reward you for every effort of the kind. The poor we have with us, and should do them good when we can.

REPORT OF DONATIONS RECEIVED.

Donations for Friends.

☞ THE following sums have been donated by the persons named, to send the B. AT W. to the persons specified by them:

Sarah A. Miller, O.	$ 1 00
Benjamin Swingley, Ill.	1 00
Isaac Brower, Ind.	1 00
David Hondeshell, Kans.	2 00
Jacob H. Heaton, Ind.	1 00
Jacob K. Harley, Neb.	1 00
Mary J. Buckwalter, Ind.	1 00
John B. Zurtman, Pa.	2 00
S. Z. Sharp, Ill.	1 00
A Sister, Ind.	1 00
George Mason, Ia.	1 00
J. S. Snowberger, Neb.	1 00
Daniel Glick, Mo.	1 00
Daniel Hostetler, Ind.	1 00
Benj. Rohrer, Ill.	1 00
John H. Brumbaugh, O.	1 00
Wm. Snider, O.	1 00
J. C. Horner, Ill.	1 00
A. S. Beery, O.	1 00
Peter Miller, Ia.	1 00
J. B. Prizer, Ind.	1 00
Wm. F. Davis, Mo.	1 00
Wm. Ikenberry, Ia.	1 00
Elmira P. Armstrong, Ia.	1 00
Previously reported,	53 75
Total	$79 75

Motto—And the fruit of righteousness is sown in peace of those that make peace.—James 3 chap.

Guard Your Conversation.

If you say anything about a neighbor or friend, or even a stranger, say nothing ill. It is a Christian and brotherly charity to suppress our knowledge of evil of another unless a higher public duty compels us to bear accusing witness; and if it be true charity to keep our knowledge of such evils to ourselves, much more should we refuse to spread evil report of neighbor. Uncharitable as the fact is, it is by far the commonest tendency to suppress the good we know of our neighbors and friends. We not in this matter as though we felt that by pushing our fellows down or back, we were putting ourselves up or forward. We are jealous of commendation unless we get the larger share.

Look Over It.

It is said that John Wesley was once walking along a road with a brother, who related to him his troubles, saying he did not know what he should do. They were at that moment passing a stone fence to a meadow, over which a cow was looking. "Do you know," said Wesley, "why the cow looks over the wall?" "No," replied the other, in trouble. "I will tell you," said Wesley, "because she cannot look through it, and that is what you must do with your troubles: look over and above them."

Depend upon it in the midst of all the science about the world and its ways, and all the ignorance of God and his greatness, the man or woman who can say, "Thy will be done," with the true heart of giving up, is master the secret of things than the geologist or theologian. *Gov. Chronicle.*

The Touch of Sin.

When an earthly touch once mars a heavenly gift, it can never be restored to its primitive beauty. Ruffle the snow just fallen and who shall lay it again? Displace the dew as it has fallen on the blushing fruit and no skill can replace it; press the rose leaf and wound it, and man can give back the perfections of its tints. So it is with human character. When youth has lost its innocence; when sin has once defiled the soul, when the first freshness of a God-given life is gone, no after-repentance, reformation or devotion to God will ever make it the same. Memory is polished, the intellect may be moulded by impurities, the habits of virtue are weakened, and the force of vice strengthened. The vileness may be washed, and the repentant soul God may forgive the sin and man may forget it, but it is never beyond the vision of him who committed it, and however divinely it may be, it hovers over him like a gloomy cloud. Let us keep our feet from evil; blessed is he who escapes its first foul touch. The innocence of youth is a "gift of God," now, as in the beginning, hath death in it.

The Cup-Bearer.

The office of cup-bearer was one of great honor in wealthy families in Persia and other parts of the East. In the royal family, it was a post of the highest trust. Eastern kings were always in fear lest their servants should put poison into their drink; and it was the custom for the cup-bearer to pour a small quantity of the wine into the palm of the left hand, and drink it, to show that nothing hurtful was in the cup.

The cup-bearer seemed to stand at a short distance, with his eye fixed on his master; and at the least sign, such as a slight motion of a finger, would hasten to his wishes, and, kneeling before him, hand to him the cup or dish, as might be required. This strict attention is alluded to in the words, "Behold, as the eyes of servants look unto the hand of their masters, and the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God." (Ps. 123: 2

Matrimonial.

GIGGS—MEEKS.—By the undersigned, at the residence, on the 5th inst., near Glasgow, of Mr. Moses, Ogle Co., Ill., and Miss Mary A. Meeks, of Dresden, Tennessee.

HALL—WILSON. By the undersigned, at bride's mother's residence, Jan. 14th, 1883, James Hall and Alinetta Wilson, both of Bear Creek, Iowa.

S. P. MILLER.

WALTER—EDMISTER.—By the undersigned, at the residence of Bro. Leonard Edmister, on March 1st, 1883, the anniversary of Bro. Jos. M. Walter and Miss Lucinda Ann Edmister.

DAVID BROWER.

SEISS—MCCLURE.—By the undersigned, at the residence of the bride's parents, near Mormonville, Clinton Co., Ill. Mr. Benjamin F. Seiss, to sister Rosa, daughter of Bro. M. J. McClure.

DANIEL VANNMAN.

ROLAND LUTHY—By Eld. N. Mentzer, in the church at Pleasant Grove, near Sandusy, Jan. 11th, 1883, Mr. Christian Roland, of Ill., and sister Sadie E. Luthy, of Sabetha, Nemaha Co., Ks.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

HARNER.—In the West Fork congregation, Tuscarora Co., Pa., Dec. 4, 1882, Bro. Jacob S. Harner, who was a member of the church of the Brethren church for twenty-two years. Age, 71 years, 2 months and 3 days. Funeral by H. P. Snyder and J. H. Snyder, to a large assemblage of relatives and friends.

PRATT.—In the same community, Dec. 4th, found Jesse Pratt, aged 72 years. Brother, paid.

We have often seen the Spirit of the Lord working in the old man's heart. In the late war, death passed our old friend by, and he was left to mourn the loss of his wife, who was a member of the Brethren church and also four of his children, but he many times, we have seen, felt the peace of the Lord, finally dying without any well-grounded hope of Christ.

HARPER.—In the West Fork congregation, Pa., Dec. 27, 1882, Margaret Harper, aged 37 years, 7 months and 1 day.

The subject of this notice has been a sufferer for a long time, and is prepared and ready to take leave, in spirit, with universal charity. She was the mother of six children, six of whom preceded her in death. She was married in the bonds of matrimony with Adam Harper on the year 1867, lived in wedlock 15 years, when her husband was taken from her, and lived 1 1 few months, two her death, she was unmarried with all in the name of the Lord. Funeral discourse by the writer, from Revelations 14: 13.

SPERRY.—Near Dresden, Pawnshick Co., Iowa, Jan. 12, 1883, of membranous croup, Leo Owen, only son of Brenda Owen and Sperry, aged 3 years, 9 months and 3 days. Funeral services by the writer. Text Matt. 19.

S. P. MILLER.

CLAPPER.—In the Hopewell congregation, Bedford Co., Pa., Jan. 16, 1883, Mrs. Sarah Wilhum, intimate son of Bro. Jacob and sister Mary Clapper, aged 2 months and 2 days. Text, Isaiah 40, 11, was improved by Bro. Beals, from Matt. 5: 3.

MICHAEL KEELER.

SMITH.—At New Harrisburg, Wabash Co., Ind., Mar. 27, 1882, were buried, side by side of Bro. Philip Smith, aged 71 years, 2 months and 10 days. PHILIP SMITH.

MILLER.—In the Eel River congregation, Kosciusco Co., Ind., Dec. 22, sister Elizabeth Miller, aged 82 years, 10 months and 22 days.

Deceased was the mother of twelve children, seven, with her husband, in advance of the spirit world. Dear one, come in the harvest, when she became an inherent offspring of God, and a member of the church, and she united with the Brethren church about sixty years ago, where she lived a faithful member and death. She was loved and respected by all who knew her. The funeral was large, attended by sympathizing friends and neighbors. Funeral sermon by J. G. Spidel and our home speakers, from 2 Cor. 5: 1—4 DAVID MILLER.

LUNEY.—In the South Beatrice Church, Gage Co., Neb., Jan. 11th, Bro. Joseph E. Luney, son of sister Luney, at Va., of typhoid fever, aged 22 years, lacking a few days. Thus our youths are snatched away by death's resistless hand.

W. H. MOORE.

COOVER.—In the Lower Cocalico Church, Pa., in the borough of Adam.

Jan. 7th, sister Salome Coover, aged 80 years 3 months and 21 days.

She was widow of brother John Coover, deceased, and daughter of Martin and Salome Keller. Funeral services from 2 Cor. 5: 1.

DAVID MILLER.

MEYZIER.—In the Middle Fork church, Clinton Co., Ind., Jan. 12th, Urbain, son of Mary A. Meyzier, aged 4 years, 3 months and 19 days. His father, Sarah Meyzier, preceded his son but a short time, may God bless our young sister. Funeral services by the writer, from Luke 18: 15, 16, to many sympathizing friends and neighbors.

MICHAEL FLORY.

LEHMAN.—In the Maple Valley church Cuyahoga Co., Ohio, Aug. 24th, Eli, son of brother Christian and Sarah Lehman, aged 1 year, 1 month and 25 days. Funeral service by Bro. R. H. Berkebile and the writer, from Luke 18: 22.

JOHN FAHEY.

KAUB.—In English Prairie congregation, La Grange Co., Ind., Nov. 17th, 1882, sister Elizabeth Kaub, aged 77 years, 3 months and 20 days.

Sister Kaub was born in Somerset Co., Pa., July 27th, 1805, was married to Peter Kaub, Oct. 31, 1830, and emigrated to Ohio, April 19, 1831, and to Indiana in La Grange Co., Ind. She was the mother of five children, 17 grandchildren, and 2 great grandchildren. She joined the Church of the Brethren German Baptist church, some fifty years ago, and was a consistent member of the church until death. She was a kind mother, a good neighbor, and all follow her Christian life, and be reunited with immortal glory. Funeral services by the writer. Sermon, a solemn by Bro. Benj. Leer, from Ps. 37: 37.

NOAH H. SHUTT

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NOTE.—Data they that receive the Lord upon whom we so use and the Lord beckoned and bound in, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—Malachi 3: 16.

Address Wanted.

WILL some brother please give me the address of Bro. Tobias Cripe and oblige.

H. W. HUNTER.

Callamer, Ind.

Notice.

The Committee of Arrangements for the next A. M. appointed Eld. D. P. Saylor to make arrangements on the B. & O. R. R. and he writes to make arrangements with the C. P. R. W. & C. for the purchase of a coupon bond from the next A. M.; but by mutual consent we have exchanged and he will make all necessary arrangements with the P., Ft. W. & C., and I with the B. & O. and all branches, including the Ohio & Mississippi.

W. B. DEETER.

The District-Meeting.

THE Annual Council Meeting of the Middle District of Iowa will be held with the Brethren of the Dry Creek church, Linn Co., Iowa, on Friday, Feb. 16th, 1883. Those coming on the C. & N. W. R. R., either from the East or West, can take trains from Cedar Rapids at 8: 50 A. M., for Toddville, where conveyance will be waiting. Those coming on the C. M. & St. P. R. R. from the West, will stop off at Lonsin, three miles west of Marion; those from the East, since noted, will stop off at Marion.

J. S. SNYDER.

Notice to Churches in Missouri, Kansas, and Nebraska.

THAT there may be no misunderstanding, and that all may be permitted to help in the work of next Annual Meeting, I request the Overseers of churches in Southern Missouri, send their names and addresses to S. S. Mohler, Cornelia, Mo. Those in Northern Missouri to A. A. Harbinger, Bear-Creek, Mo. Those in Southern Kansas to Jesse Hollinger, St. Ida, Kan. Those in Northwestern Kansas and Colorado to Lemuel Hilty, Bellville, Kan. Those in Nebraska to Jacob Hardy, Hollenbeck, Neb. Those in North-eastern Kansas to M. M. Eshelman, Washington, Kan. By complying with this, you will greatly facilitate the Committee of Arrangements in providing table-waiters. You will please attend to this at once, so that all things may be put in readiness in time.—We believe it is the desire of all in the State, present, to make the next Annual Meeting a success and an honor to the church and to do so we must act in concert and in good time.

M. M. ESHELMAN, Sec'y.

To Our Committee.

Dear Brethren:—

IN a correspondence with Bro. S. S. Mohler, we have taken the liberty to make the necessary arrangements for the time and place of our meeting; to compare our work to the revision of the Minutes, preparatory for submitting it to Annual Meeting.

Bro. M. says, "It is decided that the Committee will meet with us in the Mineral church, Warrensburg, on the Mo. Pacific, from St. Louis to Kansas City, is the shortest route to place. We will meet on Friday, and provide that your Committee can get themselves ready as April 26th, and will give the necessary instruction as soon as we can. The reason for the meeting here is, we have sufficient accommodations, while at Lawrence there are but few members, and they will be taxed to their full capacity with A. M. arrangements. We heard the Committee free of charge, except what preaching we can secure from them."

The time of meeting he suggests for Monday, April 30th, at 9 A. M. I accept the suggestion, and it is therefore understood that the Committee will meet at that time and place, if there is no preventing Providence; and I hope that it will be convenient for all the members of our Committee to be present, filled with the Spirit, with an eye single to the glory of God and the good of his cause, by the promotion of peace and good-will among his children.

By the above arrangement it is hoped that we may so far accomplish the perfecting of our work, so as to have Saturday, May 12th, and Monday following, to submit it to the Stumbling Committee, preparatory to presenting it to the Annual Meeting.

Very Truly Your Brother,

B. F. MOORAW.

From Cherokee, Kan.—Jan. 16.

Dear Brethren:—

Our church here is in good condition and prospering, all are in love and union and alive to the good cause they have espoused. We had a series of meetings, which lasted two weeks, in which three precious souls came out on the Lord's side, and were buried with Christ. Two of them were young people. Thus our souls were made to rejoice to see the young as well as the aged choose that good part, which will never be taken away from them. We had an enjoyable time and the church was built up in her most holy faith. The meetings were conducted by the home ministers. SAMUEL EGGHOUSE.

From South Keokuk Church, Iowa.

Dear Brethren.—

Our little church here is in love and union, and all are contending for the faith and order of the Brethren. How is it, brethren, with our missionary work? Does it work well or not? Twenty-five years ago, brethren came from neighboring churches and preached for us. Did they not go from Virginia to Pennsylvania on horseback? And all this was not done for pay either, but they looked to the Brethren for their pay. The Lord will not come, they leave it all for the missionaries. Most of the members of our congregation are poor, and not able to pay speakers for their time and incidental expenses and support for us. We have not one speaker here, but he preaches only once every two weeks. He needs help. It seems that a great many of our Brethren are going West and looking for homes. We would like if some would stop and look at our country. We have a great many conveniences here that other places have not. We have plenty of wood, cool and building-timber. There is plenty of good water here, with land from $20 to $45 per acre. We have a railroad within two miles of our church. If any brother or brethren should wish to come here, and will drop us a card, I will meet them at the depot. Address me at Richland, Keokuk Co., Ia. DAVID BOWMAN.

From Enoch Eby.

Dear Brethren.—

My last was written at Washington, Kan. Before this was received you will see our mission, coming to a new place every few days, and visiting two or three families every day. I need make no apology for delay in writing; for they know by the time all these questions are answered, there is not much time left for meditation or sleep; in addition to that, preaching once and sometimes twice a day. As we are measurably snow-bound at this place, we visit with the living family of our dear Bro. and sister Miller, four miles south of Clarence, Cedar Co., Iowa, it affords us a good opportunity to continue our work of preaching to neighbors and others.

After leaving Washington, we proceeded by rail to the Brethren in Republic Co., Kan., who have Bro. Lemuel Hilty as their Elder. Found them in a very good state of order and with the Brotherhood. Met with them in church council; business transacted with a Christian spirit and a commendable zeal, especially for the welfare of the church. Things considered was the propriety of building a house of worship. Decided to commence the work and at least finish the basement so as to hold their meetings and especially their Love-feasts. The site is a beautiful spot of four acres, previously donated by Bro. L. Hilty, and accepted by the church.

At this place, home-seekers will find a good country and a lively little band of members, tenacious for the general order of the Brotherhood. After meeting with them four times for worship, with excellent interest, I took my leave, conveyed by brethren Ruser and Austin, (the former an elder, the latter in the second degree) to their homes near Dart Oak, Jewell Co. Had only two meetings in town in the Methodist church, in consequence of those whom we desired to visit, living so isolated.

At this point the church has had her fiery trials, but the approved who were made manifest, are seemingly firmly united with each other and with the General Brotherhood.—Next day was going to consult the church in reference to building a house of worship, but as my arrangements compelled me to leave, I could say anything about the result. Next evening had a meeting with a few scattered members, near White Rock, same Co., which once flourished and was known as the White Rock congregation, but, alas! her candlestick was removed, her glory has departed and the few scattered sheep seem lonely and bleat pitifully for better pasture, while some are in the mountains, faint and sickly and ready to die, the shepherds have been wounded by the enemy, and, hence, are unable to feed the flock. They are now reckoned under the care of Bro. L. Hilliery, and belong to the Beaver church, which is very far, inconvenient, and we hope the time is not far distant, when some faithful ministering brother will move in there and help them. It is a good crowded country for convenient Ministering brethren, in looking for homes, should remember such points.

From here I went to Beatrice, Gage Co., Neb. Met with the Brethren in the North Beatrice church five times in worship, last evening in town, in the Disciple church. Had commendable interest in all the meetings.—Bro. Abner Hoover is their elder. We went to the South Beatrice church, Bro. H. Brubaker's charge. This is the largest congregation in Nebraska. Here we met three times, had good attendance and attention.—Brethren in the country all round Beatrice,—mostly where you see the Brethren settle thickly. This is right, if they prove to be faithful stewards. In both those churches there is much strength. The home members of the former being only about half done, they expect to finish the same in the near future. The latter congregation has a very good house, large and convenient.

From here we took our leave of the Brethren, and by rail went to Sugetha, Brown Co., Kan. Had five appointments, all in town, in the Hall, save one. Not a very good attendance, because of the Christmas Trees and their idolatrous associations.

This church is an infant organization and Should be remembered by travelling ministers. Bro. Hoover is their Elder.

From here we went to the Peay Creek church. Met with them the first day in church council at their commodious meeting-house. Business transacted in a Christian spirit and seemingly to general satisfaction, save one point which involved the interest of church property, and, as was separated by the spirit and general feeling manifested, it was deemed not strike on the Council, it was agreed upon to drop the matter for the present, and after meeting with the dear brethren of this place, four times for public worship, with excellent interest, we left for the Morrill congregation, feeling sorry that we did not get to see Bro. W. J. H. Bonnam, the elder of the Peay Creek church, and that our time would not permit us, according to arrangements to visit the Falls City congregation, where there are many old acquaintances whom I dearly love. In the Morrill church we met three times for worship, Bro. William Davis, and William Davis are their elders.

From here we journeyed to the place of next A. M. Had the pleasure of meeting at a Committee of Arrangements of next A. M. there, and also to view Bismark Grove and its buildings, and am safe in saying, that in my judgment it surpasses any conveniences for such meetings, so far as I know, save the entertainment; as brethren are not thickly settled in the immediate vicinity of Lawrence or the Grove, but that want will be met to a considerable extent by using two of the house buildings on the ground for sleeping purposes; and since it is no inconvenience to carry a blanket, but often an advantage in filling up a bed, my suggestion would be, to fill up a blanket with them. Since Whitsunday comes unusually early, I am glad the meeting is so far south as it is.

We after enjoying the society of the Committee three days and of the members of the church in and around Lawrence, several days, worship up with those some six times, we left for Miami Co., Iowa, about thirty miles south-east of here. Had two meetings; then left for this place. Had three meetings, five miles north of Muscatine, and three near Ireland, with usual interest; all in the bounds of the Cedar Co. church. We miss our dear brother John Zuck, who is in Illinois at this time, feeling the multitudes. Hope he will shine visibly Sabbath, and before he returns.

From here we expect to return, if the Lord will, so as to arrive home about the 26th inst. O, praise the Lord with me, and let us exalt his name together, for his mercy endureth forever!

Clarence, Iowa.

To Eld. S. Z. Sharp.

THOU reasonest well, my Brother, in relation to the impropriety of swearing. Christians swear not because they are Christians. Christian is a name no swearing, in our poor human sense, is allowable in the closing dispensation, God was incarnate in vain. God did swear, and He swears still, and in this matter, we are commanded to follow God. God's *oath* is God's *being*. "*As I live*." When he said to Moses, "I AM." He said precisely the same thing with His oath to Abraham. Christ is the supreme oath of God. The Incarnation of Jehovah is the highest declaration of I AM. To need anything more than the simple fact of our being to verify our Christianity, is a confession that we are at odds with Essential Truth. Many professing christians, and some brethren, act consistently when they swear as the world swears, because they belong to the world, and are not incarnations of "Him that is True." To say I AM is enough for any one who is of God and like God. To "swear not at all," does not mean that we may not give our testimony as God gives His, and as God's declaration of our very selves, as indwelt and controlled by God in every act of life, and in every word we utter. The Christian is always swearing to God's sense and character, and therefore has no need of "swearing at all" in the world's sense. To take an oath apart from the constant expression of life, is to declare our life undeclarable.

C. H. BALSBAUGH.

List of Money Received.

FOR THE DANISH MISSION.

J. B. Spechl, Dunkirk, O.	$ 5 00
Joel Flora, Chili, Ind.	50
G. Eckert, Bloom, Ill.	1 00
C. H. Supplee, Philadelphia, Pa.	1 00
Maggie Gehr, Clear Springs, Md.	1 00
Caroline Haven, Abilene, Kas.	50
J. F. Eisenbise, Spring Creek, Pa.	2 00
David Shively, Mt. Zion Church, O.	3 00
Harriet Reed, Easton, W. Va.	1 00
H. Gossagh, Pleasant Plain, Ia.	1 00
James Beckerell, Nappanee, Ind.	40 00
S. W. Moore, Flat Rock church, Va.	7 00
A. W. Martin, Goodville, Pa.	10 00
A sister, Rosedale, Kan.	65
A W. Leatherman Beaver Run church W. Va.	1 00
J. N. Miller, Fairmount, Ill.	1 00
Simon Hershman, Rogersville, O.	25
S. A. W., Dora, Ind.	50
A. M. Hair, Littleton, Col.	7 00
S. S. Gray, Warrior's Mark, Pa.	10 00
Huck Kruft, Manchester, Pa.	50
A sister, Bucna Vista, Iowa.	2 00
Miller W. Heed, Easton, W. Va.	1 00
Daniel Shefler, Grundy church, Ia.	10 00

FOR GENERAL MISSIONARY WORK.

James Kurtz, Wonesboro, Pa.	50
R. Mokey, West Baltimore, O.	1 00
G. Kephart, Altoona, Pa.	1 00
C. H. Supplee, Philadelphia, Pa.	1 00
Anna M. Shirk, Lancaster, Pa.	2 00
Peter Gault, West Salem, O.	50
L. F. Ross, Simpson Ch. W. Va.	2 00
A. W. Martin, Goodville, Pa.	10 00
Beaver Run church, W. Va.	1 00
S. S. Gray, Warrior's Mark, Pa.	30 00
M. W. Reed, Easton, W. Va.	1 00
E. Cronin, Maysville Ch. Pa.	50
Elizabeth Swigart, Stroude's Mills, Pa.	25

J. QUINTER, Treasurer.

To Brother J. H. Moore.

I HAVE often heartily wished you a genuine Christian New Year since the first of the Christian Era, and now, more so, sincerely.

I am greatly pleased with your programme for 1883. To build up in the most holy faith is greater and nobler than to pluck down and demolish. But we cannot avoid the disintegrating side of truth any more than of life. Please Brother, do not lose sight of this in your determination to give the Brotherhood a paper that reflects the very mind of God.

All life on earth, the life of God in man not excepted, deals largely with contraries, and maintains itself by resistance and triumph. The geologic records show us what a stupendous scale God built this great world by eruptions, and inundations, and cataclysms, and upheavals, and frightful collisions and desolations. The same taking place in a small compass, but no less wonderfully, in every individual organism and in the spiritual life no less, and equally, though silently, in society, secular and religious. It is the law of finite being. Please do not close your columns to a *record* of the process and product of this Divine order, but only to a carnal, imperitable, here-destroying manner of record. Your paper is an honor to church journalism, although it sometimes bears thoughts which can claim no Divine paternity. All of us are sometimes off our guard, and let out of the Almanic instinct of the Christian element. I am sorry that it is so, and nothing is more unpleasant than to remind a Brother that his "Zeal is not according to knowledge," but after the fresh Truth is so like God, high and deep and wide as the Infinite, that we should be slow in pronouncing an absolute finality saving on the most central points. All error is not "damnable heresy," neither is all error harmless. When the presidency of Jesus is emphatically and publicly disowned in any expression of life, we know that the pivot of redemption has been in principle dislocated. Carried into practice, this means anti-gospel and soul-blasting. C. H BALSBAUGH.

From Sinking Springs, Ohio.

Dear Brethren:—

WE are glad to hear that the good work is going on in other parts of the Brotherhood, and also to know that our own church, here in Southern Ohio, has a share of the same blessing. Our meeting at the Strait Creek meeting-house began Dec. 23, 4th night, and continued with a fair attendance till Jan. 4th. The direct results were, more unity of feeling among members, quite an improvement in singing, and the gaining of two by baptism, one of these my daughter and one a cousin, also one by letter and one applicant. Not more than we wished for, but more than any of us expected, and we feel richly paid for the little pains we have taken. Let all be encouraged to work and pray on, each one trying to do his part, leaving the result to God.

LANDON WEST.

From Lodoga, Ind.—Jan. 15.

Dear Brethren:—

JUST closed a week's meeting with this congregation, the former home of R. H. Miller. The members live very scattering. Had small congregations. One received baptism, others much encouraged. Here we saw the good effects of obeying the injunction of the Apostle James, in the case of Bro. William Frame who called us to assist in the anointing. Bro. Frame has been ill disease, is very low. In his exhortation before prayer, we said, we felt we all needed more faith, which all felt was so. After prayer and anointing, Bro. Frame sat a minute or so, then arose and went from one to the other, embraced all the brethren and friends that were there, probably twenty in all, speaking words of cheer and comfort. He then went to all the sisters and shook hands with them and gave them much encouragement. The solemn scene we will never forget. The Lord bless the dear members for the love and liberality towards us while with them. Thanks to the sisters for their gifts to sister Crips.

This church is under the care of Eld. Wm. Hershberger, and seems to be in love and union. The Lord bless all. G. W. CRIPE.

A Departed Agent.

Dear Brethren:—

I AM sorry to inform you and your readers that your agent at this place, Bro. S. K. Olinger, has departed this life and has gone to try the realities of the world to come. On Thursday, Jan. 11th, Bro. Paul Wetzel of Iowa, preached in our meeting-house. Bro. Samuel and wife and Bro. Paul went along home with us. After taking some refreshments, the afternoon was spent in talking on religious topics, and Bro. Samuel, as ever, was ready to teach and to be taught of the Sacred Oracles of God's Word. He was a man that loved to talk about that manna that feeds the soul. On Friday, Bro. Samuel and wife went to visit the sick. That night he took sick with lung fever, and got worse. On Sunday night he requested to have the Elders called together, on Monday afternoon he anointed, which was attended to. On Tuesday morning he breathed his last. To-day his remains were followed by a large concourse of people to our meeting-house, where they were sidetrossed by O. P. Yount and others, from Rev. 14: 12-13. Text selected by the wife. After services the body was taken to the grave-yard, and lowered beneath the clods of the valley, to remain till the morning of time to call it forth. His age was 59 years, 10 months and 9 days. Three of our members have died since 1883 set in, and others are lying on their beds of affliction. May God help us one and all to prepare for the solemn change, is my prayer. J. H. BRUMBAUGH.

Virginia, O., Jan. 19, 1883.

From Union Church, Marshall Co., Ind.

Dear Brethren:—

WE are having meeting since the evening of Jan. 17th, this being the 22nd; meetings being conducted by Bro. W. R. Deeter. He preached seven very good sermons. We have had large congregations and good order. We do hope and pray that much good will be done before the meeting closes.

JOHN KNISELY.

From Loudonville Church, O.—Jan. 22.

Dear Brethren.

WE are where, endeavoring to hold forth the Word of Life. Weather unpleasant, and great opposition to contend with. Yet we are hopeful and have much to be grateful for.—

We are favored with fair health and the presence and power of God's Spirit daily. Have some applications for baptism to this date, and meeting growing in interest.

I. D. PARKER.

From Good's Mill, Rockingham Co., Va.

Dear Brethren:—

ON church (Mill Creek) is still united, though on a "stand-still" from some cause. But we hope that our labor in the Lord is not in vain, but will be like bread cast on the waters, to be seen in the near future. May God revive his work of grace in this part of his moral vineyard, is the prayer of your unworthy servant.

SAMUEL PETRY.

From the Loramie Church, O.—Jan. 20.

THE Brethren of the Loramie church, eight miles west of Sydney, have closed a series of meetings. Bro. Isaiah Rairigh, of Michigan came to us the 13th and stayed till the 16th, Bro. Isaiah Rairigh is a good Word in power. The members were revived, and sinners were made to feel the burden of sin. Weather quite pleasant, attendance good. Just as good interest was being taken in the meeting, the brother was called to another field of labor. May the Lord bless him.

MATTIE A. LANDIS.

From Union City Church, Ind.—Jan. 22.

Dear Brethren.—

Bro. John Metzger, of Covington, Ills., is holding some very interesting meetings with the Brethren in the Union City church, Ind. The thermometer is several degrees below zero, and the attendance is not very large, but very attentive. May the Lord bless the aged veteran, both in this life, and the life to come. May his earnest zeal provoke many others unto greater efforts to advance the cause of the Master. Church is love and laboring to attain to a higher plane in religious life. W. K. SIMMONS.

Union City, Ind.

From Milford, Ind. Jan. 22.

Dear Brethren:—

I MET with the Brethren in church council, Jan. 20th, in the Bonge congregation, Elkhart Co., Ind. Brethren D. B. Sturgis, J. Anglemyer, Hoover and others, were present. The church desired to have an ordination. Brethren Joel Shively and John Metzler were ordained to the full ministry. These brethren were also sent as delegates to the D. M. Bro. John Metzler as delegate to A. M. Brethren in the Elkhart Valley congregation commenced a series of meetings. I was in attendance. The weather became extremely cold, —19 degrees below zero. I went home. If the weather moderates, I will go back and continue 6 or 8 days longer.

J. H. MILLER.

Notice.

DELEGATES and members, coming to District-meeting in Linn Co., Iowa, Feb. 16th, should take cars on the C. M. & St. P. R. R. from East and West, so as to arrive at Lonsa, Tuesday evening, the 15th, where all will be met with conveyance.

THOS. G. SNYDER.

From Elkhart Valley, Ind. Jan. 22.

Dear Brethren:—

BRO. John H. Miller, of Gravelton, Ind., came to our church, Jan. 20 and began a series of meetings. He is to be assisted by Bro. John Metzler, of Wakarusa, Ind. — Weather very cold. Will write more when meeting closes. D. M. PETERBAUGH.

An Announcement.

THE regular appointments for meeting in the Osage church, Kan., will be on the first and third Sundays of each month, at the Osage school-house, at 11 o'clock A. M., in the place of every second and fourth Sunday. ELD. MARTIN NEIER.

From John Kaisely.

Dear Brethren:—

PLEASE say to the readers of your worthy paper, that the "Miracles and Parables, and Prophecies and Fulfillments," published in No. 3, Jan. 16, are to be credited to William Jackson in the *Christian Leaven*, and not to me. I should have said so when I wrote, but did not think to do so, or, at least, it is not so published. I don't want to take from other men and give it as my own.

JOHN KNISELY.

From Marsilion, O.—Jan. 19.

Dear Brethren:—

THE West Nimishillen church commenced a series of meetings on the evening of the 13th inst., and continued till the evening of the 17th. Bro. Geo. Worst, from Kansas, was with us and also the Brethren of the surrounding churches. The brethren preached the Gospel with power. Had beautiful weather and good sleighing. Large congregations and very good attention to the Word preached. The brethren and sisters have been much encouraged and built up.

SAMUEL SPANGLER.

From Roanoke, Ind.—Jan. 21.

Dear Brethren:—

YOUR regular weekly visitor is hailed with joy as we read the good news that you bring us. To-day we closed our meetings for this time. Bro. Sidney Bolinger from Kansas was with us and held forth the Word of God with power, preaching in all thirteen sermons. The church was built up, and we hope, made strong in the Lord. Our applicant for baptism. Roads are very good. Sleighing very good and weather very cold, 10 degrees below zero this morning.

B. F. FAUL.

From Pierceton, Ind.—Jan. 20.

Dear Brethren:—

COMMENCED a meeting at our Old Church, Sunday, Jan. 7th. Called to my assistance Bro. D. A. Workman, of Columbia City, Indiana. His brother, George Workman, of Iowa, dropped in with us also. They labored earnestly for the Master's cause. Meeting closed Friday evening, the 19th, with a result of two reclaimed, and two precious souls for baptism. One, a young man, (my nephew) of nineteen, and the other a little girl of twelve years of age. May God bless the work. H. H. BRALLIER.

From the Lamark Church.

Dear Brethren:

FROM Jan. 6th to 12th, Bro. D. B. Eby of Lona, Ill., son of Eld. Enoch Eby, preached for us. Bro. John Zinck, of Clarence, Iowa, came then and continued meetings four days, closing Monday evening, Jan. 15th. About half the time the weather was so cold and stormy, that few in the country ventured out, but when it was comfortable, the attendance was large. The interest was good throughout. At the last meeting, an estimable young man, recently married, made application for baptism. Quite a number seem to be near the kingdom, who, we hope, will soon have their names recorded in the Lamb's Book of Life.

S. J. HARRISON.

From Milford, Ind.

Dear Brethren:—

Bro. Silas Hoover from Pennsylvania, came to our district, Dec. 24th, and preached over a week. There were no additions, but the church was greatly revived. Had very large congregations and very interesting meetings. Bro. Silas preached the Word with great power, and many souls were deeply impressed with the importance of giving up all for Jesus; but, like Felix, they put it away for this time." He went from here to some of the adjoining districts, and preached until the 15th, when he came back here and preached three sermons in Milford, to crowded house, with good interest. From here he went home to meet loved ones.

L. MUSSY.

From Gwynn, Ind.—Jan. 17.

Dear Brethren:—

THE Brethren in Rock Run District commenced a meeting Dec. 12th, and close on Christmas. Bro. Silas Hoover did the preaching; we had a good meeting. There were baptized, this part of Northern Indiana, is having quite an awakening this Winter; Bro. Hoover, from Pa.; Geo. Cripe, from Middle Indiana; S. T. Bosserman, from Ohio, brethren Raleigh from Michigan, have all been preaching through this district. The meetings are all highly spoken of. The church has some Stephens, full of faith and power and the Holy Ghost. These men are not all talk but work. They are a mighty power in the church and world that is felt for good.

I. L. BERKEY.

From Holden, Johnson Co., Mo.—Jan. 22.

Dear Brethren:—

THE few members of the Holden church were favored with a series of meetings by Eld. Jacob Witmore, of the Centre Vie church, commencing Jan. 14th, and continuing of evenings to the 21st. (Bro. Witmore is an elder of the Indian Creek church.) On Monday, the 15th, he was joined by A. Hutchison, of same congregation. These worthy brethren labored hard to show us all the way of righteousness. Had good order and good attention for little over a week. On Tuesday night, Bro. Hutchison preached an able discourse on Eph. 4: 5, and on Friday returned home on account of physical infirmities. Bro. Witmore remaining till Sunday, when he closes. No additions. T. D. HERSTES.

THERE are a good many people in the church like the little boy who was very upset while if allowed to have his own way.

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HELPER & ANGLE,
Mt. Morris, Ill.

VOL. VIII. MT. MORRIS, ILL., FEBRUARY 6, 1883. NO. 6.

ON DEATH.

BY JAS. T. BUCKLER.

Tell me not, when I am dying,
Nor do I know how soon I shall die,
When I must bid the world "good-bye"
And enter eternity.

I do not know how I will feel
To see the "King of Terrors" come,
When death my eyes and ears will seal
To hold my body for the tomb.

I do not know who will be near,
Or whether I could be alone
When I must close my brief career
And leave this world for the unknown.

I do not know where I shall be
When death shall make me feel his dart,
Or whether, prepared and free,
Can leave this body and depart.

I do not know, but still I hope
That it may end it may be well,
Tent angel guards will then come up
To where the saints in glory dwell.

It is a cheerful thing to die
If we have put sin's power with God;
The flaming wrath must follow sigh
And vengeance darken the abode.

How must the guilty sinner feel
When he must leave this house of clay?
How will Eternal Justice deal
With people who will not obey?

It is too dreadful to conceive
The awful doom of rebel-women,
Or sinners who will not believe
Nor take the Gospel with its heaven.

A SHORT BED AND A NARROW COVER.

BY J. S. MOELLER.

"For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it."—Isaiah 28: 20.

This figurative language was given by the inspired Prophet as a reproof against backsliding Israel, for their covenant with death and their agreement with hell, i. e., the grave.

The result of this agreement was, for the time being, comfort and ease, at the expense of truth and righteousness. God's law was set aside. Israel gloried in their pride, and drunkenness. It seemed they had settled on some conclusion as to their condition after death. Perhaps, like the Sadducees, they denied the Resurrection, hence, gave themselves up to carnality—the lusts of the flesh. Undethi delusion they would naturally promise themselves much good in this life. The bed they had made would, to them, be an easy one, and the covering comfortable.

But the Prophet assures them that their agreement with death and hell would be tested, and that their bed would be found too short.

One of the most uncomfort ble positions we can be placed in, is a short bed, not room enough to give our bodies a good stretch, hence, restlessness and discomfort—a hard bed. If, in addition to this, the cover is too narrow to reach around us, the bed proves a miserable one for rest and comfort.

While a bed of sufficient length and ample cover, is necessary for rest and comfort of the body; even so the Lord has prepared a bed and cover for our spirits to rest upon,—a bed that is long enough and covering that is wide enough.

But when we deviate from the dimensions the Lord has given, we will one day discover that the bed is too short and the covering too narrow. The shame of our spiritual nakedness cannot be hid.

The bed for Christians to rest upon is placed near the foot of the Cross, and so far as the body is concerned, it is not a "flowery bed of ease." A comfortable bed for the spirit, means an uncomfortable one for the body; or in other words, to secure our spiritual prosperity, there *must be self-denial*. Our carnality must be subdued. The lust of the eye, and the pride of life must be denied. Self must be dethroned before Christ can reign in the heart.

The man or woman that claims liberty to do as they please in the matter of dress, fine house-furnishing and grand equipage generally, and thus avoid denying the lust of the eye, will find the covering too narrow. The drunkard, covetous, profane, libertine and proud, haughty persons will find the bed too short.

Jacob in his journey to Padan-aram, slept on a pillow of stones—a pretty hard bed; but God was there and comforted his spirit. Daniel, in the lions' den, among the savage beasts, had rather an uncomfortable bed, we would suppose, but God was there and made his bed easy. Paul and Silas in the Philippian jail, no doubt had a hard bed for the body, but the Lord made a good one for their spirits. The three Hebrew children in Nebuchadnezzar's furnace, had a hard bed of coals to lie upon, but they had good company—Christ was there. "The form of the fourth was like the Son of God."

This has been the experience of God's children in all ages of the world. Their lot in life was not pleasing for the flesh; but they were, during their sufferings here, preparing themselves a bed for their spirits, that would afford them rest and comfort through all eternity.

Then the lesson taught by the Prophet should prompt us all to make our beds strictly according to the dimensions given in the Word of God, even to the plucking out of the eye or the cutting off of the hand or foot, that finally we may all rest on beds of righteousness by finding the bed sufficiently long and the cover amply wide.

THE KINGDOM OF GOD.

BY JAMES EVANS.

NUMBER V.

We have traced the kingdom of men during many ages, and we find that one spirit has animated it from the golden head to the clay-iron legs and toes, and that this one spirit is the dragon whose nature is wrath, strife, ambition and recklessness of human rights and life. The picture is enamoured, or red, with blood. Peace is no part of the dragon's nature. He delights in carnage, in ruin, in the confused noise of battle and in garments rolled in blood.

Although the Prince of Peace has been here, still his peaceful voice has been heard only by the few. The nations still learn war, and are unblest. The bride of Christ has passed through ages of tribulations, but she never resented her wrongs. She has ever refused to avenge the blood of her slain. She now enjoys a little peace, because the earth has come to the front, and has swallowed up the dragon's wrath.

We have seen that since the days of Luther and the Reformation, the church has been helped by the earth. The earth is democratic in its nature, loves liberty, and will fight the dragon for it. This has been overruled for good in these latter days, but the erection of republics and a greater degree of liberty is not the kingdom of God, nor even an extension of it. God's kingdom as a conquering power is yet to be manifested. There are enemies to be overthrown, which will require the personal presence of Jesus. Before Anti-Christ, the Beast, and the Dragon are overcome; and the great harlot judged, the heavens must be opened, and the throne set, and out of the throne will proceed "lightnings, thunderings and voices." Rev. 4: 5. These will be the last plagues, or vials of wrath yet to be poured out on the earth to punish the inhabitants thereof, when the Lord Jesus comes out of his place, where he is now. Isaiah 26: 21.

The church of God is represented in this chapter as being in birth-pangs. She complains that she has not "wrought any deliverance in the earth." The inhabitants of the earth have not fallen before her. She has been a wanderer and a stranger in the earth eighteen centuries. The world is yet unsaved, hence her complaint. But there is comfort for weeping Zion. Her day will come. Her dead shall live. Her martyred saints shall arise and sit on thrones. She who now dwells in the dust, will awake and sing. As the dew refreshes the herb, so will she revive when the breath of God comes over her slain. The earth shall cast out her dead on the morning of the first resurrection, and these resurrected ones, together with "we who are alive," 1 Thess. 4: 15, shall ascend to the sea of glass, and then the stone kingdom will be organized to execute the judgments written, Ps. 149: 9. But these judgments are not to destroy the earth, but to destroy those who destroy the earth. Rev. 11: 18. The rainbow encircles the throne, hence destruction is not the fate of the earth which God once pronounced very good. As the circling rainbow encircles so shall there will be no more utter destruction, so the promises of God are as a rainbow of peace. His Son God sworn by Himself that He will fill the earth with His glory? Num. 14: 21. Will not the knowledge of God cover the earth as the waters cover the sea? Isa. 11: 9, Heb. 2: 14, Ps. 72: 19. If the earth is to be destroyed, how can God's will be done on earth as it is in heaven?

But the "day of vengeance" will come for all that. The conqueror rider on the white horse, who called Faithful and True, will judge and make war. Rev. 19: 11. Armies clothed in fine linen, clean and white, on white horses, will follow him. These white horses indicate that peace will follow the judgment of the nations. They will be smitten and broken in the day of God's indignation, when He treads the wine-press of His wrath. But He smites in order to heal. Final destruction is not the object of His conquests, but restitution. The heavens receive Him until the time of the "restoration (*apokatastaseos*, of all things." Acts 3: 21. The earth was man's inheritance, but he sold his birth-right, and is now bankrupt. Jesus came to restore the inheritance; as our kinsman, he has paid the redemption price, and when He comes again, He will take it out of the hands of those who now hold it, and restore it to fallen man.

Such is the glorious work which Jesus will accomplish for man and the earth. Again will the earth shout in the Eden, and there will be no more curse, for the earth shall yield her increase, and God will bless the nations, who will beat their swords into implements of husbandry and learn war no more.

The church, when triumphant, will rule over earth as a queen, with Jesus as her king as the stone. This new rule, or power, will accomplish what its predecessors failed to do, *i. e.*, to give peace to the earth. This power will reign from the rivers to the end of the earth. It will have no successor.

Satan will endure the entire period of the millennium. Satan, the prince of discord, hatred and murder, will be banished into the abyss, where he can deceive the nations no more, until the millennium ends. All that the church ever helped to accomplish, and may hope to see accomplished in this age, will then be revealed. All nations shall be blessed, and all kings shall fall down before Him who will be set on God's holy hill, as His anointed king over all the earth. It shall fill the earth; no heathen lands then where the truth will not shine; no region of shadow and death, where sin will lurk and no light bless it. There will be no habitations of cruelty, no hostile nations jealous of each other's greatness, but as the Lord Jesus will be king over all the earth, and His name one, so unity of interest will lead to perpetual peace. The sun of righteousness will shine over all the earth.

No wonder we love the appearing of the Savior, and look for Him with so much interest. We see everything, as yet, has failed to bless all the earth. But we are assured, by the sure word of prophecy, that a Deliverer will come, armed with power to bind Satan and establish his throne on earth. He is the Lion of Judah, who has already overcome sin and death in his own person, and will yet set judgment in the earth. We have no fears as to the issue.

We are not disappointed as to what the Gospel has done. It has been preached as a witness to all nations, it has kept a people separate from the world; it has purified a peculiar people, and the tried, suffering church will be presented spotless, before God, as the chaste virgin bride of His Son, who will be seated with him on his throne.

SPECIAL SUBJECTS.

MINISTERS who indulge in preaching sermons on special subjects to special classes of people are in danger of defeating themselves. An English bishop says: "In my less experienced days, I organized a course of Lent lectures on relative duties. One night my subject was Husbands, the next, Wives." One evening it was 'Masters,' another it was 'Servants,' and so on. To my mortification I found that the wives most religiously came to hear what I had to say about husbands, and the husbands came to hear my remarks about wives, while both conscientiously stayed away on the evening their own duties were enlarged upon. The same with the master and servant lectures. The latter crowded the house when they expected to hear their empty ears exhorted, while the night when their own duties and shortcomings were the topic, they were absent." How we do love to hear other people's sins magnified.

AN INDEPENDENT TRANSLATION.

Sir John Cheke gave a quaint translation of Matt. 5: 30, "Ye small-faithed men." It is not so smooth as our version, "Ye of little faith," but there is a rough force about it that impresses one. In these days of questionings and doubts, the "small-faithed men" are among us. The outlook is dark to their eyes, the circumstances are forbidding, the obstacles are formidable. It is something to be thankful for, that they have any faith. But if it would only grow and increase like a grain of mustard-seed, it would have such an apprehension of God's power as to be assured that these mountain-obstacles would be moved out of the way. We must look Godward, not earthward, if we would have our faith grow.

A WARNING.

A MAN once took a piece of white cloth to a dyer, to have it dyed black. He was so pleased with the result that, after a time, he went back to the dyer with a piece of black cloth, and asked to have it dyed white. But the dyer answered: "A piece of cloth is like a man's reputation; it can be dyed black, but it can not be made white again."

SET not every one's dial by your own watch.

Religious Essays.

NOTE.—We write some other things outside you, than what ye read or acknowledge, and I trust ye shall acknowledge even to the end.—1 Cor. 1: 13.

MY LIFE ON THE OCEAN WAVE; MY HOME ON THE ROLLING DEEP.

BY GEORGE D. ZOLLERS.

Adieu on mortal wings I soar,
Where ocean billows roar and roar,
Where tempests wild in angry sweep,
And spread their fury on the deep.
Once more I navigate ocean lay,
And view the wonders of the ocean,
Once more endure the sailor's care
And all his toils and perils share.
These nights and days on the ship deep,
I ever shall in memory keep.
Dwell me on the deep of mary,
Tell moored within the port divine.
O! Zion's shore I am adorned,
Her Captain my dear Sovereign Lord,
We hope to land on Canaan's shore,
Where foaming surges bear no more.
How many sailors have been lost,
On this, and on the natural sea,
Which under pirate I will unfold,
Are yet my every day's hold.
We meet the weather foul and fair,
And calms, and storms, as well as there.
By furious winds we too are driven,
We let sailing on our way to haven.
Can I a scare there affirm,
To some poor drooping hearts on board
Tell we're on the ocean strife,
And yet's safe in spirit of life?
Shall we be in sin are on the sea,
Encounter a storm with bravery?
And will the Christian in other ship,
Where storms are raging on the deep?
O, Christian, wake ye to the fear,
Dare clouds are lowering o'er the sea;
Lest lightnings flash, the thunders roll,
Sinners every one to save by soul.

AMEND OUR WAYS.

BY MAGGIE MOORE.

As this is the beginning of a new year, I think this would be a very good time for all of us, who have made mistakes and have become ashamed of our past, to look back over the past, to try to do better in the future. We should try to avoid making such mistakes this coming year; no doubt all of us have come short of doing our duty in some degree.

Dear young brethren and sisters, who have enlisted in the good cause of Christ, stand firm; you may have to stand many temptations. Satan is always trying to draw the children of God away from the path of duty. "Think God, the grace of our Lord and Savior Jesus Christ is able to hold us up. We must put our trust in Christ; if we trust in self, we will fail; we, of ourselves, can do nothing. We must have that power from on high, then we can withstand Satan.

To the unconverted, I would say, have you asked yourselves one great important question. Should this year be your last, are you prepared to meet your God? Jesus invites you to come, the church is willing to receive you. You will have no excuse to make. I earnestly entreat you to come while it is yet called today, lest the night overtake you, and you will be forever lost. May we all resolve to live better, nobler and higher life, and God will bless us for it.

Panora, Ia.

ELDERS' REMEDY.

BY SAMUEL CAIN.

By the B. ar W. I see an article under the heading of "Elders Visiting the Members." I think the brother or elder that wrote the article referred to, hit the nail square on the head, when he said, they have a neighborhood that important part of their duty. He gives us such indisputable facts, that we cannot help but sanction every word of it as truth. I wish the elder would include all official members in his next article. And be sure and write soon again, and keep the matter before the elders until they are willing to do the proper thing. Brother, I will say:

First, let the elders have the qualifications which the Gospel demands of him as an elder or bishop, and when he has those qualifications, he will feel the importance of the duty of his office resting upon him. And as a kind father to his children, starts on his official duties, leaving off at home, and when you find a Christian brother or sister, he will find glad and sympathizing hearts. If the dear elder is in want, his wants will be richly supplied. Go on, elder, and gain the love and confidence of all your members by manifesting a fatherly love and care over them.

Dear elder, if you or your family are in want of anything, please make it known to that dear brother or sister, to whom you have administered in spiritual wants, and in nine cases out of ten, you will find your temporal wants amply supplied. But do not wait until you hear of a turkey roast, oyster supper or some other great feast to take place, and then go and expect to discharge your official duties; you will until you see a rumor of some poor, weak members having made a mistake for want of good counsel, and then call them to appear before the council that go and feed the lambs; give them the counsel they should have from an elder, and you will gain their good will. Then love will flow from heart to heart, and the words of all will be spiced. Elders, please make an application of the above remedy, and if it proves a failure, call on me and I will foot the bill.

Waterloo, Ia.

THE BREAD WHICH WE BREAK.

BY SAMUEL SALA.

Many brethren and sisters honestly believe that two members should jointly break each piece of bread at our Communions, in order to fill the grandeur of the sense of the language used by the apostle; when he says, "the bread which we break, is it not the communion of the body of Christ?" 1 Cor. 10: 16. I believe that it is just all the bread taken by the members of the mystical body of Christ, from the night of its institution, down to the end of the Christian dispensation, to constitute that one bread which the apostle says we are all partakers. 1 Cor. 10: 17. If we too tenaciously restrict ourselves to the grammatical sense of the language used by the apostle, we cannot consistently break bread for the Lord's Supper "we" (meaning the apostle Paul, (the writer,) as well as those written to. But that the pronoun "we" does not always require the joint action of two or more persons, is clear from the following: "Therefore are we buried with him by baptism into death." Rom. 6: 4. We are buried but only one at the same time.

In 1 Cor. 5: 28, the apostle says, "But we preach Christ crucified," etc. He says we preach; yet only one of them preached at the same time, because he says, "if, while one is speaking something should be revealed to another, the first shall hold his peace." Again he says, "ye may all speak, but one can time." And in 1 Cor. 11: 26, he says, "for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Now then, if two members must jointly break each piece of bread, because "we break," then must two members jointly eat each piece of bread, because "ye eat," for "ye" is just, or plural as "we," and is used in the same connection on the same subject.

Wabaunsee, Ind.

I WAS SAD, THEN GLAD, NOW I AM SAD AGAIN.

BY L. J. HOSTETLER.

I remember of father, in my early boyhood, regularly sending for the ministers as they were published. He read them, and talked about them, by our old hearth-stone. On my name being filed with the reviews of the Minutes, I found them readable in my library; hence as a volume, they were not new to me. While some brethren are criticized for reading the Minutes too much, I have found the study and work of revision, that I had not read them enough.

Early in the history of our old brethren, as occurs in the Minutes, was I made *sad*, to see how they had to battle with that hydra monster—intemperance—and that, too, within their own number—their own circle. Hear the sad picture, as narrated at their "great meeting" in 1783, nearly one hundred years ago. "This grievous sphere of distillers and ardent spirits, which the old brethren could not allow, and had experience has taught us that almost whole families are gone to destruction, the brethren, some years ago, came to the conclusion, that they should be put away. But this has not been done; the evil is still growing. This makes a grievous offense, that hinders our church can hardly bear it." Yes, it was hard to bear. For this cause we besought earnestly all brethren who have distilleries, to diligently put them away, so that peace, love and union may be restored." etc. But as we pursued the history of the Brethren as presented in the Minutes, we were made joyful to find the evil of intemperance abate so rapidly;—to find by the blessing of God, their endeavors so successful.

Many long years have rolled on, and there was no mention made of this evil in our Annual Meeting. But as we further pursued our work, the joy above was dispelled with gloom and sadness, to see what a bold, fearless and unswerving attack on the Brethren made on that vain and idle weed "tobacco," seemingly without effect. Hear what they say in 1817: "If a member should be convicted of the use of tobacco, such should be admonished to quit it; and if it should not do so, let it be taken, that he had quit it—Ex. 1 such a member could not be elected to any office in the church. They fought bravely; their children, their grandchildren, and their great grandchildren have in turn fallen into the ranks to carry on the noble work. What has been gained? It makes me sad, as I gather the facts from observation and Annuals, as late as 1881, where Annual Meeting was petitioned to give no office to a brother who was contaminated with its use.

When will brethren learn to "lay aside all filthiness," as well as "superfluity?" I am sad! I am sad!

CHRIST ON THE MOUNT.

BY WM. LANDIS.

In looking over the promises and blessings that are recorded in Christ's memorable sermon on the mount, we cannot but wonder whether we all understand the meaning of his language when he says: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Do we all know in reality what true hunger is, either spiritually or temporally. Christ having just shortly gone through a fast of forty days and forty nights, knew exactly what he was talking about when he says, "They that hunger and thirst after righteousness shall be filled." But, mind you, he does not say, they shall be satisfied. Some are satisfied, we say to say, that it is all one and the same thing, that when we are filled it is equivalent to being satisfied. But not so; and the Savior well knew the difference.

The writer of this article had the misfortune, during the war of the Rebellion, to be confined for seven long months, in such rebel prisons as Andersonville and Florence, and there had a chance to realize the full meaning of the word "hunger," as applied to our natural appetites. And we were made to know that after passing through such a siege of fasting and hunger as that, we felt the need that we were able to crowd into our stomachs, would not allay, in the least, our hunger. We are made to believe that it is the same way in regard to our hungering and thirsting after righteousness, or holiness, which is the same thing.

Now there is a class of Christians in the world, who claim to have a great hunger for the Bread of Life, but when they get a small morsel, they are not only filled, but seem to be perfectly satisfied. But not so with the individual who has that true hunger, for he knows every opportunity he has had with God's people where they expect that the Bread of Life will be dealt out, and if they meet with the right purpose in view, they have been so confident that they be filled; but after they have taken all that their stomachs are able to contain, they are yet not satisfied; that hunger yet remains with them. In every confinement in prison, I thought I knew what hunger was, in a temporal way, but I found to my sorrow that I had known nothing about it before. So am I made to believe in regard to our spiritual hunger, which have been raised when we have had the privilege of having God's Word preached almost every Sabbath, do not know how to sympathize with those that we hear of occasionally, who are saying, we are starving for the Bread of Life. Could we all only realize the true meaning of hunger, we certainly would make a greater effort to feed starving souls. But I fear the great trouble with us is, First, we imagine we have this true spiritual hunger when we have not. Second, we perhaps have a faint hunger but very easily satisfied; whereas, if we have that genuine hunger, we may often be filled, but not satisfied, until we have partaken of the Marriage Supper of the Lamb, the crowning of these words.

Blessed are they that shall be found hungering or hungering when Christ shall come; they shall be made to sit down to meat, the Lord will girt himself and come forth serve them.

Flora, Ind.

THE ALL IN THE ONE.

BY C. H. BALSBAUGH.

Is there an atom in the Universe that is independent of God? What imagination can picture the state of things, were there such a thing in existence. No matter how, by any human or Satanic device, it is still under him, God must reach an end in accordance with its constitution and environment. The devil is not independent, although he does his own will, there is a Will behind, and under his. "God is over all, and in all, and through all, in the classes and conditions and dispositions of the history of the universe." In all the classes and conditions and dispositions of the history of the universe, he is the same, and has no end in view "He sees of the travail of his soul, and is satisfied." And there is another end, in which his attributes are reversed in relation to individuals, and the issue is death—hopeless, terrible; death which is a fearful form of life perverted. The signifier of life, in right and false relations to the usefulness of unrighteousness and the beauty of holiness, find their perfect contrition in the Person who is both God and Man.

Looking unto Jesus reveals what man is and what he may be, and what he must be. Jesus made life a permanent blessing—life that is against sin in chaos and ruin, and must be miserable, because of its consciousness of being out of harmony with heaven it cannot escape. To bring the to for "then shall will and the Temper" is manyest" into equipoise, in the first spiritual hell in the soul; and the "I will" of man, riding the "I will" of God, is the seed of man.

The Incarnation is the solution of great problem of the Divine and human one person, with perfect identification of the all. This is the great mystery, Immanuel for the study of every soul. It is the summing up of all the Divine solution teaching from the creation of the universe to the Incarnation. Infinite wisdom and comprehensive a fact as God in the Person of righteousness enough to make sin only exceeding sinful, but to share the corruption of human nature in its very source. If no soul can be accepted save the ground of the life of the Godman, it is plain that no experience of life is to be end that is not the outcome of the Divine dwelling.

If Christ was a real incarnation of God and the redemption of life in a real union, we are at once and inevitably thrown back on this cardinal fact in the mistrusts no less than in the matter of personal life. No human one be dominant in saint or sinner. One cannot be determinate No act is possible without a reason, and reason must lie in the natural inclination of the higher impulse and purpose of the Holy Ghost, "Spirit of Christ." No exception. Manifestation of life with distinctiveness would be an inconceivable anomaly. This is the hated, immovable of slumbering sense of offense in the of those who are so anxious to go with world in dress and the flesh-life generally and yet be held as reputable Christians. The religious carnals on those vanities seemed to have been the sore of the "Finanders" called their confident utterance all been washed off by the blood of sin, so that the ;plea to dress for Elegance. No less than Beelzebub are unable to rebel but to burn in hell a chandelier. No one and enter with appreciation in strange and sorrowful history of the into the Divine Incarnation as the initiation of it all, without being assured

[illegible] to take Christ [illegible] a considerable [illegible] "that costs only twelve and a half [illegible] and proclaim its use in defiance of the [illegible] as one of the salient evidences of the glorious *liberty* of the children of God." So strangely can we ignore the principle that gives Christianity all its significance, and so painfully belittle ourselves with self-evident absurdities, straining even to rupture at an almost invisible gnat, while we almost uncon[illegible] swallow huge camels in obvious [illegible] contravention of the clear, broad, revealed fact that the unique, flesh-conquering, [illegible] conquering Christ is the only character God will own as his counterpart. But we want a little li[illegible] here, and a little there, [illegible] until life is [illegible] with the darts of Satan, and we have a name [illegible] are dead.

[illegible] comprehensive, [illegible] [illegible] work it is to "walk [illegible] of the Lord unto all pleasing," to [illegible] God walked in the flesh. C[illegible] 1 10. [illegible] 2 6. And yet th[illegible] nothing less [illegible] is Christianity. If we could see [illegible] of sin involved in His incarnation, [illegible] would sit in sack-cloth. If we could [illegible] and truly see what the fall is, by see[illegible] that the perfect Man is, the Ashland [illegible] ment would be wiped into oblivion; or I [illegible] rather say the carnal tendency to [illegible] we are all too prone, and in which we [illegible] in ways manifold. If we are [illegible] take in the awful cost of God in our [illegible] tion, follow Jesus in every step from [illegible] of the Father to his borrowed sep[illegible] in the rich man's garden, and spell [illegible] horrible and damning nature of sin [illegible] and appalling agony of the God[illegible] we would have quite a different Broth[illegible]. The wretched, Christ-disparaging, [illegible] fighting pleas for liberty which every[illegible] prevail, would be forever silenced. Annual Meeting cannot silence them; but the true knowledge of Jesus will. God suffered for sin long before He came in the [illegible], and this very agony of eternal love is the mainspring of the incarnation, and the essence of the atonement. "God SO loved the world that He gave his only begotten Son." In the comprehension of this truth of truths lies our transforming, regenerating conviction of sin, and the inspiration that moulds us into the purity, and righteousness, and sacrifice, and beauty of God.

No sister who ever filled her soul with this sublime fact left the church for the sake of a gewgaw that cost only a few cents; and no minister that has gathered into his experience the very feelings of God in the flesh, ever became the champion of such an erring mortal. If the indwelling of the Holy Ghost does not mean a veritable Christing, a partaking of the Divine nature, a reliving of the life of God on earth, the New Testament is all abracadabra.

God will not go back on Himself and accept us on any other principle than that which was operative from the conception of Emmanuel till his soul went out through his nail wounds on the cross. We will never attain God's high end, save as we are a unit with His life in the Man Christ Jesus. This allows the flesh no authority, but spurs it to all the activity of which it is capable, in the element and aim of the Divine Incarnation.

THE RESURRECTION.

To My Dear Sister, M. M. Hutchinson, in Missouri.—

It is the first inquiry of the heart, when we look on the decay and death of nature, "Shall the beautiful and good live again?" The flowers of Spring adorn and beautify the fields and gardens; Summer, Autumn and Winter follow, and those lovely tokens of God's goodness and the beauty of heaven, fade and die. The frosts of Autumn and the storms of Winter, spread the garb of desolation and gloom over all this loveliness. We ask ourselves, will not the flowers live again? Will not the earth be green again? Will not the forests be robed with beauty again? And the bright suns of April bid us look at the resurrection that covers the landscape with the variegated robe of resplendent loveliness.

In the realms of animated nature, the same law of resuscitated life holds joyous reign. The dormant animal and insect meekly bow to the law that places them in the state of temporary suspension of their organs, during the dreary days and nights of Winter, while others at the close of their life's career, pass to [illegible] first [illegible] a [illegible] living [illegible] beautiful forms. Such, for instance, is the pretty butterfly—the glorified body of the crawling caterpillar.

When we see the great law of resuscitated life prevailing over all animate and inanimate organisms, we impulsively and unconsciously ask; shall there be a new life allotted to that department of nature that is represented by the last and best of God's creation? Shall we live again? When you look, dear sister, at the consecrated dust that you laid away with the embalming tears of a mother's love in West Virginia and Missouri, you ask, shall sweet and beautiful life reanimate those forms of divinity that God gave you for a while and then took away? Those beautiful eyes whose light has never gone out of your soul, will they shine again, or were they to twinkle as the stars for a moment and then disappear forever? Shall the music of those angel voices, attuned to the melody of heaven, penetrate the unfathomed depths of maternal love and move its responsive waves to remotest shores, only to sink beneath the stroke of death and leave a shapeless wreck on the limitless coasts of eternity? When the slow, measured tread of the funeral train bears from our homes those that nature and God have taught us to love, we look up into the realms of the blue, ethereal veil and sigh as we ask, Shall not the quickened pace of the reversed procession bring back to us those eyes of light, and hearts of love reanimated with immortal life? Life so sweet and precious to us will soon be blighted with decay, and in the conflict of death we lift our yearning hearts and ask the grim ferryman, will he bring us back again? "Shall we live again?" has been the question of the Ages. In all the great changes and revolutions of earth, this has been the universal wail. The philosophers of the Ante-Christian age, delved amid their treasures of wisdom to find us an answer to affection's request. The dismal wail was answered, by its own more dismal echo, and affection's request rang unanswered amid the gloomy halls of uninspired wisdom.

But now, my faithful sister, we need to wail no longer, and affection's wish awakes the glorious response that "Thy brother shall live again." Thy child, thy father, thy mother shall live again. From the remote realms of immortal love, come the tidings of great joy, "There shall be a resurrection from the dead." The beautiful forms of our beloved dead shall be re-animated and eternal light shall beam effulgently from the brilliant orbs that long have been glazed with the cold film of death.

All that is good and beautiful, was not created to flourish awhile and vanish in eternal darkness. Our dear Lord first brought this doctrine to the world, then illustrated it in his last and most glorious conflict with Satan when "he burst the bars of death," took away its dreadful sting, and proclaimed triumphant victory over the dark and dreaded grave. The apostles sounded the trumpet song through halls and synagogues, on the highway, by the sea-side, in the crowded street and by the family hearth-stone. To their dear, sorrowing, bereaved converts, they taught "not to weep as those who have no hope." By song and story has this sweet doctrine been written on the hearts of the believers for the past eighteen centuries. Years of joy for that blessed hope have swiftly followed the grief-laden wail, and we bid adieu to the joys and sorrows of earth with an ardent longing for life eternal after we have slept in Jesus.

In the doctrine of the resurrection, we have an antidote for all earthly ills. So the apostle thought when he wrote, "if we have hope in this life only; we are of all men most miserable." Does sorrow environ us? Do enemies traduce us? Does bereavement distress us? Does pain afflict us? Do friends forsake us? Does death prostrate us? Through the resurrection we have sure promise of a glorious life where these light afflictions are exchanged for an eternal life of ineffable delight and joy. Our hope for this glorious life depends on our firm belief in the doctrine of the resurrection. So St. Paul teaches in that message of love to his Thessalonian converts, "If we believe that Jesus died and rose again, even so they which sleep in Jesus, shall God bring with him."

We need not urge the importance of cherishing this as one of "the exceeding rich and precious promises," as it bears its own com[illegible] [illegible] the [illegible] who [illegible] hope for heaven, is at liberty to neglect. Our progress, our faith, our works, our love, our hope, our peace, our light, our life, our all, present and prospective, in this world and that which is to come, is based on the doctrine of the resurrection, and are all vain if there be none. Let this ever be, dear sister, our bright star of hope and trust, and Satan will be bruised incurably under our feet, and death and the grave will be a brilliant portal to usher us into the beautiful Land of Rest the House of our glorified Savior.

D. C. MOOMAW.

DR. COLOVER ON TOBACCO.

GEORGE TRASK contributes to the *Standard* the account which Dr. Colover, recently deceased, gave him of his battle with, and final victory over tobacco:

I rolled the sin as a sweet morsel under my tongue for twenty years. It gave me great annoyance when a city pastor. Sometimes, when passing on the street, for example, I would see a deacon of my church with whom I must come into close quarters, and in so doing expose my abominable habit; chagrined and vexed I would eject my quid, resolving never to resume its use, cleanse my mouth and cordially greet the deacon. I would pass through the evening and night with little trouble, but the morning would come with all its unearthly cravings. I would take my study and try to compose a sermon or lecture, but it was all in vain. In agony I would call John, and tell him to get me some tobacco. I would seize it greedily, and soon would be myself again, and drive on my sermon like Jehu. A short time would pass on and a similar flare-up would occur. I would see before me, in my walks, some sister of my church, who would expect a few kind words from the pastor; but the thought occurred, "Oh, she will see my mouth, and detect the habit which I despise and denounce." I could instantly cast out the abomination, and with the apparent innocency of a child, act the pastor, resolving as aforetime, and with a similar result. Oh, I abhor tobacco! It makes hypocrites of ministers; it makes a hypocrite of me.

At length the last battle was fought with the dreadful demon. I called on a dying man—a member of my church He said that tobacco had brought him to his death-bed, and he should die a happier man if he left his testimony in writing against this sin. I wrote from his dictation, and he gave it his signature. My reflections were painful. A dying brother giving his testimony against a sin of which I, his pastor, am guilty! Oh, then I called God to witness that I renounced tobacco forever! The next morning I took my study, and the conflict was terrible. Hell seemed to be let loose upon my soul. I thought I saw Satan enter my door, in the shape of a negro-head plug of tobacco. I thought I heard him say, "come, why do you reject me? I always do you good; try me again." At this point, God gave me unwonted resolution. I remembered Luther's successful conflict, and exclaimed, "you black, slimy, nauseous fiend, begone!" That, brother, was a finality. I have not been troubled with tobacco since. —*Selected by Uncle John.*

LITTLE THINGS.

MORE depends on little things than we think. It is said that Voltaire, when five years old, learned an infidel poem and he was never able to free himself from its effects. Scott, the commentator, when despairing, read a hymn of Dr. Watts, and was turned from a life of idleness and sin to one of usefulness. Cowper about to drown himself, was carried the wrong way by his driver, and went home to write the hymn, "God moves in a mysterious way."

The rebuke of a teacher roused Dr. Clarke to a great action, who had, up to that time been slow in acquiring knowledge. Ole Bull, the great violinist, rescued from suicide by drowning and taken to the near residence of a wealthy lady, became her *protege* and soon acquired fame. Robert Moffatt, the distinguished missionary, reading a placard announcing a missionary meeting, was led to devote himself to work for the heathen. One step downward often leads men into the greatest guilt. It is the little words or actions that make or mar our lives. *Anon.*

[illegible]

[illegible]

PROF. Locy is now giving interesting lectures in Physiology accompanied by the dissecting of small animals.

BRO. J. E. Young is making a large case with glass doors to be placed in the reading-room where entomological, mineralogical and conchological specimens will be deposited by the thousand.

"THE mind grows on what it feeds," was clearly and forcibly illustrated in a sermon by Bro. J. H. Moore last Sunday a week ago. How important, then, that parents watch the literature that children read, and see that they take plenty of food from the Bible. Do you have your children read a portion of Scripture each evening *before retiring?*

From the Virginia Normal School.

THE Board of Directors of the Virginia Normal School was in session the 5th and 6th of January. The necessity of better accommodations being apparent, the Board at once decided to purchase suitable grounds, and erect and furnish such buildings as the wants of the school demand. The proposed building will be of brick, 40 x 60, and four stories high. It will contain all the conveniences of modern college buildings, and will be plain and neat in appearance.

A committee has been appointed to superintend generally the arrangement and erection of the building. The solicitors are now in the field and report very favorable results. The work will be pushed rapidly to completion, and no pains will be spared to make it a comfortable and pleasant home for pupils. Forty-one pupils are now enrolled, and others are arriving almost every week. We have representatives from four different States already, and expect patronage from others soon. More anon.

D. C. FLORY.

Our Schools.

THERE are now in operation five Normal schools and Colleges which have been established by the Brethren within the last seven years.

On April 17th 1876, the oldest of these institutions opened with an enrollment of three students; while this year, they will close with an aggregate enrollment of about six hundred; being an increase of twenty thousand per cent. in a little over seven years. This wonderful progress is all the more remarkable when we consider that there has been, until quite recently, in our church, an element that did not encourage higher education; and, besides this, the great majority of our Brethren who assisted in establishing these schools, had no experience in such enterprises and would naturally make mistakes. Designing men will always be found who will try to use such enterprises to advance their own interests, sacrificing nothing on their part, yet will not scruple to injure those who have made sacrifices of their money or contributions of their talents. Thus in a measure our Brethren have suffered who have given their means, or their service to the cause of education in our church. Yet, with all this, the cause seems to have prospered wonderfully, and those who have made it a point to ascertain the sentiment of our church in regard to higher education, well know that any impediment thrown in the way now, will be swept away like leaves by a mountain torrent. The great body of our church wants schools under the control of the Brethren. No one can reasonably object to this. It is just as proper that they should have schools under their control as meeting-houses. They might send their children to Colleges of other denominations. They might also send them to churches of other denominations, and we might ourselves go there to worship. But we much prefer to have meeting-houses of our own, and to have our children worship with us, and for the same reason we prefer to have them attend our own schools, and all others to attend our churches and schools, who may wish to do so.

Brethren at Work.

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Daniel Hoover,	J. S. Flory,	S. T. Bauserman.

YOUR PAPER.

The date office your name on your paper shows to what time you have paid. If seven lacks an except and a request for a receipt. That "*I Join, '83,*" shows that the paper has been paid for up to that time "*I Join, '84,*" shows that it is paid for a year later.

If "it proper credit has not been given within two or three weeks from time of payment, notify us at once.

ONE was baptized at Lanark last week.

WE note them that are at ease in Zion.

FOUR have lately united with the church at Dunkirk, Ohio.

THE man who is always right, finds every one else always wrong.

BRO. M J. McClara, of Morrisoville, is asked to reconcile Gal. 6: 2 and 5

BRO. W. J. H. Bauman, of Kansas, was reaching at Milledgeville last week.

THE small-pox is quite bad in Galena, Kan. A number of cases have already proved fatal.

THE Czar of Russia has signed a decree abolving all secret societies in his dominion.

OXFORD county, Maine, with about 30,000 people, has no grog-shop, and its jail is empty.

THE Episcopalians are endeavoring to raise a million dollars for their Church Extension fund.

BRO. Amick is spending a few days in Ind. He will likely return before we get this issue mailed.

THE Iowa Supreme Court has declared the prohibitive constitutional amendment to be ill and void.

FEBRUARY came in as bold as a lion, cold and storming. We hope to see it go out as mild as a lamb.

BRO. Dr. preached in the College Chapel last Sabbath evening. Subject, "The Christian's Knowledge.

SIXTEEN have united with the church at Iseville, Ind., since New Year. That is encouraging work.

THE English revisers of the Old Testament are completed the second revision as far as e book of Proverbs.

THE Massachusetts Supreme Court has decided that saloons cannot exist within 400 et of a school-house.

IT is stated, on good authority, that only e of the Roman Catholic churches of New ork City is out of debt.

BRO. D. B. Gibson reports that the weather was quite cold during his series of meetings in McDonough Co., Ill.

IN London there are a million persons for whose religious needs no provision has been ade by any of the churches.

THE power of reasoning distinguishes men from brutes, the habit of reasoning distinguishes wise men from fools.

TWELVE persons united with the church at Lynesboough, Pa., during a series of meetings held there a few weeks ago.

SOME idea of the perils of the sea may be inferred from the fact that during 1881 one vessel was lost every four hours.

THE January just passed, is thought to ve been the coldest month throughout, ever experienced in this part of Illinois.

BRO. W. W. Horning, of Whitside Co., Ill., ll move into Brown Co., Dakota, the middle ne coming March. He speaks very highly of the country.

EIGHT recently united with the Union Church, Marshall Co., Ind. Two by confession, and six by confession and baptism.

BRO. J. L. Myers was preaching at Lorraine Ill., last week. From there he and Bro. H. W. Strickler go to Liberty to hold some meetings.

THE courts have decided that if a man rents a pew in a church, and pays for it, he is at liberty to sleep during services, if he wants to.

LAST week Bro. R. H. Miller held a series of meetings in North Manchester, Ind. His discourses were mostly doctrinal, and the attendance good.

PENNSYLVANIA derives an annual income of $76,000,000 from its mineral wealth, but spends it all, and $2,000,000 more for its annual liquor bill.

THE Brethren have arranged for regular meetings in Baltimore, Md., having rented the Young Men's Christian Association Building for one year.

THERE seem to be good prospects for a church at Fredonia, Wilson Co., Kan. A number of members have moved into that county this Winter.

NINE united with the church at Millmine Ill., last week; seven by confession and baptism, and two reclaimed. Bro. Crige was with them one week.

THE village of Mazu, Switzerland, has been completely destroyed by an earthquake. The inhabitants effected a hasty escape. The mountain is still moving.

IN Murcia, Spain, 22 shocks of earthquake occured, destroying several houses. At Arcibia, 11 shocks were felt. A shock at Carlsbad, Austria, destroyed two houses.

SISTER Mary C. Norman has changed her address from Woodstock, Wis., to Cleveland, Le Sueur Co., Minn. Our readers would be pleased to hear from the gifted sister.

HE who believes in nothing which he cannot demonstrate, will certainly have a short creed. He cannot believe in animal life, in gravitation, if vegetation, nor in electricity.

MAYOR PALMER, of Boston, is trying heroically to break up the practice of smoking in the City Hall, and has given orders that any one found thus offending in the building shall be ejected.

THE confidence of the people in the Methodist missionaries in the Hok-Chiang district China, is increasing so rapidly that the mission cannot supply the demand for aid in opening schools for girls.

THERE are three ministers attending school at the Huntingdon Normal, Pa.; namely, W. G. Schrock, of Somerset county, Pa., S. N. McCune, of Indian Camp, W. Va., and T. C. Wieand, of Smithville, Ohio.

ANNOUNCEMENTS for District Meetings ought to be sent in as early as possible that all the churches may have ample time to select delegates, and prepare such business as should come before the meeting.

THE last Annual Meeting was detained quite awhile by a trouble that existed between Eldres S. and J. Flory, of Iowa. Bro. Joshua Shultz reports that the trouble has been satisfactorily settled, and wishes it so stated for the information of others; hence this item.

YOU need not look on your maps for Bismark Grove, but look for Lawrence, in Douglas Co., Kan. Bismark Grove is one mile east of Lawrence. It is a beautiful grove out in the country, and not in the town nor is it any part of a town.

WOULD you not like to help your minister? Perhaps he is a poor man, and has to work hard for a living, and preach for you besides. Perhaps he is not taking the BRETHREN AT WORK. Could you not make him a present of the paper one year? It will cost you but $1.00 for that purpose. Help the ministers where you can, especially those that are poor.

THE Directors of the Virginia Normal are arranging to erect a four-story brick, 40 by 60 to supply the growing demand of the school in place. At present the school has forty-one pupils enrolled.

IF you are to live in an humble home, be content. Sing your song sweetly though it may be heard by only a few. So live and work that you may have at last the approbation, "Well done," and the fadeless crown.

DID you ever notice a dog barking at the moon? Well, did you ever know the moon to pay any attention to the dog? Certainly not. Then go on about your business, doing all the good you can, and let the enemies bark if they want to.

IT is good when two blessings come together. Such was the case recently at Primrose, Ohio. Five united with the church, and then the good spirit of Christian liberality got into the members, causing them to remember the temporal wants of their ministers and the poor also.

WRITING from Republic county, Kan. January 29th, Bro. Leonel Hillery says: "Our little girl died the 26th, with his mother and the rest of the family, save the father, are doing well. For six weeks I have been suffering with deadness in my limbs, accompanied with much severe pain."

BRO H. B. Brumbaugh, in an editorial in a late number of the *Primitive*, takes the position that the numerous instances of "faith cure," reported from various parts of this country, are not miracles; the cures result from the mental condition of the afflicted at the time the cure is effected.

WE would receive it as a kindness if some of our patrons, who are so generously sending us lists of names, would be a little more careful in writing the names plainly and, so far as possible, where the parties reside, write the name as it now stands on our list, unless a change is desired.

C. P. LONG, of Green Co., Ill. writes, "I am under many obligations to you for your valuable paper, from Tertullian in the R. W. W. I would not take one year's subscription for that No. of the paper. I will place it in my scrap-book for future reference. I thank you a thousand times for it. I think it will be very largely appreciated by your readers."

WEEK before last the Brethren held a series of meetings in Nappanee, Ind. On Sunday evening the hall was so densely packed that another building was procured and immediately filled with those who could not get into the hall. Thus they had two meetings at the same time, and in the same town. Much like it was in Jerusalem in the days of the Apostles.

FOR years the Disciple church has been divided in sentiment. The progressive element favors organs in churches, Sabbath school conventions, church conventions, etc., having the *Christian Standard* for its organ. The other element has the *American Christian Review* for its organ. Both papers are published in Cincinnati, Ohio, and at one time were quite bitter toward each other.

REV. Dr. G. S. Bailey, of Ottumwa, Iowa, in a sermon on Ingersoll, recently said:

I have known Mr. Ingersoll for more than twenty-five years, having been pastor for about a dozen years, within sixteen miles of Peoria, the place of his residence. I have known of his drunkenness, his profanity and his foul blasphemy, no matter what the papers say in eulogy of his private life. My duty is in unit with that I shall deal to-night, but with the falseness and fallacies of his arguments.

AMERICA has the smallest standing army of any of the great powers of the earth. The 10,000 or 20,000 available soldiers scattered over the immense territory of the United States show how little peace and order depend upon the bayonet. The immense standing armies of the countries of Europe are a menace rather than a protection. One power feels compelled to keep a great force in the field because its neighbor has one. The United States has no such fears, still if she would spend the money required over for this small army, in educating the people in the ways of peace, her army might be dismissed altogether after awhile.

CLUBBING RATES.—The BRETHREN AT WORK and *Primitive Christian*, to the same address, $2.50. B. AT W., or *Primitive*, and *Young Disciple*, $1.85; or the three papers $3.00. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

BRO. H. W. Strickler, of Lorraine, Ill., has been confined to the house two weeks on account of catarrh in the head. When answered that way again, let him, each morning and evening, inhale the steam from boiled milk and water, equal parts. "We usually publish such things as this in the *Companion* but deem it this one time.

THE year 1883 thus far has been noted for its disasters. During two-thirds of the month of January, 1883, persons have been burned to death, 50 killed by explosions, 1000 drowned in the European floods, and from 300 to 400 lost on wrecked ocean ships. The property loss has also been enormous, and there have never been as many failures in this country in the same length of time.

To elect and place a brother in the ministry; and that perhaps against his will, and then to not stand by and encourage him, is not that which worketh by love, nor is it in any sense consistent. The best of men need encouragement, and the week cannot be expected to get along without it. Encourage your ministers, stand by them in their work, and if needs be, give them some substantial aid.

ELDER Enoch Eby, after traveling through portions of Iowa, Kansas, Nebraska and Colorado, visiting old friends and preaching the Word, arrived home Tuesday last, having had a very pleasant trip. He s in the best of health, and looks as pleasant and good-natured as ever. His many Lenn friends are glad to shake his hand land and once more. His good wife and son returned from Pennsylvania Wednesday in good health, and together they will visit among friends here for a week or two previous to going to housekeeping.—*Lena Star.*

A BOY in his fourteenth year, with a girlish face and lisp, was found straying about the streets of Providence at 1 o'clock in the morning and taken to the police station, where a search revealed on his person a big pistol, a gimlet, a pair of scissors, a tallow candle, a "Police Gazette," and some novels with such titles as, "The Wharf Rat's Revenge," and "Cancaseer Ben, or The Pirate's Last Shot." His mission was to commit a few ordinary robberies at home and then start out for greater achievements in the far West. This is the result of allowing children to read the trashy literature circulated over our country. Parents should supply their children with plenty of reading matter, but under no circumstances should they allow the use of bad books and papers.

WEEK before last a terrible shock took place in Wilkesbarre, Pa, lasting about three minutes. Houses were jolted over, and brick houses split and rent asunder. The people ran wildly through the streets carrying children in their arms, most of whom had no clothing other than their night-dresses. A large brick school-house is somewhat damaged. Many doors of the residences have an angle of from thirty to forty degrees. The disturbed district covers an area of sixty acres. The houses have been abandoned, while the owners have fled to the adjoining hills, and are expecting every moment to see their houses sink into the earth. The cavitu is ever an old, abandoned mine, worked many years ago by the Delaware and Hudson company.

THE name of Paul Gustave Dore is known wherever illustrated books and especially illustrated Bibles are used and read. This famous Frenchman, whose very name would sell an illustrated book, the most prolific artist of the century is dead. He had hardly turned the age of fifty, and yet his designs are said to have reached the marvelous number of 50,000. Dore began to draw before he was four years old and was famous when he was twenty-three years old. No other designer ever exhibited such precocious talent; no other has been so prolific of meritorious work; and no one ever enjoyed such popularity. In the world of art his death will create a sensation, and he will be missed in all the world where illustrated books are circulated. He was also a painter of merit, but it is his book illustrations that have made him famous.

THE STRASBURG CLOCK.—The famous Strasburg clock, which is really one of the modern wonders of the world, exhibited the transit of Venus at precisely the right time and in the right way. On the "planetarium" attached to this remarkable piece of mechanism it was noticed a few days before December 6th, that the small pell bell representing Venus was gradually moving toward a point between the sun and the earth, and on the day of the transit, it stood exactly between them. This, of course, could not have happened had not the clock-maker exercised remarkable skill. Perhaps it is hardly fair, however, to call the clock a modern wonder, inasmuch as it is three centuries old.—*Ex.*

YOU VOTE WANTED.

When the Annual Meeting was held at Lonark many of the members took their meals at the restaurants. At Ashland the number who preferred the restaurants was about half, and at Milford, last Spring, it was larger still, showing an increasing demand for meals at restaurants. True, the meals at restaurants cost a little more, but since our members do not spend their money for foolishness, they can afford to pay extra money for good meals. Most of them are accustomed to good meals at home, and, if convenient, will have such when traveling. In the dining hall we have too much meat and not enough of other things. Of course that is the best that can be had, but there seem to be quite a few of the very low figures now charged for meals. At restaurants we can get a greater variety, which is much better for health. At Bismark Grove the restaurants will be under the control of the Brethren, and the price per meal will be twenty-five cents. There will also be a dining-hall, as heretofore, where meals can be had from Tuesday morning till the close of the meeting for one dollar. When Bro. Eshelman was here, we suggested to him the propriety of making the dining-hall smaller than heretofore, and enlarging the capacity of the restaurants to meet the increasing demand for meals at restaurants. He would like to know how our readers feel about this. We suggest that those who expect to attend the A. M. next Spring, drop him a card immediately, stating whether they intend to take their meals at the dining-hall, or at the restaurants. It will be all the same to the meeting, for the profits from both places go toward defraying the expenses of the meeting. Address Bro. M. M. Eshelman, at Washington, Kan. Be prompt in sending your card, then the Committee of Arrangements can consider the propriety of the suggestion.

CHURCH GOVERNMENT.—Continued.

NUMBER II.

We stated, last week, very distinctly that if the presiding elder of a congregation, is a servant of the church, and it is his duty to serve the body in a satisfactory manner. One special duty devolving on him is presiding at her meetings. His position is one of an absolute necessity and great responsibility, and he may rest assured that he cannot fill the place satisfactorily without carefully studying the Gospel, the principles of government, and the nature of his congregation. If to these he could yet add a knowledge of the more practical parts of parliamentary rules and business system, he could find his work still more satisfactory.

As the presiding officer he should be studiously impartial, and, if possible, should be on good terms with all the members; by this we mean that he should have ill feelings against none of them. If he has special friends or relatives in the assembly, he should show them no more favors than those who treat him as enemies. A just, presiding officer is supposed to know neither friend nor foe in his calling, he should treat everybody just alike, for he is the servant of one no less than of the other. Now, while on this subject, we intend to do some plain talking, that may be easily understood.

There are hundreds of council-meetings, where the preachers sit on one side of the table, and the deacons on the other, with the members still back of the deacons. These officials will keep their seats and talk over church matters that concern every member in the house, and yet not one-fifth of them can hear a word that is said. And sometimes the elder talks as much as any of them. Now all this is wrong, and the elder who permits it, is to blame for it. What is the use of having the members to attend, if they are not to hear what is said? The house of God should be a house of order, and that order should be with a view of accomplishing all the good it bore present. If a member has anything to say, let him rise up and say it so that all the members may hear it; let the elder put a stop to this talking across the table, and require the officials to talk one at a time, so they can be heard and understood by all present. In this mid-year church meetings will be far more interesting, and the members will attend much better. Paul says, "let all things be done to edifying." 1 Cor. 14: 26.

Council-meetings are designed for every member of the church, old and young, rich and poor, laity and officials. Equal liberty should be extended to all, that each member may take part in the work, and feel that he or she is not out of place while so doing. Paul says, "Ye may all prophesy one by one, that all may learn, and all may be comforted," (1 Cor. 14: 32,) and this is what we should be allowed to do, in society as a choir of malicious ones, or with a view of injuring the cause of Christ. 1 Pet. 2: 16.

We four another mistake made in some localities in this way. Council-meeting is appointed for 9 A. M. at which time the members are requested to be present. When that hour arrives, the officials retire, and sometimes spend an hour, or more, in private council, arranging business for the meeting, while the whole church is waiting, tired and out of patience. This is not wisdom. If the officials have business to arrange for the meeting let them attend to it before ten o'clock, so that when the appointed hour arrives, they may be ready to open the meeting and proceed to business.

When meeting is opened, the church should at once proceed to business. The elder, who presides, has an important work before him now; he is expected to extend equal liberties to all the members, and act impartial in the administration of his office. If he has no system by which to do business, he will find his work perplexing indeed. There are rules of justice for public assemblies, and when once adopted give general satisfaction.

1. The first business before the meeting should be stated, so all will understand it.

2. He should permit the members, one at a time, to rise up and speak on the subject before the house.

3. Require the members to speak one at a time, and allow no one to interrupt that person while he is talking, unless it is done by his permission.

4. Permit no unbecoming talking, not even among the officials; if they have anything to say, let them rise up and say it, so all in the house can hear what is said.

5. Permit no abusive language, nor offensive personalities.

6. Allow no permit members to talk to each other in their speeches, but require them to talk to the assembly.

7. The presiding officer may suggest that a motion is in order, or some one may make a motion. No attention should be paid to it unless it has a second. There is the duty of that officer to require the members to speak on the motion if they have anything to say at all.

8. The motion should be put in an impartial manner, and the result made known to the church. Then proceed to the next thing in order.

Some elders are in the habit of making most of the motions themselves, and doing most of the talking also. This is certainly not wisdom, besides it is a very bad way of training the church to work. If the question before the house, is a matter of more expediency, it would be better for the elder to take no side, especially if the church seem somewhat divided in sentiment. Let him keep order, and allow the expiration of the discussed in a Christian manner. When the vote is taken, he should see that the wishes of the church are properly carried out. Matters of *expediency* may be decided any way the church thinks proper, for *right* in that case is the voice of the church. On these questions the elder may sometimes express his feeling, but he should not do so in a manner that will make him an opponent to those holding an opposite view.

ABLE TO SPEAK AT LAST.

It takes some people a long while to make up their minds about some things. The first of last August, Bro. R. H. Miller held a public discussion in Newton Co., Mo., with a Disciple minister by the name of Morgan Morgans, a man we presume of some debating ability. In the B. AT W. were published a few short accounts of the discussion, and also what Morgan himself said about it.

After studying over the affair nearly six months, eight members of the Disciple Church, in South-western Missouri, have succeeded in getting up an article about three times the length of this article we are now writing, and had it published in the *Christian Evangelist*—a very interesting paper, by the way, published at St. Louis. In some respects the article is a curiosity. As a specimen, we give the following extract, which is just one-sixth of the entire article:

The Tankers of S. W. Missouri have been seeking a discussion with us for some time, and have been so importunate to obtain every lasting hurt throughout the country, so far as the debate has been truthfully reported. When we agreed to give them a chance to show that the salvation of the world was hung on a thread we were in the tall end of August, parting hair in the middle, wearing of caps, and on gluttonous eating of soup, beef and mutton, for the Lord's supper, they searched our church from cover to circumference, from head to foot and found their boasted champion, Mr. Miller. When the debate began, they seemed to be in great hope of success, but when the debate was half finished, they called themselves in signs of deep disappointment, for their defender had to (and he did) confess: "You use so much Scripture, you *bother me!*"

It would be difficult to crowd more cleverness and sarcasm concrete into the same amount of space. We do not intend to reply to the article, but give the above extract, and our remarks, merely to inform the Brethren in Missouri, that the Disciples are slightly recovering from the severe shaking up they got last August, and now, after the expiration of nearly six months, are able to say what they think of the debate. So far as our cause is concerned, the Brethren in Missouri are able to take care of it, and so far as the debate is concerned, we published all that is necessary about that, last Fall.

RESPECTING THE ELDER.

All the members, and especially the officials, should duly respect the elder that has charge of their congregation. He is expected to preside in an impartial manner, and it is the duty of each member to aid him in performing his part of the work. No advantage should be taken of him, neither should the other officials seek to undermine his influence, or retard the lawful work that he is expected to perform. As long as he is the accepted elder of the church, he should be respected and heeded as such. To take the advantage of him, and thereby render his duties more difficult and perplexing, is very unchristian to say the least of it. If each member would properly aid the elder in his undertaken work, and stand by the principles he is expected to maintain, church government might be found pleasant instead of perplexing. Sometimes, where there are several elders in the same congregation, each one tries to have his own way, and thus produces, confusion among the members. There is no necessity for this. The church has her own choice about who shall preside, and all of the other elders ought to respect that choice. If they do not, it shows that they are not the right kind of men. If they will properly apply themselves to the study of the Scriptures and preaching the Word, they will find all the work they care to do. So far as the care of the church is concerned, they would better leave that as the church makes it, remembering that "too many cooks spoil the broth," in church matters as well as in other things. We are decidedly in favor of permitting a church to do her own work in her own manner, so long as she proves to do what is lawful.

"Remember them which have the rule (or guide) over you." Heb. 13: 7. "Obey them that have the rule (or guide) over you, and submit yourselves; for they watch for your souls, as they that must render account, that they may do it with joy, and not with grief." Heb. 13: 7. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." 1 Thess. 5: 12, 13. "Let the elders that rule well, be counted worthy of double honour, especially they who labor in the word and doctrine." 1 Tim. 5: 17. These quotations are sufficient to clearly point out our duty toward those who are over us in the Lord.

OUR ENVELOPES.

SHORTLY after the BRETHREN AT WORK was started, the proprietors offered for sale an envelope with a summary of the Brethren's faith and practice neatly printed on the back of it. For this envelope there has been a constant demand from the first, and the demand now seems to be increasing rather than diminishing. A few weeks ago, over one thousand were printed to fill the orders then on hand. They are sent to any part of the United States or Canada for 15cts a package of 25 envelopes, or two packages (50 envelopes) for 25cts. Those wishing them in larger quantities, can procure them for 40cts per hundred. For the benefit of some, who may not have seen the envelope, we give below what is printed on the back of them:

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THE BRETHREN AT WORK is an uncompromising advocate of Christianity in all its ancient purity.

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That Faith, Repentance and Baptism are conditions of pardon, and hence for the pardon of sins.

That True Immersion or dipping the candidate three times, face forward, is Christian Baptism.

That Foot-Washing, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper, as taught and, and in connection with the Communion, should be taken in the evening after the close of the day.

That the Salvation of the Holy Ones, or Kins of Christ, is finishing, upon the followers of Christ.

That Wine and Herb-bread are emblems of the spirit and of the bodily principles of the dispensation of Christ.

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian purity.

It maintains that in public worship, or religious exercises, Christians should appear as taught in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a publication of all that Christ and the Apostles have enjoined upon us, and none, and the conflicting theories of the modern Christendom, in the point and ground that all must concede to be infallibly right.

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Tenas Howell, Ind.	$ 1 00
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Isaac Myers, Feather Creek, Ia.	1 00
Maggie Barkley, Ill.	1 00
L. C. Newcomer, Pa.	1 00
Previously reported,	79 75
Total,	$92 15

Home and Family.

MOTTO.—And the fruit of righteousness is sown in peace of them that make peace.—James 3: 18.

WHAT has been unjustly gained, cannot be justly kept.

THE cheapest advice is that which costs nothing and is worth nothing.

IT is not best to dispute, where there is no probability of convincing. It will do no good.

LOOK up and not down, look forward and not back, look out and not in, and lend a helping hand.

WE may look coldly upon the sweetest and most gentle dew of love till it becomes snow and frost.

THE gift bestowed by a friend, as a reward of industry, should prompt the receiver to greater diligence.

WHATEVER is done by those around you, be yourself fully determined to walk in the most excellent way.

A GOOD conscience is the palace of Christ; the temple of the Holy Ghost; the paradise of delight; the standing Sabbath of the saints.

A BURDENED porter longs for the end of his journey, and a burdened Christian longs to reach his happy home. If our trials make us long for home and evening, they do us good.

No man ever served God by doing a thing to-morrow; if we honor Christ and are blest, it is by the things we do to-day. Whatever you do for Christ, throw your whole soul into it; do it with your might.

THE little I have seen of this world, and know of the history of mankind, teaches me to look upon the errors of others in sorrow, not in anger. I would fain leave the erring soul of my fellow-man with Him from whose hands it came.

A Good Man's Wish.

I FREELY confess to you that I would rather, when I am laid in the grave, some one, in his manhood would stand over me and say: "There lies one who was a real friend to me, and privately warned me of the dangers of the young; no one knew it, but he aided me in the time of need. I owe what I am to him." Or would rather have some widow, with choking utterance, telling her children: "There is your friend and mine. He visited me in my affliction, and found you, my son, an employer, and you, my daughter, a happy home in a virtuous family."

I say, I would rather that such persons would stand at my grave than to have erected over it the most beautiful sculptured monument of Parian or Italian marble. The heart's broken utterance of reflections of past kindness, and the tears of grateful memory shed upon the grave, are more valuable in my estimation than the most costly cenotaph ever reared. *Dr. Sharp.*

"You Have Had Enough."

WHEN a man has drunk up his farm, his house, his furniture; when he has ruined his wife, beggared his children and lost his home; when he is too dissipated to find employment, too worthless to obtain a situation; when no one can trust him, when credit is gone and the last cent is spent; when no man will treat him or give him a penny with which to obtain drink; when every other resource has failed, and life has become a curse, and he stands before the liquor-dealer's bar and begs for a drink to quench his raging thirst, and [illegible] the time has come; and as the liquor-dealer shoves him out into the cold and darkness, he says to him: "You have had enough." He may plead, he may expostulate, but in vain. "You have had enough." So long as he had in his pocket a dollar or a dime, he had not "had enough;" but when he has spent all, and comes for charity to the man who has robbed and ruined him, he makes this stereotyped answer: "You have had enough." While his money lasts, he may drink as he will; but when money is gone and all is gone, he has "had enough."

Young man, just entering upon a course of dissipation, you may not know when you have "had enough." When you are a poor, broken-down, penniless wretch, the rum-seller will give you the information. He informs you "You have had enough," and then you can crawl into your grave in the potter's field; "You have had enough." Perhaps you will prefer to determine for yourself when you have "had enough," and if you will take the advice of a friend, you will say: "I have had enough now, to last me as long as I live; I drink no more."—*National Liberator.*

Influence of a Holy Life.

A HOLY life is irresistible. Prejudice and willfulness may oppose the most moving discourses, but they cannot stand up against a truly holy life. They may not yield fully to it, but they must be convicted by it. It approaches men in unexpected hours and places. It shows itself where the observer says it must be both sincere and supernatural. It cannot be counterfeited. Men may preach like angels and pray like saints; weep like the suffering prophets and shout like the trumpets of the Levites, but they cannot live a holy life unless they are holy. They may keep up a solemn appearance, they may use a round of sanctified expressions, they may seem to have a heavenly air and a saintly tone about them, but they cannot exhibit the spirit of Christ unless he is formed within them. The fruits of the Spirit do not grow on the natural branches; the constant peace, love, purity and earnestness of holy purposes which spring from the Gospel, bear on their face the unmistakable evidence of their own authenticity and origin.

The youngest and the humblest are conscious of the difference between the real thing and its faint imitation. Children and servants need not be told that a great blessing has fallen on the father or mother in a household. Can one approach a fire without being warmed? Or open his eyes without being conscious of the presence of the sun? One cannot bear a holy heart in his bosom without others taking "knowledge of him that hath been with Jesus." It expresses itself in conversation, in temper, and in household discipline; in gentleness, patience, kindness, unworldliness and joy in the domestic religious exercises. Happy is that family circle which is permitted to rejoice in such a life. What a power over the susceptible mind of childhood must it exercise. How real, as illustrated in such a daily example, does the truth, read at family prayer, become! How impressive to the members of the family who have been taught that religion consists only in conformity to outward sacraments, is such a constant victory over the world, the flesh and the devil. A holy life can be carried where the sermon and prayer-meeting never go. It can walk down the places of the money-changers, and do business before the wondering eyes of persons that never enter the sanctuary. It is a tract upon the divine life which may [illegible] whatever may be the sentiments of the persons present, or their pursuits, it will be read with interest, and not without profit.

Matrimonial.

HINZEY—SHROCK.—At the residence of the bride's parents, [illegible], Beatrice, Gage Co., Neb., Jan. 14, Mr. Enos Hinzey and sister [illegible] Shrock, both of Gage Co., Neb., [illegible] Deli performing the ceremony.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

HOOVER.—In the Solomon [illegible], Ind., [illegible] Hoover, aged 67 years, 9 months and [illegible] days.

Deceased was born in March 19th, 1815, in Huntingdon Co., Pa.; emigrated to Wayne Co., Indiana, in the fall of 1816, and thence to Henry Co., Ind., in 1818. In 1858 he moved to Huntington Co., Ind., where he died. He did not confess Christ till on his death-bed; then he asked [illegible] to pray for him, and made the promise to God to live faithful until death. He was received into the church, but was called home before being baptized. Ceremony approved by the writer from Job 14: 14.

[illegible] A. [illegible]

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ons—Then they that feared the Lord spake often one to an other and the Lord hearkened and heard it, and a book or remembrance was written before him for them that feared the Lord, and that thought upon his name.—Malachi 3: 16.

Notice.

DELEGATES and members, coming to Dist. meeting in Linn Co., Iowa, Feb. 16th, should take cars on the C. M. & St. P. R. R. from East and West, so as to arrive at Lonsdale Thursday evening, the 15th, where all will be met with conveyance.

THOS. G. SNYDER.

Announcement.

PLEASE announce in your paper, that the District-meeting for the Middle District of Indiana will be in the Bachelor Run church, Feb. 15th. Parties coming by railroad will stop off at Flora, which is half a mile from the meeting-house. Parties coming by way of Logansport, should come the day before, as the train leaves there at 7 o'clock. So, if they come the day before, they can come down on the 3 o'clock train. Preaching at Bachelor Run on the evening of the 15th.

JOSIAH WOODS.

From Paulding Co., O.—Jan. 20.

Dear Brethren:—

THE church at Flat Rock, Paulding Co., O., has about forty members, with two young ministers. We would be very glad to have some of the Brethren to come and preach for us and help us, for we are only babes, and very much need the help of those who are more experienced in the Word of Truth. Come on the Nickel Plate R. R. to Payne, and make inquiry for John or Jacob Lehman, who live one mile south-west of Payne. We have a nice country here, for a new one, and I think if some of the Brethren would come and see it, they would locate, as money is to be had reasonably cheap yet. Markets are good, and the soil will produce all kinds of grain, grass, etc. JOHN LEHMAN.

Bismark Grove.

To Wm. K. Simmons:—

YOUR centinary letter received. Accept thanks. Bismark Grove will be entirely under the control of the Committee of Arrangements, and so far as keeping out shows, swings, etc., we feel that there is no more danger of such impositions, than if the meeting were held on a farm, twenty miles from a railroad. The Committee have a written agreement from the railroad, and we have every guarantee that the meeting shall be quiet, peaceable and honorable to God. Of course, enemies to the Truth of Jesus will do all they can to belittle the church, and take more pleasure in sending and scattering behind brethren than in seeing them happy, useful and prosperous. The Lord be merciful to such.

In the meantime, let us be prayerful, longsuffering and kind, looking to God for our reward. I am glad to hear from you for your kind letter, and your concern for our beloved Brotherhood. M. M. EHRETMAN.

From the Antietam Church, Pa.

Dear Brethren:—

AS we, here in the East, love to hear good news, and read them too, so we wish our dear brethren and sisters throughout our beloved Brotherhood to hear from us, as this church has been in the minds and mouths of many. We had our troubles and sore trials, but the chief that long over us, has to a certain extent, vanished away.

On the 6th of January, J. M. Mohler came to us and preached for us two weeks faithfully, at night, in the Wayne-street meeting-house, and part of the time at Weldy's meeting-house, assisted by Eld. D. F. Stouffer, who continued the meeting until the 25th. During this time, twelve precious souls came out on the Lord's side, and were baptized, making that good confession. A few more will be baptized on the 28th. The most of these baptized, ranged from 20 to 45 years. Husbands and wives went together, hand in hand, in the good work. Brother and sister took each other by the hand. And what tears of joy were shed! May the Lord keep our hearts warm by his dear love, that we might so live that at least we may all be so unspeakably happy as to meet in the haven of bliss. J. F. OLLER.

From Nora Springs, Iowa.—Jan. 12.

Dear Brethren:—

On the 12th of this month, Bro. Henry Strickler, of Grundy Co., and Bro. John F. Eikenberry, of Greene, Ia., (the Coldwater church), our elder, who has the oversight of this church, came to our place. Had meeting on the evening of the 12th, 13th and 14th. It being Sabbath, we had meeting in the forenoon and evening. Met in church council on the 15th. Had some little church troubles to settle. With the help of our elder, the troubles were all satisfactorily settled, which always can be done, if we are willing to be led by the spirit of Christ.

Had meeting in the evening, Bro. Strickler being about all the preaching. The church thought proper and best, to have a foreman, and the voice of the church being taken privately, Bro. Wm. Hipes was elected. On the morning of the 16th, Bro. Strickler took his leave of the Brethren for his home. Bro. J. F. Eikenberry continued the meetings with our home ministers till the evening of the 18th, when he left us for his home.

The church was built up in the faith once delivered to the saints. We love to have our Brethren come amongst us, and do I not the pure Word of God. Our home ministers were to continue the meetings for a few evenings, but on account of the unfavorable weather were compelled to stop. Snow fell on the 18th, which put the roads very bad, the ground, and the wind blowing quite strongly, filled up the roads. G. M. NOAH.

Remarkable Coincidence.

A LITTLE more than ten years ago, I announced through the papers the circumstance of a young woman in the last stages of consumption, who had been a member of the Baptist church, but, at the near approach of death, becoming dissatisfied with her situation, applied for admission into the Brethren church, was carried to and from the water. She afterwards, to all appearance, was much improved, but, not flattered with the hope of getting well, requested to have the benefit of the Lord's Supper, etc. Arrangements were made, and the meeting was held, which she enjoyed much. There were then just twelve members present.

Now, a brother afflicted with the same fatal disease, who, in his consumption, has been a member of the Methodist church for some years, but now, nearing the shore of time, and in near view of eternity, he too, like the departed sister, desires a better hope, would to unite with the church. Two weeks ago a meeting was appointed at the same family residence, a sermon preached to an appreciative congregation, deep emotion was apparent, and many tears were shed.

After the service at the house closed, the poor man, leaning upon the arms of two brethren, went down to the lake by stream, and there was his sins buried with Christ, returning to the house, leaning upon the strong brethren.

After changing his garments, being much revived, and rejoicing in a Savior found, he says, "Brethren there is still something more. I want the benefit of the Lord's Supper."

On last Saturday evening, a few members (Elkton altogether) assembled, and observed the ordinances, two little children of this afflicted family, and a few deeply interested friends being present, and it is worthy of remark that the old grandmother, by years of age, was carried to the table; carried to and from the table on her chair, to which she is confined.

At the close of the services, being asked if she was tired, replied, "No, indeed! I feel like I want to leave, to take wings and fly away." Another old sister, the great-aunt, also present, about 80 years old, and the widowed mother, about 50 years old. All the members enjoyed the meeting very much, and it was good to be there. Who would not be a Christian? B. F. MOOMAW.

From Fall River Church, Kan.—Jan. 25.

Dear Brethren:—

WE have had no accessions to the church by baptism, but were greatly revived by the well-known elder, Geo. W. Studebaker (formerly of Muncy, Ind.), locating amongst us. He is getting old in age, but strong to preach the Word with power, and we feel that we will have a church built up here, not many years hence. We have had preaching at one place or another every Sabbath since he resides at Fredonia. Have good interest and full houses.

At our last District-meeting, Bro. S. was chosen our one of the Southern Kansas missionaries and requests me to say through the B. at W., that he visited the isolated members at Keighly, Butler Co., Dec. 28th, and preached two meetings with good interest. He will visit them again Feb. 8th, to continue meetings over Sunday. Any one wishing to stop with these Brethren, will be met at the train by our one of the Sunflower, Brethren A. D. Sharp, or Jacob P. Byerly at Keighly, Butler Co., Kan., on the St. Louis & San Francisco R. R. Bro. S. and myself also visited the Greenwood Co. church, Jan. 12th, continued meetings over Sunday, and held meetings in a private house, six miles north of Fall River Station, had one meeting at Bro. Hoar's, he being a cripple for twelve years. It was quite gold chewing meeting; we had a crowded house. There are seven members living in this church, all alive to the good cause. Persons wishing to stop with them, will receive a hearty welcome, and will be met at Fall River Station, on the St. Louis & San Francisco R. R., by addressing O. Gillett, Charleston, Greenwood Co. We are having pleasant weather, however, we thought it pretty cold last week, it being about 10 degrees below zero, but it is getting quite pleasant again. Times are good. Farmers have plenty of corn, which makes trade brisk and everybody in good spirits. There is a heavy immigration to this county, and land is advancing in price. Quite a number of members moved into and around Fredonia this Winter, and no one expected to move in the Spring. Our church is in love and union; therefore we welcome all who do not hold Christ with one finger and grasp confusion with both hands. Brethren, I will please let us know the next time he travels through Fredonia, we will try and go to the depot and see him pass. J. F. HESS.

From Baltimore, Md.—Jan. 27.

Dear Brethren:—

The Baltimore, Md., and the Woodbury, Baltimore Co., Md., membership of the Pipe Creek church, Md., have rented the Young Men's Christian Association Building for one year, on Sundays, morning and night. Our own ministers will preach for us on Feb. 11th and every fourth Sunday thereafter, at 10; 30 A. M. and 7:30 P. M. Eld. Samuel Stoner, Wm. H. Franklin, E. W. Stoner, Amos Cayler, Joel Roop, Uriah Bixler, all ministers of Pipe Creek church, who will preach for us in turn.

We cordially invite all ministers of the German Baptist (or Brethren) church, who are in love and fellowship with the general Brotherhood, to come and preach for us. Also, all our ministers come to Baltimore on business, and some otherwise. We hope when our ministers come, they will make it suit to preach for us.

We believe there are a number of members living in and around Baltimore, who know not of us, nor we of them. The following is the list of our members, now known of by us, and those brethren know of others, they will confer a favor, by informing us of their whereabouts.

BALTIMORE MEMBERS.

Wm. H. Ashamer and wife, Nathan Little and wife, David Little, James N. Dunlap, sisters Eliza Nicewarner, Lizzie Crownice, Lizzie Trostle, Mary Little, Laura Little, Mary C. Hammond.

WOODBURY MEMBERS.

Eli Bond and wife, Adam Henry and wife, Wm. Smith and wife, F. R. Sappington and wife, Noah Grimes, Adam Zahn, Moses Snyder, Jacob Lewis, Lewis Lewis, Francis Grimes, Emma Grimes, Lizzie Snyder and Kate Snyder; Joshua Stoller and wife, of Timonium, Baltimore Co., Md.

We invite brethren coming to Baltimore by the B. & O. R. R., should take the Union line of street cars to Woolbury. Those coming by the Western Md. R. R. in Union Depot, should take the Union line of street-cars to Woolbury, fare 10cts. Those coming by the N. C. R. W. or Penn R. R., should get off at Woolbury. Bro. Adam Henry lives near the United Brethren church, Bro. Eli Bond lives near Mt. Vernon M. E. church.

JAMES T. QUINLAN.

136 South Green St.

From Graveton, Ind.—Jan. 20.

Dear Brethren:—

We are having excellent meetings at Nappanee, conducted by our home preachers, brethren Stuckman and Wysong. Four precious souls were made to see their condition and on the 27th and 28th were baptized, we hope, to walk in newness of life. Many more are counting the cost. May God help them, to make up their minds to come out on the Lord's side, is my prayer.

MARGARET J. CLARK.

From Eld. Samuel Murray.—Jan. 24.

Dear Brethren:—

PLEASE tell my friends and many readers of your paper that I have poor health. All Winter have only missed one meeting and three prayer-meetings at our church. Next Tuesday evening the prayer-meeting will be at our house. We are having very cold weather here now; very icy. The general health is good. So far as I know, there is union in the churches in this part of the State.

River, Ind.

From Cherry Grove, Ill.—Jan. 26.

Dear Brethren:—

BRETHREN John Zuck from Clarence, Iowa, and John Emmert, of Mt. Carroll, Ill., came to Cherry Grove on Saturday, 20th, and remaining until Tuesday, 23rd, preached some excellent sermons which were appreciated by the members and others. It makes us feel good to sit and listen to dear brethren earnestly contending for the truth and pleading with sinners, to turn from darkness to light. Bro. M. M. Eshelman, from Kansas, on Thursday evening delivered a very excellent discourse upon the subject, "the hidden things of God which shall be revealed" when we know, even as we are known. Come again, dear brethren, and encourage us to press onward, having our affections centered upon things above. S. O. LARKING.

From Palestine Church, Ohio.—Jan. 26.

Dear Brethren:—

WE have again been made to rejoice by a visit from our beloved brother, John Metzger. He left his home at Cerro Gordo, Ill., Jan. 11th, and on the evening of the 12th commenced his labors. He continued with us until the 19th. He held forth the Word of Eternal Truth with such zeal and power that our beloved brethren rejoiced to see that our old fathers in Israel are yet so much concerned for all the members of the body of Christ, and for the many precious souls yet outside of Christ.

On the evening of the 18th, our beloved brother Metzger preached his closing sermon to a large audience, in which he seemed to be joyful in spirit to see so much love and union existing among our brethren and sisters. His farewell address was truly encouraging to the brethren. We have reason to believe that many, who are yet outside the church, have been made sensible of their condition, and feel that the prodigal son.

May the blessing of God follow the labors of our beloved brother, is my prayer.

GEO. BAKER.

From L. M. Eby, Panama, Ia.—Jan. 22.

Dear Brethren:—

I have just finished reading No. 2, current Vol., of B. at W., and I cannot keep quiet. My soul bursts out in expressions like these: Bless God for the little sheep; it is so full of good spiritual food that I do not know how I could do without it. It contains encouraging news from all parts of our beloved Fraternity; of souls converted and turning to God, of saints edified and built up, together with good food for the distributing mind.

I was made to feel my isolation more than ever before, when I read of the good meetings had, for my privileges are few. Cannot assemble with those of like precious faith and I feel more the need of the kind mercies of a Heavenly Father and for his grace, I could not bear to remain where I am. Only a few days ago I was made to fully realize his kind care over me, in saving me from a sudden death. A bullet from the gun of a sportsman came near ending my life. Had I not been in a stooping posture, the deadly missile would have passed through my neck.

God be praised, by his grace I was saved. I was made to fully realize the necessity of being always ready, for in a moment when the least expect it, we are called away. O! for more holiness, more earnestness and sincerity for our soul's welfare.

An Announcement.

THE regular appointments for meeting in the Osage church, Kan, will be on the first and third Sundays of each month, at the Osage school-house, at 11 o'clock A. M., in the place of every second and fourth Sunday. ELD. MARTIN NEHEL.

From Dunkirk, O.—Jan. 29.

Dear Brethren:—

I now tell you of our meetings in our Old Church (Eagle Creek), closed yesterday. Five precious souls baptized. Meetings held by the home ministry. Our co-laborers assisted nobly and the laity were found at their posts, ready for duty, resulting in the conversion of souls. Praise God for his goodness. Our meetings were well attended and we think more are near the kingdom.

S. T. BOSSERMAN.

From Turkey Creek, Ind.—Jan. 25.

Dear Brethren:—

WE are enjoying a glorious meeting in the Nappanee Hall. Commenced Sunday, will continue during this week, and how much longer we do not know, as we have the very best of interest. Two came out last night to go with the children of God. Of how souls were made to rejoice! Hope that God will awaken many more to come out on the Lord's side before it is eternally too late.

L. E. MILLER.

From Monmouth, Kan.—Jan. 29.

Dear Brethren:—

THE Cherokee church is in peace and union. There were three added by baptism, and two by letter, during the Holidays. Meetings were conducted by brethren S. Edgecomb and Jacob Appleman. We have had some cold weather. The coldest day was the 20th inst., when the mercury stood at 10 degrees below zero. We have had but very little snow. There is a good deal of corn to husk yet. Wheat in the ground looks well. Health is good. HENRY SHIDELER.

From Erie, Ind.—Jan. 26.

Dear Brethren:—

J. W. METZGER came to us on the 13th and commenced a series of meetings. He preached nine sermons. The Bread of Life was dealt out to hold saint and sinner and had the desired effect. One young sister was buried with Christ in baptism, and rose to walk in newness of life, and while many were made to rejoice, angels in heaven rejoice when sinners return. The church was much built up and strengthened. May the good seed sown, spring up and bring forth a bountiful harvest. DANIEL BOCK.

From Elkhart, Iowa.—Jan. 28.

Dear Brethren:—

On the 17th, inst., I left home on a mission of love to the Brethren—Jeffersonville, Iowa. Arrived in due time; commenced meeting on the eve of the 19th, and continued until the 26th. We have reason to believe that while the members were so earnestly engaged in the cause of our Blessed Master that boys so near our heart,—that some good was done in the cause of our Holy Christianity. Brethren, let us try more than ever to build up each other in the faith that was once delivered to the saints.

S. M. GOTSHINGER.

From Yorkshire, O.—Jan. 22.

Dear Brethren:—

THE thirty-one in number here, and are called the Stonecreek Brethren, being a part of Oakland church, Darke Co., O. Bro. Jesse Stutsman, from Arcanum, came to us the 15th, and commenced meeting the same evening. On the 16th, Bro. Isaiah Rairigh came, and brethren Stutsman and Rairigh labored together with great zeal. On the 18th, Bro. Silas Gilbert increased our ministerial force. The brethren remained with us until the 21st, preached, in all, twelve sermons with power and demonstration. The effect of the meetings is as follows: The members were awakened to our duty towards our God, and for the prosperity of the church; sinners were made to feel the need of a Savior, and are seriously counting the cost. Some have promised to come in the near future; others are near the kingdom. My prayer to God is, that they may not forget the vows they have made to our Savior.

H. C. LONGANECKER.

From Vandon, Ill.—Jan. 24.

Dear Brethren:—

JESU closed a series of meetings. Bro. D. B. Gibson was with us. Preached two weeks; had fair congregations. Good impressions were made, though there were no conversions. The weather was extremely cold for this climate; snow about twelve inches deep. Good sleighing. In the last year we added eleven to our little flock. May God's blessing rest upon them. Here is a large field of labor. I stand alone in the ministry. Ministering brethren should remember us; their labors will be appreciated.

JOHN L. MEYERS.

Notice to Churches of Southern District of Missouri.

IN consequence of our next Annual Meeting being held at Bismark Grove, Bates, Ba Mouties Revision Committee will meet at Mineral Creek church, Johnson Co., Mo., a few weeks prior to A. M.; and from there proceed direct to A. M. In consequence of this, the District-meeting for Southern Mo., must be held earlier than the regular time; hence the time of our next District-meeting is set for Thursday, April 10th, 1883, to be held in the Deep Water church, Henry Co., Mo. Persons coming by rail will stop off at La Due. It is earnestly requested that all churches of our district be represented at said meeting. J. S. MOHLER.

From Ludlow and Painter Creek District, Ohio.

Dear Brethren:—

BRO. Paul Weizel came to us the 6th, inst., and preached seven very interesting sermons in our church, to very large congregations, and we hope to have made some interest; good impressions have been made among many warm hearts. We were sorry he could not stay with us longer, but his time was limited, and so he was to visit other churches in the valley, he had to leave us. Bro. Weizel visited six churches in the valley, and all appeared well pleased, and, seemingly, enjoyed the meeting. Our prayer is that the good seed sown may germinate and bear fruit to the honor and glory of God, the Father.

TOBIAS KREIDER.

From Union Church, Ind., Jan. 31.

Dear Brethren:—

THIS church is presided over by Eld. John Kinsely, and is, so far as known, in love and peace, and is trying to follow in the footsteps of our Savior. On the evening of January 17th, Eld. Wm. R. Deeter commenced a series of meetings in our church, and continued until the evening of Jan. 30th, preaching twenty-two very able discourses, which were not without effect, for six souls were made willing to follow the footsteps of our blessed Master and be buried with him in baptism; and two precious ones, who had stepped aside from the path of duty, were received back into the church. Could the meeting have continued, many more would have been identified with the church, but duty called our dear brother to other fields of labor, and we were compelled to bring our joyful meeting to a close. We believe the good Word of God, preached so understandingly by Bro. Deeter, will continue to have the desired effect, and be the means of bringing many more souls into the church, for many said, we are almost ready to join the church, but asked for more time to consider. We were received into the church were all young and active men and women, standing well in society and of good moral culture, which makes the church rejoice, that such are willing to come. May God help them to study, to show themselves workmen approved of God, etc.! Many sessions of refreshing did the church receive during the meeting when we could see our sons and daughters, brothers, sisters, and friends, come to the church. The brethren and sisters have under contemplation a series of meetings, soon to be held at our place of worship.—May the blessings of God be with us, so that souls may be added to the church and a season of rejoicing may be ours to enjoy. During the meeting we had all the extreme cold weather to contend with, and many changes; but amid the storms and the cold, you could see the brethren and sisters and friends going up to the house of the Lord. May the choicest blessings be with all of the people of God, and especially our shepherds here in this fold. God bless Bro. Deeter for his labors here and elsewhere, is my prayer!

W. G. COOK.

From Primrose, O.—Jan. 30.

Dear Brethren:—

On the evening of the 17th of the present month, we began a series of meetings at our Primrose meeting-house. The first evening was stormy, after that it got bitter cold, so that our congregations were not very large. The first week after that, it moderated some, and the crowds became larger, until about all standing room was taken up in the house. Eld. Jeremiah Gump, of Indiana, did most of the preaching. Perry McKinney was with us a few days and preached a few good sermons for us. He is very young in the ministry, but full of the Spirit. The Truth was preached with power, saints were made to rejoice and sinners to tremble. Our meetings closed just after they began to be very interesting; both of the brethren had to leave. Their arrangements were such that they could not stay any longer. May God bless them.

The visible result of our meeting has been that five souls were converted, and were baptized in baptism. The good Book teaches that we should bear one another's burden, and so fulfill the law of Christ. The spirit got among our brethren and sisters, and their liberal hearts were open to the wants of the needy. Some time ago, Jesse Long, one of our ministers, was made the happy recipient of money enough to buy a good new overcoat, which he greatly needed, this cold weather. A nice lot of potatoes was also given him.—We had another poor brother, who received about $20 worth of wheat flour, corn, potatoes, meat, lard, apple-butter and sugar. His wife also received something. Your unworthy servant was also remembered with a nice buffalo robe. JACOB SHANEOUR.

From Warren Center, Ind.—Jan. 30.

Dear Brethren:—

I RETURNED home last night from another visit among the Brethren of Williams Co., Ohio, whither I had been called to preach. Commenced our meetings again on the 16th inst., at the same place we held them before (near the city of Bryan). I was much encouraged at the start, both by the size of the audience and attention given to the Word spoken; the interest appeared improving, as indicated by the steady increase in numbers present at each succeeding meeting until the 26th, when the intense cold prevented many from attending.

It had been agreed among the Brethren that a part of my time should be employed at a point known as Bunker Hill, in a meeting-house belonging to the Methodists, on Monday morning (the 22nd) I was conveyed about nine miles North-east, to the home of Bro. Winslaud, not far from the place of meeting, by a son of Eld. Jacob Brown, with the mercury 13 to 18 below zero. We experienced a rather cool *reception*, though nothing serious resulted. At this point no notice of our meeting had been given until the day of my arrival, and the severity of the weather prevented its circulation, until, on the 26th, I was called upon to address one of the largest funeral assemblies that it has been my painful lot to address, it being the occasion of the decease of the daughter of our dear brother and sister Samuel Koch who had died of typhoid-pneumonia. I believe that many witnessed so many tears shed in sympathy for the dead and the bereaved as upon this occasion.

This young lady was almost nineteen years old, and, although she had never confessed Christ by coming to the church, she was possessed of a most lovely disposition, spotless character, and a deep hold in the affections of all who knew her. Another warning to you, my dear friend, to "Set thy house in order, for then shalt die, and not live." I tried to instruct the living from Ezekiel, as best I could, from 2nd Cor. 5:1.

I addressed a full house Saturday in on baptism, and closed our meetings at the place. Returned to Bryan Sunday morning, and preached forenoon and evening; closed my labors in Ohio. Although we had no accessions to record, the united expressions by all was that our meetings were a season of the Lord be praised for the general feeling, brotherly love, unity of sentiment and Christian charity that have been manifested during these meetings. And thanking us for the increase, let us rejoice together.

THURSTON MILLER.

From Milford, Ind., Jan. 30.

Dear Brethren:—

THE Brethren in the Turkey Creek congregation, Elkhart Co., Ind., have just closed a very interesting series of meetings. The meeting was held in the hall at Nappanee, located one week; four were added by baptism, one by letter, and one applicant attended to. Bro. Peter Stutsman, one of our home ministers, did nearly all the preaching. On Sunday night the hall was entirely filled and a congregation outside. So the sitting hall was presented and filled, and the brethren preached in that. So two congregations had preaching at the same hour by the Brethren, with only a walk between. There seems to be a wonderful interest in Nappanee for having the Gospel preached.

J. H. MILLER.

From the Millshire Church, Ill.—Jan. 28.

Dear Brethren:—

THERE is joy in heaven, when sinners are converted to God. But we are not in this rejoicing is not confined to heaven alone. Poor mortals can also participate of its joy and peace. Such has been the case among brethren and sisters of the Millshire church. Yesterday five young persons were immersed in the Sangamon River. To-day we again went to the river, and saw two young sisters baptized. Every one was then welcomed back to the fold again. They had been somewhat cold in the Master's cause, but they have again taken fresh courage. It was also the first young converts held out faithful till death.

Upon the whole the Brethren at Millshire have a season of much rejoicing. Bro. W. Crigo labored zealously for them, a season. Circumstances were such, that he could not conveniently, stay any longer. So he wished his way homeward this morning. The Brethren have concluded to continue a while longer. There are many near the kingdom. Perhaps, by a little more persuasion they may be constrained to come. R. W. HUTTON.

From Bissville, Ind.—Jan. 29.

Dear Brethren:—

THE church at Bissville, which commenced on the 11th, closed on the 21st. The result has been, twelve additions by baptism. The weather was very cold, especially on Sunday, the 21st, which was as cold a day we had this Winter, the water freezing, instantly wherever it came in contact with the cold air. The last applicants, four in number, went into the water without fearing the chilly water, and came out to walk in newness of life. Others are nearing the church, willing for a more convenient time. May the Lord spare them until they, too, are numbered with the saints. Bro. Wysong did the principal preaching, defending the doctrine of the Brethren very successfully. Bro. Amos Iseres did the baptizing. He is a fearless brother, and, with the assistance of the Lord, thinks it never too cold to baptize when assisted by good exegetic brethren and sisters whose praise is in the Gospel. Meeting in the Union church, Sunday, the 22nd and 23rd. Very large congregations; no baptized. The number baptized since November, seventeen. All were required to stand a severe examination before the church, founded on the principles of the Bible. May we ever see our want at the foot of the cross.

JACOB HILDEBRANDT.

THE Rev. Dr. Laurie, formerly a missionary of the American Board in Syria, recently read a paper before the ministers' meeting, Boston, in which he took the ground that there never was a time that was more inviting, known in Palestine.

The Brethren at Work.

Publish'd in the interest of Reformation, or German Baptist Church, in accordance with Primitive Christianity, as taught and practiced by Christ and the Apostles.

Contains church news, and all writing essays, from all parts of the Brotherhood, the proceedings and deliberations of Church meetings. For subscription terms, see notice in general of the paper.

BRETHREN AT WORK.

"Not for the Defense of the Gospel."—Philippians 1: 17.

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HYMN.

FROM THE GERMAN BY JAN. V. HECHLER

WHAT grieves me in this fleeting world,
I soon no more shall see,
But what my soul sincerely loves,
Remains eternally.
Then yes, rain world, with fame and gold,
In pleasure and in sin
In trials hard, cast thou, my Lord,
Refresh my soul within.
The sinful pleasures of this world—
How sweet they always smile!
Deceitfully in deed they lulls,
The wayward to beguile,
Who build thereon Who trusts alone
The indifferent of God,
Behold, without, lies cover
Beyond the cunl rose clod.
My Jesus will remain my joy;
What can I want besides?
The world has tribulation much,
Deceitfulness and pride.
I am, for ever, to thee—son,
In loving faith abide,
Who sits above, preserve in love
His concerned bride.
O, Jesus, me fly to me,
The world and me will well.
Which do revel age on thy law,
I contravene still.
O blessed me let to live, at last
O Lord, to keep my way.
To walk aright the path of hight,
Which leads to endless day.

INDIVIDUAL RESPONSIBILITY.

BY LOTTIE RETRINO.

IT is recorded in print that Daniel Webster was on one occasion entertaining a party of guests at a hotel in New York. He was observed to be sad and thoughtful. The sadness of his countenance cast a gloom over the minds of all, until at last one of the men ventured to break the silence by inquiring of him:

"Mr. Webster, what is the most important thought you ever had in your life?"

That great man replied: "Is there any one here who does not know me?"

"No," was the response, "we are all your friends."

"Well," said he, "the most important thought I ever had in my life, was that of my individual accountability to God."

Starting with that text, he preached to them for twenty minutes a sermon upon the subject of man's responsibility to God, and then withdrew to his rooms and locked himself in, and the remainder of the party left the hotel, and exclaimed to one another, "Did you ever hear such a thing in your life?" The most important thought of Mr. Webster's life, is the most important thought of every man's and woman's life—our individual accountability to God.

We came alone into the world—we must go out alone. Our friends may gather round us in bodies, but we must pass through the river of death alone and the soul must stand alone before God and render an account for the deeds done in the body, and God deals with us as individuals, and only as such. All blessings come to us as individuals. Our food, raiment joys and sorrows are all our own. The only principle on which life can be maintained, and upon which God can rule the universe, is that of dealing with each creature alone, and from the angels in heaven down to the lowest order of the insects, each one is brought into relations with its God, feeds upon his bountiful hand, lives by his power, and dies by his hand. It is so in all the experience of man's spiritual being. The heart, in relation to God, separates each individual from others. We may be well-to-day, enjoy good health, and hear the Word preached by one person, but before the morrow comes, God may send out his Spirit, then comes the individual separation, and each of us feels the power of truth and the influence of God's Spirit.

The person convicted of sin knows his own sorrows, but will be pardoned through the blood of Christ. That will cause a time of rejoicing, but no one will meddle with their joys. With their Savior they can rejoice at the thought of forgiveness and the soul communes with the Savior. This is the only principle of God dealing with us in grace, and, therefore, when we say that the Bible is the revelation to the individual mind, it takes its part and place in the system of God's dealings in the world of nature and grace. To this let us add the consideration that our responsibility to God is as individuals. We will be judged according to the deeds done in the body. "Every one must give an account of himself to God." None can be with us in that hour, and share our responsibility. No one can relieve us of the evil mistakes. We may have made mistakes through the influence of others; but whatever were their intentions in this world, th y cannot clear us then. Therefore we ought to be very carefulhow we spend our time. God placed us here for a wise and good purpose and when we are tempted to do wrong, let us remember the individual responsibility we owe to God.

AN OATH FOR CONFIRMATION.

BY J. W. SOUTHWOOD.

From Isaac, to swear, to make a covenant; and an oath, a solemn declaration in which we call on God as a witness—Heb. 6: 16.

CONFIRMATION denotes the "Act of confirming." Confirm signifies "To make firm, fixed or certain."

By an oath for confirmation is meant that legal form in which an authorized person calls upon another, perhaps a witness, who "holds up his right hand to heaven, as if he were God to hear and help him speak the truth. The office of the court, who is legally authorized to administer the oath, repeats the following words: 'You do swear, in presence of Almighty God, that the evidence you shall give in this case, shall be the truth, the whole truth, and nothing but the truth, as you shall answer to God in the great day.' The witness bows to the officer, and answers, 'I do.'" Another form is sometimes used.

"As a peculiar sacredness is attached to the Bible as the Word of God, an oath is prepared in which it is used. The witness lays his hands upon it, and the officer administering the oath says: 'You solemnly swear, upon the Holy Evangels, that the evidence you shall give in this case, shall be the truth, the whole truth, and nothing but the truth, so help you God.' The witness then kisses the Book to show his willingness to tell the truth as God shall help him." (Gow's Morals and Manners, pp 63, 64.)

We may infer from the language "An oath for confirmation," that there "is some other form for confirmation, and so we see that legal authorities have provided "An affirmation for confirmation." "The solemn affirmation is used by the Friends or Quakers, and others who prefer it in preference to the form of the oath. The officer says to the witness: 'You do solemnly, sincerely and truly affirm that the evidence you shall give in this case shall be the truth, to the best of your knowledge and belief, and this you affirm.' The witness says: 'I do,' " (equivalent to yes or yea.) (Gow's Morals and Manners, p. 64.)

It appears from the language of the text that under the Old Covenant men took oaths for confirmation, and that it was customary to swear by the greater. It was also a custom to swear by the temple and the altar; by Jerusalem, heaven, and the earth, etc. Matt. 23: 16-22, 5: 3-36; James 5: 12. From these considerations, and perhaps some others, some have concluded that it is right for the Christian professor under the new, or Gospel dispensation to swear, *i. e.*, take "An oath for confirmation;" that it is taught in the Gospel and practiced by the professors of the Christian religion. That it is practiced by professors, we are sorry to admit, but that it is taught in the Gospel, we must deny. It is not only not taught, but it is forbidden.

There is nothing, perhaps, in our text, to either teach or forbid swearing. It simply states that "Men verily swear by the greater," and that "An oath for confirmation is an end of all strife." It might be said of men of the present age, that they "verily (truly) swear," and perhaps as of old some swear falsely, but we fear that "An oath for confirmation" is not always "An end of all strife."

But if this text does not forbid swearing, there *are* some which do. The Apostle James, after teaching the Brethren to "Be patient unto the coming of the Lord," and to "Grudge not one against another," says: "But above all things, my Brethren, swear not." Not merely above the things named, but he puts it above *all* things.

As before remarked, it seems to have been the custom to swear by heaven, or earth, or some other object, as Jerusalem, the temple, etc. But James says: "Swear not, neither by heaven, neither by the earth, neither by any other oath." Can any one conceive of anything much plainer? But some one says, "Swear not, literally, "James has reference to profane swearing—an oath of profanity." We answer, though the logical inference were favorable to this idea, yet the expression of the Apostle, "Neither by any other oath," christianity forbid to exclude any and all other oaths, profane or legal. We shall see more about this further on.

While it was the law under the Old Covenant for men to swear, nevertheless they were forbidden to swear falsely or profane the name of the Lord. "And ye shall not swear by my name falsely, neither shalt thou profane the name of the Lord." Lev. 19: 12.

The Old Covenant, under which it seems that the performing of oaths was granted, though false swearing forbidden, appears to have been faulty. "Behold, the days come, saith the Lord, when I will make a New Covenant with the house of Israel and the house of Judah." Heb. 8: 8. "For if the first Covenant had been faultless, then would no place have been sought for the second." Heb. 8: 7.

Seeing then that the Old Covenant was faulty, God established a *New* Covenant, and His Son becomes the "Mediator of a better Covenant which was established upon better promises. Heb. 8: 6.

We find also that Jesus obtained a more excellent ministry, and that soon after he entered upon it, "He went up into a mountain," and "His disciples came unto Him, and "He taught them," among the *many good* things, some of the things of "old time" that were said perfect in respect to Gospel purity; He also taught them how it would be under the New and Better Covenant.

He teaches: "Ye have heard that it has been said, by them of old time, thou shalt not kill, and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment." Matt. 5: 21, 22. Thus, under the New Covenant, being angry with a brother without a cause places us "in danger of the judgment," or equal to the one that killed under the Old—a striking contrast, with greater purity in favor of the New. Likewise in case of adultery and the "eye for an eye, and a tooth for a tooth," doctrine. See Matt. 5: 27, 28, 38, 39.

So also, when he comes to that part respecting swearing, He says, "Again, ye have heard that it hath been said by them of old time: Thou shalt not forswear thyself, but perform unto the Lord thine oaths." But I say unto you, swear not at all; neither by heaven, for it is God's Throne; nor by the earth for it is His foot-stool; neither by Jerusalem, for it is the city of the Great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea, and nay, nay; for whatsoever is more than these, cometh of evil. Matt. 5: 33-37.

We see that under the Old Law, it was wrong to forswear thyself, which, according to Webster, signifies to swear falsely. Then to use the meaning, Jesus says, "Ye have heard that it hath been said by them of old time, thou shalt not swear falsely, but shalt perform unto the Lord thine oaths. But I say unto you, swear not at all;" *i. e.*, neither falsely nor truthfully. Therefore, the New is made better, and both true and false swearing are forbidden.

Of that one who contends that the none swearing of the New Testament is profane swearing, we desire to ask if it would not be at least a little absurd to talk of true and false profanity? Yet it must be admitted that there is, if we take the position that this Scripture refers to profanity.

Again, Christ teaches to "Perform unto the Lord thine oaths." Let us now ask our Heavenly Father, if we do, in the spirit of our desire outs of profanity performed unto the Lord?

It could not have been any other than the "oaths for confirmation." "Men verily swear by the greater," and their custom of swearing by heaven, earth, Jerusalem, etc., is at once brought to mind and thus Jesus says, neither by heaven; for it is God's throne; nor by earth; for it is his footstool; nor by Jerusalem; for it is the City of the Great King, and so on.

The only reasonable conclusion is that in olden times men were taught to "perform unto the Lord their oaths," that is swear truthfully, and forbidden to swear falsely, but under the New or Better Covenant, they are forbidden to swear at all, either falsely or truthfully.

While the laws of the land grant professors of religion the privilege to affirm, and the Gospel forbids swearing, it does seem strange that men will still continue to swear.

Monument City, Ind.

THE PUPPY.

THE Rev. Joel Benedict, father of the late Erastus C. Benedict, was many years age pastor of the church in Delhi, N. Y., where lived Gen. Erastus Root, a notorious scoffer. One day the General invited him to tea. Hardly seated, he observed the face sense of politeness for that deficiency and fine sense of politeness for which infidels are generally distinguished, begun his accustomed flings at religion and ministers, of which his guest took no notice. But the assaults became more pointed and insulting, until Mr. Benedict concluded that forbearance was no longer a virtue, and quietly remarked:

"General Root, you remind me of Uncle Toby's dog."

"Well, what of Uncle Toby's dog?"

"Nothing, only he had a habit of always barking at the black coats."

"Humph! What did he bark at the black coats for?"

"O, I suppose it was because he was a puppy!"

It is said that ever after, Gen. Root treated Mr. Benedict with the utmost respect.

Religious Essays.

EDITOR.—We write most other things once you, than what ye read or acknowledge, and I trust you will acknowledge unto the end.—1. Cor. 1. 13

ON WINTER.

BY JAMES EVANS.

With cruelce robes the earth is dressed,
We hear the merry bell;
By conquer'ror now no more is press'd
Since first the snow-flakes fell.

To church or market swift they drive
The horses in sparkle feet,
And solitude for misery strive,
And in the race to beat.

By driving winds the snow we see
In heap together blown:
In trowbles' way it seems to be
As if in anger thrown

T'winter now, and nights are cold,
The trees are treated o'er:
And hoary are their heads like old
Or aged sons of yore.

With laughing days our hopes revive,
Well my cousin, it is past away.
The breath of Spring will soon alive
When comes the warming ray

The earth no endless Summer knows
Or Spring's prepared beauty,
Winter comes again and moves,
Then all is wrapt in death.

The changing seasons, as they come,
Remind us how below,
That here is no abiding home,
To fairer climes we go.

No wait ye storms wilderer blow
In that unchanging clime;
The chilling frosts and winter's snow,
Belong to present time.

Life's wintry storms will soon be o'er,
And nothing's Spring appear;
The frosts of time will be no more,
As we have felt them here.

But life, like Winter, has an end,
And soon the change will come;
The frosts of time's cold wave will send
And call his people home.

Let pabmers' work our souls possess,
And as Winter flows,
Our end at last will Heaven bless
And might be time'd to day

Where Spring and endless Summer reigns,
Our homage pleasure are there,
No more to feel life's bitter pains,
Or sorrows grown to bear.

We long to be where shines clear,
Above the stormy blasts;
Where strong winds no more we'll fear,
And endless sunshine lasts.

THE TWO LIVES.

To Bro. George Hussack, of Schnigler, Neb.—

If you have found anything in my writings worth having, you know to whom you owe it—not to me. We are but earthen vessels, though precious treasures in some times put into such. But it is not every believer even who can appreciate or will accept the crystal water of life which God puts in by some strongly attractive vessels. The fact that you enter into the spirituality of the truths God has given me to say, proves that you have been in a school which flesh and blood shrink from. Although God is Almighty. He does not manifest his power beyond the requirements of the occasion. He does not illumine or save people arbitrarily. Some are waiting on the Lord in a way that inevitably sealsthem in unbelief. God doth not his gifts as we are able to receive them. Matt. 25: 15. It is an eternal law, that "to him that hath shall more be given. How much of the worldly learning which I acquired in my youth could I give to those who wished to learn of me? Only so much as they could take in—no more. We only see what we have brain to see. So we. The mind may make vast acquisitions, while the heart is dark and dead, and the life selfish and secured. These two powers of humanity were once bound up in one Divine church. Adam and Eve were at first in one person. Then both had one name, one life one purpose. Gen. 5: 2. By division came different names and functions. Gen. 2: 23. When the function was extended so as to fulfill the form of the separation of human nature into male and female, another name was needed indicating a new work and greater responsibility. Gen. 3: 20. All this is pregnant with momentous truths. These is an Adam and Eve in us all. Eve is invariably the one to make the choice between good and evil, and Adam is sure to follow. This order never varies. Eve is still the mother of all living, as she represents the affections and will.

I *will* is the most positive, central expression of moral being, human, angelic, and Divine. The desires and the will are more influential over the life than the reason. The understanding often grasps and yet is not influenced by the seductions of lust. We must not forget that God made human nature a unit, and that in Christ Jesus there is neither male nor female, and yet both. The first Adam was also Eve, and the second holds both in perfect equipoise.

When the Tempter assaulted the Godman in the wilderness, he approached the Eve side of this constitution. The word commanded in Matt. 4: 3, means, do thou *will* to satisfy thy hunger at my suggestion. Do not reason about it, save in the interest of lust and selfhood. So come fall, and so it always comes. Adam and Eve play their parts in every sin that was ever committed. The serpent and the woman and the man are always together when the hidden fruit is enjoyed. The man is the head, or understanding, the woman the affections and will, and the serpent the most lusty and most subtile and seductive element in our animal nature. The understanding is so centred the emotions, but in the primal apostasy the order was reversed. The serpent is a creature of God, and in its place very good. Matt 10: 16. When it leads the will, and perverts the understanding, first belies Eve then Adam, a mighty fall must cease, and wrath and misery follow in its train.

When Eve hearkened to the lower creation without consulting her superior, she must needs fall, having no guide, or restraint. If Eve stands firm, so will Adam, but not apart. If the emotions are right of reason, the temptation will be a fall. The head turns crazy because the heart is bewitched. In every departure from rectitude the will is the pivot of destiny. And in every regeneration, it is out of Eve, the will and affections, that the "promised Seed," the Serpent-bruiser, must come.

Before Adam and Eve were on the side of the Serpent, the whole animal kingdom, the whole realm of our lower nature, was under human dominion, with Divine pledge of perpetual sovereignty. Gen. 1: 28.

Now since the serpent was the day, passion and lust and carnality are rampant. To reverse this is the purpose of the Incarnation; to realize this purpose is salvation.

C. H. BALSBAUGH.

HOW THE HOLY SPIRIT CAME.

BY C. C. BOOT.

"A YOUNG sister desires an explanation of Matt. 3: 16," says a short item in B. AT W., No. 2, page 4 of this volume.

Now, since I have expressed my sympathy answer in me, by a letter which I received from a young sister about five years ago which still prompts me to make an effort to answer the question. Upon that occasion I had discoursed upon the spiritual gifts, especially the gift of the Holy Spirit, Acts 2: 38; after which, the young sister alluded to, accepted the conditions. But after I took my leave from them, she prayed for the Spirit for her evidence of having received the gift; and failing to have obtained it in the literal form of Matt. 3: 16, and Luke 3: 22, and John 1: 32, and Acts 2: 3, 4, and 8: 17, and 10: 44, ions, for fear she had not sufficient evidence. She then wrote for advice in the matter.

Answer.—My evidence in your case is the fruits you produced most for repentance, the hearty denial of yourself of all worldly friends, pleasures, vanities, and your former religion to them all; and a hearty compliance with the Divine conditions in the Word, your entire motive and aim, evidently, being to please God whom you now learned to love and adore above all else. For you now realize that you have suffered for the pease and comfort of your soul and spirit and body which you now saw was his and to yourself of inestimable value. And your evidence remains to be for yourself sufficiently the same, just so long as you are of that same faith and mind.

And, now that the Savior and apostles received the Spirit in a visible form, it was, in the common nature of things, necessary that we could believe that he was able, and worthy and willing to give it us, invisibly. For instance, he raised the dead literally to show mankind that he had power on earth to forgive sins. He rose from the dead himself, to prove to us that he could send and grant us all parts, material, spiritual, and the invisible gift of the Spirit, in our hearts, spiritually.

Again; to prove farther that miracles belong to the days of miracles only, I refer you to the case of Cornelius who, for the sole purpose of a visible, received the Spirit previous to complying with the condition that the Gospel makes to us who are not in those days of miracles.

Again; Jesus is to us the "Way and the Truth and the Life." He is then, in one sense, to us the truth in me, that he brought into demonstration the truth of the prophecy of Isaiah 11: 2. "And the spirit of the Lord shall rest upon Him." Again, Isa. 42: 1 "Behold my servant whom I upheld, * * * I have put my Spirit upon Him." Each writer of the Gospels, only gives a little point in view, by the young sister who wishes an explanation of Matt. 3: 16.

GOD'S DISPLAY IN THE HEAVENS.

BY H. W. STRICKLER.

God has manifested himself in the creation as a being infinite and wise. There is no creature, however useless it may appear, but has its particular design. All are formed in the way best suited to answer the purpose of their existence. This is the case, at least, with those of which we have any knowledge, and of course we may conclude the same of those with which we are not acquainted.

If we begin with the sun, and descend to the smaller planets, we shall be obliged to acknowledge they are properly adapted to the end for which they were designed.

The least parts of every creature are evidently appropriated to its destination. They are the functions prescribed to them by nature. Were any parts taken away the whole would be imperfect, hence, would be unable to fulfill the end of its existence. How wonderful the whole, which forms the connection and relation which all have one with another, each in its place performing its functions to the perfection of the whole. If any were lacking, disorder would prevail. If we, then, represent to ourselves the being who has formed this innumerable multitude of beings, both animate and inanimate, celestial and terrestrial, who has not only designed them to fill certain places in the creation, but who has also disposed and arranged all their parts in a manner best adapted to their ends, without anything superfluous or defective, who by his wisdom formed one grand whole where the most perfect harmony reigns, shall we not be struck with admiration and pronounce with reverence, "Oh the depth of the riches of God, how unsearchable his riches, and his ways past finding out." He has everywhere diffused life and motion. How numerous the beings he has placed in our view, which man from the beginning has been and perhaps ever will be unable to explain.

When we scan the heavens and behold there the great comet which so unexpectedly burst from our view in the sky, we can but justly rank it as one of the heavenly bodies which form a part of his system. Like other planets, it has its revolutions around the sun, yet, it seems to be a new light upon our visions, or a stranger at least to our astronomers.

Some years ago it was calculated that the number of comets in our system, was about twenty-one. Since that, some have made their revolutions at or near the expected time, others like the recent one appeared unexpected and have been added to the number, all of which move in different directions varying in size and distance from us.

According to statements of professor Newton, the recent comet, when nearest the sun, gets two thousand times hotter than red hot iron and will retain its heat until its return, though the period of time be more than twenty thousand years." But there are many things connected with the heavenly bodies which we are unable to understand perhaps never will be, until we are able to attend to the presence of God and see him as he is, and see the heavens in their eternal abode dominion. But what is a comet that they so vary from other planets in their course? This question has baffled the minds of the scientific world.

When we look into the starry heavens, far away into the deep vault of infinite space where lies behind the blazing form, we are unable to think of the many vast and unanswerable questions that have already been asked, "Is a comet an aqueous planet, or a burning globe?" "Can it be inhabited, when at one time it is placed so near the sun that the heat must be so excessive, and at other times passing far beyond the orbs of other planets, seemingly to be immersed into utter darkness, where the sun's rays have no influence?" "Has the great Judge of the earth destined comets for the abode of the unrighteous and the chastisement of the wicked?" "Shall these eccentric bodies one day become the means of turning the planets from their orbits, and effecting their destruction?" "Are they still deserts without form and void, as was the earth before the Creator made it habitable and fruitful?"

The above questions cannot be answered by natural wisdom, and from our incapacity in this respect, we well might learn a lesson of humility and be cautious how we very limited are the powers of human understanding.

Some men regard comets as precursors of Heaven's judgment. Some even read in them the destiny of nations, and downfall of empires. Others again predict from their appearance, wars, famine and pestilence, and consider them as the severest scourge of mankind. These prognostics people never reflect that a comet is a natural body, which does not derange the natural order of the universe, though the return of some may with accuracy be calculated. Neither do they consider that the comet, as well as all other planets, must have a much more important destination, than that which superstition allows.

Are we to be told that the Supreme Being with all his wisdom, has placed these immense and magnificent luminaries in the firmament to announce to a few superstitious beings, the fate that awaits them or their nation? No God has placed everything in its own order, in the place and to the purpose they are to fill.

Nearly six thousand years have elapsed since man has begun to behold the handiwork of God, still he is baffled with our mysteries connected with the great phenomena of nature and nature's God.

Lorraine, Ill.

MISSIONARY.

BY DAVID L. WILLIAMS.

NUMBER I.

"Go ye into all the world and preach the Gospel to every creature." Mark 16: 21.

Good is glad tidings, and it must be conveyed by true and proper ambassadors. In the ruined sons and daughters of Adam's sin-polluted race, in order to their salvation. These glad tidings of glorious news, are to the proclamation of God's divine purposes, appointed of himself, and fixed in Christ in order to the salvation of souls. These glorious news were first entrusted to Christ to convey to the inhabitants of this earth, and this he did in a complete and full manner, and then committed it into the hands of ambassadors, and authorized them to go forth and carry it to the ends of the earth. This must be done by a succession of officers. The duty, thus passes down through the generations, and with its services, much faithfulness and perseverance is to be endured. This it has passed down to us through God's servants, and we are now the recipients of the joys of the grace of God. Otherwise we would be in a lost condition. Then how much gratitude and thanks we owe to the close of God's servants, a line of which has passed from the days of Christ and the apostles to the present hour.

But the gospel is not alone to receive all of the gratitude of our hearts, but others have a right to share with him, as they have assisted him in the past ages, by contributing to the temporal wants of his family, and thus enabled him to go forth and preach the Gospel. The faithful minister must be possessed with much of the love of God in order to enable him to rightly sympathize with the lost and unhappy state of humanity, and thus be impelled to make the great sacrifice that one is forced to make in the faithful service of the ministry. The wife and his children are dear to him; he has married her to dwell with her and enjoy her society through life, but he must often sacrifice this pleasure he must leave them frequently in their loneliness, to go forth in the service of the Master, with a lingering look upon home as far as he can see, in hope that he may catch a last sight of some of the inmates as they may pass about, which ever sends a thrill through

his affections. But this is not to be endured by little; they have all of the enjoyments of home, with its pleasures and sorrows, and more; they enjoy the hope of blessed immortality also. This last, they glean from the services and sacrifices that the minister is compelled to make for their good. Well did the apostle enjoin that they should be counted worthy of double honor.

Now the simple fact is, that the minister, in order to be faithful, needs assistance. Their families need to be provided for. They need to be clothed and fed, his children schooled, etc., as do other families. He is called to do all of this, unless he does as his brethren, stay at home. But the command is to "go and preach the Gospel to every creature." Through this injunction, we have reached each of us, and we should be quite willing to assist in sending it to others. The command is, "Go and teach all nations." Teach them the loving purposes of God, how he has willed and arranged for their salvation, that they might ultimately be happy in the eternal future.

Now God did not intend that the burden of all this great work, with its responsibilities and consequences, should rest upon the ministry alone, but that all should share in carrying on this glorious work. While it is expounded unto the ministry to preach, it is the duty of the laity to assist in the temporal wants of himself and family. Paul says, "If ye have received of our spiritual things, is it unreasonable that we reap of your temporal things?" Is it, brethren? Do you not have at heart the great cause of the Master sufficient to prompt you to aid in sending the Gospel to those who need it? There are others such in darkness that need to be enlightened in the ways of salvation that are as precious as you or I in the sight of the Lord, and how can we be at ease while others are perishing, for lack of God's grace, which has been brought to us by God's servants? Now, will we carry it and send it to others, and make their souls glad, too, in the salvation of God?

FOR MOTHERS.

BY ELDER L. TEAGUE.

In my business (school-teaching) in which I have been engaged for the last twelve years, I have had many opportunities for observations of the home life of many families, and there are but very few which we can look upon as our ideal home! The failure of a good government at home is always very plainly visible to a teacher; and it is also the greatest source of annoyance with which he must contend.

In this article I want to hold up for observation to the mothers of the youth of our land some of their duties in this government. Not because I consider myself all-wise or perfect, but that I want to help them with the best knowledge I have, and which has been gained from a life of experience in the school they have had opportunity to call from, probably. I want better youth, less annoyance from refractory pupils, and a better community.

Mothers are more often to blame than fathers, I think, for their disobedient children, because they will sin them much more, and have a greater influence in moulding their pliable minds; but in many homes the poor, broken-down, overworked mother has but one thought, and that is to get through her labor in as easy a manner as possible, and if she has a large family, she feels as if she had but little time to devote to her children, although she may strongly desire to do so. Then some mothers will scour, scrub, bake, embroider, etc., a great deal more than necessary, to the detriment of their children. While engaged in some of the above-named occupations, or else when too nearly worn out to care what may happen, a little one does or says something bad. The mother quite often uses a rough, harsh, throw-like tone in correcting it, instead of calling the little offender to her, and in a kind, prudent and lovable way bidding it to refrain from doing so. The former way only provokes it, and probably it will disobey immediately in the same manner again. A child will often readily obey without force, if you give it good reasons why you wish it to do so. This will take more time, very likely, than a few harsh, ugly words will require; but is it not much the best plan? And could we not be so very liberal with time, when we consider that we want to raise these tender objects for our Heavenly Father's kingdom? Many, so many homes, the mother expects, especially in the case of boys, that the father is to see to the punishment, etc., of them, as for instance, "Charley, just take your hat and quit teasing its leaves." Charley probably says no head whatever to the father, as he is a keen enough observer to see that his mother seemed very anxious that he should behave. The next thing he hears from his mother, whom he should be taught to love and respect, is, "I'll tell you on you when he comes home, and he will give you a good whipping." Charley merely laughs in his sleeve "at this threat, and has less respect than ever for his mamma, who is unable to make him obey. Only a little six-year-old!

Now, mothers, if you would keep that love, respect and adoration from those little ones placed under your care, teach them by kind and gentle means that your word is law to them, and that you expect them to obey, and that you expect to enforce it when needed. Methinks the husband and father will also give and show more respect if you possess more of the dignity and Christian spirit of a lady.

Boys that are taught at home to love, respect and obey their mothers and sisters, by far excel those who are not so taught, in good behavior at home and some day when a good wife is given unto them, she will rise up and call you blessed for training your son in a manner that has made a little heaven of her earthly home.

Think of this, mothers.

FRIENDLY CRITICISM.

BY J. T. MEYERS.

Dear Brother Moore:—

Permit me to offer a word of criticism on an editorial written by you in No. 3, Vol. 3, of the Bethel, in which I refer is headed "Benedictions." After giving a number of reasons why some people claim the benediction should be used on certain occasions, you remark as follows: "Just so long as we hold the Bible as our only rule of faith and practice, just that long we have a right to reject this human institution."

On what grounds, my dear brother, do you call it a "human institution?" Simply for the reason that the Word of God does not say in so many words that we shall do so? If this is your only reason for rejecting the benediction, and that it is a "human institution," then I beg leave to differ from you. In the very last chapter of St. Luke we read: "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them." What else is this but a benediction? And what possible harm or wrong could there be in using words like these on certain occasions? Paul says, "Grace be to us Christ be with you all. Amen"? It is simply quoting Scripture language. I object, as much as you do, to the use of a man-made benediction; but to me it is as far from that as it is from what we have in Paul's own language, is a "human institution," I consider saying too much.

Further on in your remarks you say: "It is a question on which the Bible is as silent as the grave, hence we neither teach nor practice it." Now are you so sure, my brother, that we neither practice nor teach what the Bible is silent about it? Or is it simply because it is not the custom of the Church to use the benediction? Had you said, the use of the benediction is contrary to the teachings and order of the Church, hence we neither teach nor practice it, you would have hit it exactly. Now? Because your argument will not hold good when more gently applied to the custom of other parts of the Church. Let me repeat your argument again: "It is a subject on which the Bible is as silent as the grave, hence we neither teach nor practice it." Now, by the argument in the case afore-named, you mean to say that we neither teach nor practice a thing unless we have Bible for it. This, as I understand it, is the plain and unavoidable deduction of your reasoning. Now let us apply this argument to some other things practiced in the Church, and then I ask what Scripture authority has the Church for teaching and practicing them?

1. We, as a church, preach funerals. Where is the Scripture for it? Did Christ or the apostles ever preach a funeral sermon? Is there a single passage in all the Holy Bible Word that says we shall preach funeral sermons? The fact is, my brother, it is a world-by custom, and neither Christ nor the apostles say one word about it, and yet we do it, and I find no fault in it.

2. We, as a church, also perform marriage ceremonies. Where is your Scripture that says we shall do so?

3. Where, again, is the Scripture that says that the brethren shall break the bread to one mother, but the sisters must have the bread given to them by the officiating elder?

4. Again, where is the Scripture that says that at our Love-feasts, when a blessing is to be asked in behalf of the Supper, the brethren are to remain sitting, but when thanks are to be given for the bread and the wine, the brethren and sisters are to rise to their feet, a practice which, we know, our ancestors would be severely criticised by many good brethren? We read that the apostle gave thanks in behalf of the bread and the cup, but nowhere does he say anything about brethren and sisters rising to their feet, or *vice versa*. Now, unless we can give Scripture for these customs in the church, we must not be so ready to condemn other churches for not so practicing as we claimed. But this article is not intended as a regular discussion of the facts herein set forth, or that might be set forth, and hence I forbear apology for the present.

I have, dear brother, more than once used the benediction on certain occasions, at the grave, for instance, and I confess when I read your editorial of some time ago in regard to benedictions, I felt as if I had sinned, and I felt not a little grieved over the harsh expression. Especially must I say this when I tell you that there are brethren in the Church who have strong prejudice on certain occasions, and brethren, too, who are loyal to the Church, and whose piety cannot be questioned. Let us not be too prescriptive in these things, but learn to forbear with each other.

Hoping you will give these remarks space in your paper, with such comments upon the same as you may deem proper, I subscribe myself your brother in Christ.

THE BLESSINGS OF GOD.

BY CYRUS BUCHER.

In looking out of the window to-day at the snow-flakes as they come down, so gently covering the earth with a mantle of white, the above subject came to my mind, and it seems we can learn a good lesson. Man often grasps at great things, and if not successful at a single bound, gets discouraged, and instead of doing little by little, succumbs altogether, and does nothing. Not so is our Master. If he sends us snow, he does not let it down in a solid sheet, but just gently, little by little, drops a small flake on another, till they are inches and feet and sometimes yards in depth, covering miles of surface. The same when the blessed rain comes, drop by drop, instead of falling in torrents and creeks and rivers overflow their bounds. There were millions of bushels of grain raised; but not in a day, or in one solid mass. One! God has his own way of doing, the tender blade from by the aid of sunshine and moisture the stem, and at last the ear with blossoms, and then the grain, such a small one yet in the multitude of grains contains the beginning of life in it contained. Again, take the giant trees of the forest; first the tiny seed, then the twig, and from its slow growth in time you have the large tree with its large branches, many in number constitute the great forests.

And so in all the works of God. Even our redemption was not brought about in a day; from the beginning of creation a thousand years and more, many generations were required to fit sinful man for a suitable time to come to this world; and then by the patient work of Jesus, day by day and year by year, the great consummation was done. By little acts of kindness, little works of love, with wonders and miracles this human race was made to believe and owe Him as the great author of their salvation, by all.

And now, since all our knowledge is obtained by learning, to whom shall we go for instruction? It is sometimes said we live in an age of steam and electricity. Men want to get rich in one day. If they violate the laws of nature, and get sick, the doctor is called and done upon doses of medicine is administered to reshore health. How soon can he be out again? When will I get well? These questions and many more come up. Yet after all nature will have its time, and in place of receiving aid, its progress for recovery is often retarded.

But this is not all. It has come into the church. People cry, Onward! progress! and Christians are made in a day. The good old way of true repentance is by some lost sight of, and instead of taking God's way and time, they try to get the blessings as it were in one lump. But will it work in the end? Are the *ways of God* carried out? If we look at the great and good men of our church, the great would say they made themselves so by

Little steps and little words,
Little words of love.

For thus are true Christians and true character formed. And if they grow up like Jesus, brethren, they will also wither and die so in an hour!

But there is another extreme. If the hand be laid to the plow, let us not look back if the plow-share is not in the ground, we would like. Let us not throw down our work and stop, but keep on toiling; by and by the blessings come. If your brother does a good work, do not call a halt! but encourage him to persevere. If you have but one talent, improve it well; and when the Lord will come to gather his sheaves, and you are among the number, you can then more fully comprehend his works.

Astoria, Ill.

A MAN'S LIFE AND OUR ESTEEM.

BY GRANVILLE NEVINGES.

"A man's life consisteth not in the abundance of the things which he possesseth." Luke 12. 15.

Nevertheless, among the above and other passages of Scripture which plainly teach that man shall not live by bread alone, that God does not value a man's soul by his wealth or intellectual attainments, that the poor beggar will stand an equal chance with the richest prince in the great day of judgment, and the unlettered man will stand side by side with the wise of this world in the triumphant reign of King Jesus, although a man may possess all the gold of Golconda, the cattle upon a thousand hills, and all the broad acres from one ocean to the other, yet he is considered intellectually, it does not amount to a single iota in redeeming its possessor from the degrading influence of the and eternal misery; yet with all this, man is not to be judged by his high estimate on man's worth as determined by his financial or intellectual status. A man may be an humble follower of the meek and lowly Lamb; he may possess all those graces that make him a good neighbor and an honest citizen, and may be close "pinching" manage to pay his debts, and render his home comfortable and his family happy; yet because he stands one step from poverty's yoke to a hireling place by a few short years, we are apt to say "He is not of much force." If he is so unfortunate as to be ignorant along with his poverty, "poor fellow" we pity and pass our ear.

We are not at variance with the rich or their wealth, neither are we opposed to education; on the contrary, we think the rich and the learned are the miserable means of improving his financial as well as his intellectual condition. Yet we should not estimate man's value by his financial or intellectual attainments; for that which is highly esteemed among men is abomination in the sight of God." The only advantage the favored sons of wealth and genius have over the poor unfortunate is, that they can, if so inclined, do the fellow-man more good. Yet "to whomsoever much is given, much is required;" and with an increase of wealth and knowledge comes an increase of responsibility.

Pleasant Mound, Ill.

We must set our faces like flints against everything which is contrary to God and his purity; purity being in our souls a settled in utter, we can go on to peacefulness. However peaceable we may be in this world, yet we shall be misrepresented and misunderstood by those who are even the Prince of peace by his very peacefulness brought fire upon the earth. He himself, though He lived a humbled, and did no ill, was despised and rejected of men; a man of sorrows and acquainted with grief."

PERFECT happiness, I believe, was never intended by the Deity to be the lot of one of His creatures in this world; but that He has very much put in our power the nearness of our approach to it, is what I have steadfastly believed. *Thomas Jefferson.*

Brethren at Work.

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YOUR PAPER.

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☞ If proper credit has not been given within two or three weeks from time of payment, notify us at once.

ARE you helping any of the poor this cold Winter?

WE always admire a "piece" that will make peace.

FIVE lately united with the church at Dorcheyster, Neb.

PARENTS, do you ever *provoke* your children to wrath.

Do your utmost to have good singing at your meetings.

BRO. John Wise is now at his new home in Sumner Co., Kan.

CERTAINEY the church is fallible. Who ever said, it is not?

ENSLAVE the body, and the mind will soon strik to the same level.

GO ye into all the world, and preach the Gospel to every creature.

HOW a little authority does elevate some people;—in their own estimation.

BRO Solomon Buckalew has been holding some meetings in New Enterprise, Pa.

THAT man who has a happy home, may count himself a king, whose wife is a queen.

MUCH damage has been done in Southern Illinois by the heaviest sleet known for years.

"CHARITY begins at home," and very often never gets many inches from where it begins.

THE Archbishop of Paris refuses Christian burial to any one who may be killed in a duel.

FIFTY degrees below zero has been registered in Dakota during the recent cold weather.

IF by brother shall trespass against thee, go and tell him his fault between him and thee alone.

UNDER date of Jsonary 28th, Bro. J. S. Buckley writes, that they are plowing for Spring crops, in Texas.

NINE united with the Londonville church, Ohio, during a series of meetings lately held there by Bro. I. D. Parker.

IN Christ there is neither male nor female, hence the women are as much entitled to a voice in church work as the men.

SPURGEON, the great preacher of London, is failing in health again, and is only able to preach one sermon each Sunday.

KINDNESS begets kindness in animals no less than in people. If you would have your animals obey you, treat them kindly.

IF the suffering people of Ireland would cease spending their money for whiskey, there would be far less suffering among them.

IN England, married women have now the legal right to acquire, hold, and dispose of property independent of their husbands.

ELEVATE the woman, and you elevate the race. Too little attention is paid to the culture and proper education of the weaker sex.

A TERRIFIC storm swept over Denver, Col., Jan. 29th, carrying some roofs of buildings 250 feet, demolishing some structures, lifting a railway car from the track, and overturning one of the electric light towers.

$1.25 IS the price of the BRETHREN AT WORK from the first of March to the end of the year.

THE Brethren of the Round Mountain Church, Ark., have subscribed over $70 toward building their contemplated meetinghouse.

GENERAL BOOTH states that the income of the salvation army is $600,000 a year. By the way, it is a kind of a money-making institution.

MANY of the Catholic priests in Italy receive only $80.00 a year for their services. Financially, Italy is a poor place for Catholic priests.

WOMEN were the most faithful followers Christ had while on earth. They administered to his wants during life, and forsook him not in death.

IN the family of Christian K. Ross, the missing Charlie is spoked of as living, and will be regarded by them as alive, until his death is positively known.

A SNOW in California is a very unusual occurence, hence the heavy snows that have fallen there this winter have been quite a surprise to the old settlers.

WHY should you be talking peace to others all the while, when you don't live in peace with your own family? Peace will take better when it commences at home.

Do not despise a congregation just because it has troubles. It may be in ill health, and needs only time and some assistance to restore it to its normal condition.

"WHAT is meant by the pomps and vanities of this world?" asked a Sunday-school teacher. "Them flowers on your hat, mum," replied the quick-witted scholar.

WE are receiving quite encouraging reports from various parts of the Brotherhood. By degrees unpleasant things will subside, and the old ship glide smoothly along again.

DARWIN was not thoughtful enough to go to the Bible for proof that man was developed for an animal. Nebuchadnezzar was at one time an animal, so to speak, of a very low order.

THE emigration to Dakota will be quite heavy this coming Spring. A number of Brethren will be among them. We advise our members to locate in settlements, and not scatter too much.

WRITING from Henderson Co., N. C., Feb. 3rd, Bro. J. W. Kilpatrick says they are now having Spring-like weather, the thermometer marking seveny degrees above zero. He will tell our readers more about it next week.

NEXT week we will publish a report of the receipts and expenditures of the last A. M. The report was somewhat late coming, but it often requires considerable time to dispose of things left on hand, after the close of the meeting.

BRO. Amick returned from Indiana last week, and reports the worst sleet ever known in that country, greatly damaging all kinds of timber, especially fruit trees of every class. The Wabash river was higher than ever before known.

WHEN a man is installed in the ministry by the Brethren, he is not required to preach anything but the truth. Then some of them say they have not lived holy enough. What more liberty ought a Christian minister to ask for?

JAPAN has 113 newspapers. Every man has to sign his name to what he writes, and the government holds him responsible for his sentiments. No modest anonymous writers there. Can some of our anonymous writers take the hint?

BRO. Jas. H. Gish, of Roanoke, Ill., has been almost constantly in the field this Winter. He reports eight baptized, and thirty-five Testaments sold and donated. You see when Bro. Gish starts out to do missionary work, he fills his valises with Testaments, and where he cannot sell a book, he gives it away, if he thinks the book is needed and will be read. That is the way to do Gospel missionary work.

MEN who propose to organize religious bodies, and have them conduct their church work without establishing usages that will, in the course of time, become more or less sacred, must suppose themselves much more perfect than the best of their ancestors.

A PROMINENT English statesman says he knows of no cause which has made as much progress in the last twenty years, as that of the elevation of woman in England; and yet Englishman has been supposed to stand in the fore-front of modern civilization.

DELEGATE-ELECT Simpson, of Idaho, says Mormonism is making such inroads into that territory that there are ten Mormons in the present Legislature, while six years ago there was but one. He urges Congress to adopt stringent and radical measures to check the evil.

WE often wish for an invention that would compel people to give their post-office address, county and State, every time they write to this office. Some of them either do not read our oft repeated suggestions of this kind, or else they have terribly short memories. Which is it?

THE minister who concludes that he can profitably entertain a congregation without study, must think himself a great deal more intelligent than the gifted Timothy, who had to study in order to preach. Perhaps a little bit of self-esteem is lurking where it ought not to dwell.

HON. Mr. Worthum, of the Texas Legislature, has offered a bill "to banish pistols, dirks, bowie knives, etc., from the pockets, satchels, homes, and stores" of the people of Texas. That is good. Take deadly weapons from the people and teach them to live in peace with each other.

AT every station on the Russian railroads is a grievance book, in which the traveler may inscribe his wrongs in any language he likes, and which is periodically read by the authorities. If a book of that kind were kept in this country, some people would read it more than their Bibles.

WE have just heard of a certain class who were decidedly in favor of a reform in the church, until they heard how much money their reform leader wanted a year for preaching. Just then they thought. Some men will work most heroically if there is just a little money ahead, preachers sometimes not excepted.

A CLOUD of dust blowing into a wool factory at Bombay caused a panic, resulting in the death of twenty-three persons and in the wounding of twenty-eight others. We sometimes punish animals for becoming excited, but the above incident shows that people often have just as little judgment as the brute creation.

A BRONZE doorstep, taken from the great temple at Borsippa, a suburb of Babylon, has recently been placed in the Egyptian and Assyrian gallery of the British Museum. On it is inscribed the name of Nebuchadnezzar, with a mention of his restoration to health; so that it may have been a votive offering from the monarch.

THE *Law of Life*, for February, is before us. It is published at Dansville, N. Y., in the interest of health and the right way of living. This is contains a beautiful steel portrait of James C. Jackson, the founder of "Our Home," as his institution is called. In appearance he looks much like some plainly dressed old farmer. The *Law* is much appreciated at this office.

THE ocean steamship Cimbria, with nearly five hundred persons on board, was struck by the steamship Sultan, and sank in twenty minutes in ninety feet of water. A dense fog prevailed at the time. The survivors of the Cimbria describe the moment of her sinking as terrible. The ice was filled with the cries of the drowning hundreds, who remained floating a short time, until beaten back by the icy water. In a few minutes all was over. It is stated that the officers of the steamer Sultan have been retained at Hamburg and the steamer seized by the police. The captain asserts that he waited at the scene of the disaster for twelve hours. Only seventy-two of the four hundred and seventy-seven human beings on board the Cimbria are thus far known to be saved.

CLUBBING RATES—THE BRETHREN AT WORK and *Primitive Christian*, to the same address, $2.50. B. AT W., or *Primitive*, and *Young Disciple*, $1.85; or the three papers $3.00. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

AN English lady, residing in Greece, gave a number of soldiers in the Greek army copies of the New Testament. The Greek Government has compelled the soldiers to return copies to the benevolent lady, who receives them back with much disappointment.

THE observations of the transit of Venus revealed the fact that size has clouds, and consequently rainfall, rivers and seas, evaporations, etc. Size also has day and night, Winter and Summer, much like the earth, only her year is much shorter than ours, containing but 224 days.

LOOK into a glass of whiskey, and you see dying widows, heart-broken mothers, wailing orphans, blood-shed, murder, theft, larceny, burglary, fighting, gambling, swearing, ignance, want, depravity, infidelity, blasphemy, moral corruption, disease, and all crime and physical debilities that man is subject to.

JOHN W. Lovell Co., have arranged with Elder R. Heber Newton, to publish in their popular "Lovell's Library," the sermons now in the course of delivering, on "The Rights and Wrong Uses of the Bible." The whole series of sermons, seven in all, will be issued in one volume, printed from large type in neat Elzio form, paper covers, for twenty cents.

THE Roman Catholics are erecting a new cathedral in Hartford, Conn., which is said to be the largest church edifice in the State. Though not yet completed, it threatens to tumble down, the massive walls having settled so that cracks appear. It has already cost over $200,000, and yet experts fear that it will have to be rebuilt. Building such costly church-houses is simply prodigal nonsense.

IT is well said that the labors of a minister are not to be measured by the success he has in taking members into the church. Too frequently only understand the means of getting people into the church, while but few seem to understand and appreciate the higher duty of rooting and establishing the church in deep abiding faith, begotten of a thorough knowledge of the Gospel, and of instructing the sinner in the way that his faith and conversion may rest upon premises that will not fail.

SPEAKING of his late visit to the Green Tree Church, Penna., Bro. Quinter, in the *Primitive*, says: "We have already remarked that many of the persons living in the Green Tree church, and many of the places in that locality, are associated in our mind with a very interesting period of our life. While living in the family of Bro. Abel Fitzwater, the father of Bro. Joseph Fitzwater, we were converted and baptized. This was in 1832, at which left home for school for a few years, and returned to teach school in Port Providence. The place was then called Lumberville. This was in 1835. We continued to teach in that place until 1841. In 1838 we were called to the ministry. In 1842 we removed from the Green Tree church to the George's Creek church, in Fayette Co., Pa."

WE are pleased to learn that the District meeting of Southern Indiana passed off so orderly, and with such good results. The zeal the meeting manifested for the welfare of the place is very commendable. The homeless children of our land must be cared for, and it is the duty of every Christian to lend a helping hand, as circumstances will permit. We are also glad that the meeting sent no queries to the Annual Meeting this year. Too many queries are sent to the A. M. at any rate, and if every District in the Brotherhood would make a special effort to send no matter up next Spring, the meeting would have ample time to adjust other matters requiring attention, and it would be far better for our Brotherhood. Perplexing questions that cannot be settled by the District-meeting, might be deferred, while we give more earnest attention to the things already known. Let us still be kept through with the Minutes, before making any more decisions.

REPLY TO FRIENDLY CRITICISM.

In another page will be found an article from our much esteemed friend J. T. Myers, reply to what we said sometime ago in regard to benedictions. The article has been over table about four weeks, but we could not spare time to review it till the present.

It may be well to observe that in our former articles, we were replying to those who are very strenuous about having a "thus saith the Lord" for all the Brethren practice, during the spirit of the Word for anything, in cases will go outside of the Bible for authority of pronouncing benedictions over congregations. If you will look at our article in that sense you will find that the position taken by us are consistent. Men who go to the "letter" of the Word, and reject the spirit ought not to practice a thing about which the letter is silent. We were meeting parties on their own ground.

It is all right to quote Scripture, when you can apply it. The epistles placed benedictions at the end of their epistles, but they never used them with uplifted hands by which to close their meetings. If they did, would be thankful for the chapter and verse where it is mentioned. Paul, Christ, and uplifted hands, did bless his disciples before he took his departure from them, but the apostles did not afterwards repeat that act toward each other. Whatever it may be meant, we pause not to conjecture, but this thing is certain, the disciples never ventured to use it in that way. Are we more or holy above them? We also read of not ridding the temple of money-changers and swindlers by the use of a scourge made of small cords. Whatever that may mean, we never have dared to do it.

Regarding funerals we have this to say: the manner of disposing of the dead has led in different ages, and in different countries. Our own cultured sense of right, and feeling of respect, teach us our special duty to the dead, and never will we, under any or circumstances may demand, there is no use to every minister this command: "Preach the Word; be instant (or urgent) in season, out of season." 2 Tim. 4: 2. On funeral occasions, the command, "preach the word" I. E. "out of season" is to be preached at any rate. "Preach the Word" a positive command, while the circumstances under which it may be preached, are a matter of mere expediency which may vary with of times. A funeral occasion, when minister is invited to attend, is one of those occasions. But pronouncing a benediction over an assembly of people, has for its support neither a command, nor an apostolic example, nor is it even a matter of expediency. Christians are private institutions left entirely to the authority of different sects, as for the *manner* of performing them, and in taking part in them has nothing to with a religious ceremony that concerns whole congregation, as benedictions do. Excuse for taking part in either must be necessarily different.

Regarding the manner observed by the Brethren in the breaking of the bread, giving thanks at the table, etc., it is only necessary remark that it is our adopted way of carrying out the command, "as oft as ye eat this bread, and drink this cup," etc. The institution itself is plainly given, but the manner observing it, is not plainly described in all parts, hence the church agrees upon a way performing these different parts. There is no wilful difference between adopting method to carry out a divinely appointed institution, and the adopting of an institution itself, even so much as mentioned in the Gospels. Your keen comprehension of concisely put propositions will enable you to analyze all this, and your lessons.

Regarding the history of public benedictions we may have something to say in the future. At present let the above suffice. We hope our gifted brother will receive these remarks with the kindest brotherly feelings. If some expressions in our former article have a little severe, we ask our brother's pardon. But as for the *facts* stated, allow them to stand firmly rooted.

ANSWERING A REQUEST.

1. Can those who have gone out from us now have a special, seven delegates to our District, or Annual Meetings?

2. Can churches that have been "reconstructed" contrary to the principles and the usages of the Brotherhood be represented at our District or Annual Meeting, by delegates?

1. We answer, certainly not. Both the District and Annual Meetings are intended for the Brotherhood, and not for those who are not of us. Nor do we think any class of people, not identified with the Brotherhood, would try to represent themselves at our conference. It would be about as much out of order as if the Baptist churches would attempt to impose their delegates upon a Methodist Conference. But they may do this. In all kindness they might send up a request for an impartial committee to investigate the cause of their grievances. Then in all kindness the District Meeting might grant them a committee empowered to act in the case as she thinks proper, or in conjunction with adjoining elders, or report at the next District Meeting. Or the District Meeting might refer the matter to a committee, knowing that the parties had been lawfully expelled, or were seeking to make the church still more trouble.

2. This complicated case must be watched with a keen eye and a clear head, but while doing so, we need not discard becoming Christian charity, nor ignore the rules of justice as usually held by the Brotherhood. Our manner of sending delegates to District Meetings, as well as our way of doing business, are known to all the churches, hence it is not necessary for us to say much about it, nor to offer many suggestions. Each District Meeting will understand her business, and know who is a member, and who is not.

We simply want to add, that when announcements are made in the B. R. W. for either a District or Communion Meeting it should be understood that said meetings are for the Brethren, hence it will not be necessary for those who send in announcements to append notices to expelled members, etc.

HOW IT IMPRESSED HER.

A FASHIONABLY attired lady attends the Brethren's meeting in St. Louis, and then writes a letter to the St. Louis *Times-Democrat*. If our daily walk and conversation could thus impress people, what an influence we might exert over the community. Without further remarks, but asking each member to read and ponder, we give below HER LETTER.

Says Carlyle, "All goes by approximation in this world," and everything is relative, and "wrongness" by the greater or less degree prominent according to its environment. Hot coffee were enormously palatable and smart until some one reared a stone front, and, by the same ruling, man is well satisfied with himself until he is set down among angels. Thus until a thousand Sabbath mornings, and contritely added my separate sins, which had accumulated to an amazing sum. My collected wickedness stood out in startling outrageous, so I set among a most godly people. Having heard of the existence of a most peculiar sect, I repaired to their place of meeting, which I found in the north end of town. They are the Brethren, and are of the Dunkard school; their singular customs impress one lightly until, seated in their midst, the influence is felt of their honesty, sincerity and piety.

The men wear full beards, and long hair parted in the middle, thrust back of the ears and covering the collar. One face struck me forcibly, a face that would pal Sidni Morse hideous himself. Such an one I never saw before, or anything that approached it. It bore a most marvelous resemblance to that which the masters have portrayed to us as that of Christ. Only the plainest face ever worn by man, absolutely free from a tracing of guile. I was perfectly fascinated and dwelt long upon the absolute beauty of that faultless face, dreading meanwhile lest he should speak, and being human, destroy the illusion. The women wear simple white caps, their dress plain to a Quaker degree, no ruffles, no puffs, no the fashions that of a nun. The simplicity of these garments lent a happy air of purity to them, but remember the poor preacher expounded their severe doctrines, based as Deway's frown truths, with a plainness not to be misunderstood.

I felt wonderfully insignificant, as I sat bedecked in my Sunday clothes, which before had looked exceedingly humble. In my experience it was the only instance wherein I found expensive clothes a discount. Unfortunately I had removed my fur coat on entering, and had thus exposed my partnership in original sin, by sundry bits of ribbon and lace. I felt the sin of pride, which on my entering I had viewed with such comfortable satisfaction, was then an accusing eye. Thus you see, as before, how materially the standard of dress influences the minds of visitors the view of the original object. I felt profound thankfulness that my friendly gloves covered my rings, when the preacher hit upon the vanity of jewels. I tucked my bracelets under my sleeves, and longed to take out my ear-bobs, but then they were not so wicked, they were so very little. Such a poor, usin preacher was I. Leaving apparel, he condemned worldly pleasures, dancing and theatres mainly.

Our attractions have been such that I have done an unusual amount of play-going lately, and at that time my opera glasses were scarcely cooled. These transitions of thought were self-condemning, yet one cannot say but a healthful berating by a righteous man is beneficial. The sensations of being taken to task are so very singular in these days of liberal thought, I was forced to transcribe. Passing the point where I felt he preached directly at myself, I found much meritorious worth in the words of this simple man. At close of service he approached with friendly mien, and this I learned. They are a wealthy people, and are to erect a church here shortly. They have no salaried ministers, have no paid ministry, six or seven serving a congregation. They do not go to war, and let the law alone, never take an oath, recognize no secret organizations, and are prohibitionists. They practice the salutation of the "holy kiss," and live to the principle of the quotation, "Don't pull down other peoples houses; build a house for yourself and invite them over." The women do not plait the hair, nor wear hats, which article they count belonging exclusively to men.

One young girl was recently expelled for marrying, they neither wear gold, and condemn equally pianos and fast horses. The form of Communion celebration is peculiarly their own. Following the New Testament literally they prepare for the Lord's Supper a good, substantial meal, around which all assemble as in one family. Before eating, the Biblical ceremony of washing the feet is gone through with. After the Supper, the bread and wine is blessed and partaken of. Leaving this pious people, one can but feel their presence has a purifying influence within this tainted town. The reflecting mind is assured that with so much unguitous dust floating upon the air, as is blown about these modern days, they should hold themselves so spotless. Their self-esteem and self-respect is worthy of a Spartan, and Lycurgus could not make more stringent laws than did this Dunkard.

THE POOR MINISTERS.

SOME brethren wonder why their churches are not visited by ministers who are spending most of their time preaching. It should be remembered that most of these ministers are poor men, and dare not take, what little they have, away from their families, hence must depend, to some extent, on aid received from churches where they labor. They must go where they are called, and where others are able and willing to help them bear their burdens, for they are not able to do it themselves. They have the ability to preach, and are willing to spend and be spent in that way, but are not able to defray the necessary expenses. It is bad enough for them to be away from their families. That much you can ask of them, but no more. If you want them to preach for you, send for them, pay their expenses, and give them a good gift for their families, besides. This is not only reasonable, but it is Scriptural. Do not call a poor man to preach for you a week, and then turn him away empty. In behalf of wealthy ministers we have nothing to say; they are able to care for themselves, but remember the poor if every class, especially those that preach the Gospel.

TEMPERANCE.

HERE is something that we want you to read, and please don't forget it: If intoxicating liquors were banished from the United States, every town and village might publish a report something like the following:

Vineland, N. J., is a city of ten thousand people, twenty school-houses, twelve churches, and many manufactories, but not a grogshop. An annual report of Mr. Curtis, the overseer of the poor, contains the following: "Though we have a city of ten thousand people, for six months no settler or citizen has received any relief at my hands. Within 70 days there has been one among the floating population, causing an expense of four dollars. During the entire year there has been but one indictment. That was a trifling case of battery among our colored population. So few are the fires in Vineland, that we have no need of a fire department. Practically, we have no debt. Our taxes are only one per cent. on the valuation. The police expenses of Vineland amount to $75.00 a year. I ascribe this remarkable state of things—so nearly approaching the golden age—to the industry of our people, and the absence of King Alcohol."

Greely, Colorado, is a town founded on the principles of Vineland, N. J. It has a miscellaneous population of about three thousand. Not a liquor shop is allowed in the place. There are no poor people. Police are unnecessary. Shortly after the colony was established, a fair was held, at which the receipts were $91.00, which was set aside as a poor fund. Two and a half years passed, and there remained $84.00 of the amount.

In Bavaria, Illinois, there is not a saloon. Drunken revelry is entirely unknown. A reeling sot in the streets would provoke the greatest amazement. Good authority states that not a drop of liquor, except prescribed by a physician, can be anywhere obtained. There is not a pauper in the place, nor a person requiring assistance. Almost to a man the people own the houses in which they live, are free from debt, and are abundantly able to make a good living.

Quite a number of such towns as we have described, exist in our Western States. All are known to have real estate sales encouraged, and with title deeds that prohibit the sale of liquor. Such towns excel in thrift, prosperity and good morals, far exceeding the liquor-selling communities about them.

THIS world belongs to the energetic.

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Irene Schubert, Ohio	1 00
Zeddick Clear, Iowa	1 00
Fotter Hall, Iowa	1 00
Previously reported,	92 15
Total	$100 65

For the Poor.

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Abram Rife, Ind.	$ 50
Rachel Tomlinson, Pa.	50
Joseph A. Thrasher, Ill.	10
George Shannon, Ohio	40
Daniel Leedy, Ind.	1 00
W. H. Gift, Ill.	75
Irene Schubert, Ohio	50
Previously reported,	10 90
Total	$14 65

Of the above amount $12.35 have been expended for the purpose designed by the donors.

Home and Family.

MOTTO.—And the fruit of righteousness is sown in peace of them that make peace.—James 3. 18.

The Difference.

WHY are so many good people so very different in their opinions of the Scripture? Because they belong to different sects It is just as if A., B. and C. would each put on a different colored pair of spectacles; A. a green, B. a yellow and C. a blue pair. Each one looks through his own glasses on a piece of white paper, and each one thinks he is right, not recollecting that he has the glasses on. To A. it looks green, to B. yellow, and to C. blue, and here they begin to dispute about the matter, and they can't convince each other. But D., who sees without spectacles, knows very well they are wrong. One reads the Bible with Martin Luther on his nose, another with Calvin and another with Menno; but thrice happy is the man that reads the Bible as it came from heaven, and whose eyes are anointed with the true eye-salve that he may see.—*Pious Youth.*

Mother Love.

WE were at a railroad junction one night last week, waiting a few hours in the waiting-room, for a train, and trying to talk a brown-eyed boy to sleep, who talks a good deal when he wants to keep awake. Presently a freight train arrived, and a beautiful little old woman came in, escorted by a great big German, and they were talking in German, he evidently giving her lots of information about the route she was going, and telling her about her tickets, and her baggage check, and occasionally patting her on the arm. At first our United States baby, who did not understand German, was tickled to hear them talk, and he "snickered" at the peculiar sound of the language that was being spoken. The great big man put his hand up to the good old lady's cheek and said something encouraging, and a great big tear came to her eye, and she looked as happy as a queen. The little brown eyes of the boy opened pretty big, and his face sobered down from its laugh, and he said: "Papa, it is his mother!" We knew it was, but how should a four-year-old baby, that couldn't understand German, tell that the lady was the big man's mother? We asked him how he knew, and he said; "Oh, the big man was so kind to her." The big man bustled out, we gave the rocking-chair to the little old mother, and presently the man came in with a baggage-man, and to him he spoke in English. He said; "This is my mother. and she does not speak English. She is going to Iowa, and I have to go back on the next train, but I want you to attend to her baggage, and see her on the right car, the rear car, with a good seat near the center, and tell the conductor she's my mother. And here is a dollar for you, and I will do as much for your mother some time." The baggage-man grasped the dollar with one hand, and the big man's hand with the other, and looked at the little German woman with an expression that showed that he had a mother, too, and we almost know the old lady was well treated. Then we put the sleeping mind-reader on a bench and went out on the platform and got acquainted with the big German, and he talked of horse-trading, and buying and selling, and everything that showed that he was a live business man, ready for any speculation, from buying a yearling colt to a crop of hops or barley, and that his life was a busy one, and at times full of hard work, disappointments and hard roads. But with all of his hurry and excitement he was kind to his mother, and we loved him just a little, and when after a few minutes' talk about business, he said, "You must excuse me; I must go into the depot to see if my mother wants anything," we felt like taking his fat red hand and kissing it. Oh! the love of the mother is the same in any language, and it is good in all languages.—*Burlington Hawkeye.*

Still Waters.

THE Psalmist says: "He leadeth me beside the still waters." Men of the world are all for novelty and excitement. The caterers for the world's amusement are driven to their wits' end to know how to give high seasoning to the repasts of pleasure. The edge of appetite gets dulled, and he succeeds best who can give fresh keenness to the worldly appetite. Still Waters? No! These, at all events, would be misery. If our nature is not rich and restful in itself, what melancholy times come with rest and silence! Still waters? No. The novel cannot be too exciting. The picture cannot be too realistic. The drama cannot be too sensational. The gala cannot be too crowded with dress and fashion. Rapid let the pulse of life be! Has not the distasteful slang of speech invented the word "slow" to represent the idea that the river of surface-life must boil like the rapids? Still waters? How few read Fenelon, and Pascal, and Foster now! What a contrast all this presents to the spirit of the Christian life! The genius of the Gospel is in harmony with the still moments of spiritual communion, and elevated taste, and heavenly affection. It says, "not in the feverishness of excitement, not in the tumult of passion, not in the noise of faction, not in the conflicts of ambition, not in proud pre-eminence and brilliant assemblage, is your true life." "Enoch walked with God." "Go forth into the wilderness, and I will talk with you." "Every man went to his own home; Jesus went to the Mount of Olives."

Matrimonial.

HOWARD—CRAWFORD.—In Locust Grove township, Fremont Co., Iowa, Jan. 25th, 1883, Mr Geo W. Howard to Miss Clara A. Crawford, of Henry Co., Ill.

B. F. FLORY.

PRICE—DARGER.—By the undersigned, Dec. 24, 1882, at the residence of the bride's parents, four mile west of Tipton, Cedar Co., Iowa, Mr. William H. Price, of Scott Co., Iowa, to sister Sarah E. Darger, of Cedar Co., Iowa.

B. F. MILLER.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

REPLOGLE.—Near Farragut, Fremont Co., Iowa, Jan 27th, 1883, Vincent F Replogle, youngest son of Geo M., and sister Sula Replogle, aged 14 months and 8 days. Disease, affection of the lungs. Funeral services from Matt. 18: 2, 3. B. F. FLORY.

ROOT.—Aunt Catharine was born in Montgomery Co., Ohio, in the year 1810; was the eleventh child and youngest daughter of brother and deacon, also known as potter, Johnny Cripe.

Of her children, two died in the blessed state of innocence, three in the triumph of a living faith, and the rest she leaves living in the glorious hope of immortal bliss. Shortly before her death, sister Catharine attended the Love-feast in her congregation. Being afflicted by erysipelas in the foot and a cancer in the face, it was alone by the encouragement and help of kind hands and hearts that she found access once more to the Lord's table. And being unable to have both feet washed, she had one washed; such was her faith in Christ and her zeal in his service.

To the friends of the deceased, who practically sympathized with her in her sore afflictions, we would say as follows: $12.44 from Plymouth church, Ind., $8.50 from Cerro Gordo, Ill.; $2.00 from Jacob Root, of Brown Co.,—have all been faithfully applied as directed by the donors, excepting 44 cents which is still remaining in my hands. We also tender our heartiest thanks for your love and aid to our dear aunt and sister in the Lord, and also to those of the Bethel church, Mo., who furnished an unknown balance for the treatment of the cancer, which, we learn, was cured before her death. C. C. ROOT.

WEAVER.—In the Mineral Creek church, Johnson Co., Mo., July 29th, 1882, Bro. D. Weaver, aged 79 years and 10 months and a few days.

His disease was much complicated, and the last six weeks of his life were spent in intense suffering, but he bore his sufferings with Christian fortitude and frequently expressed a desire to be absent from the body and present with the Lord. He was born and raised in Rockingham Co., Va. In 1846 he moved to Allen Co., Ohio, where he lived until 1873 when he moved to Johnson Co., Mo., where he lived until his death. He leaves a widow and ten children,—all members of the church but one. The funeral was attended by a large concourse of relatives and friends. The occasion was improved by Bro. Peter S. Garman, assisted by A. W. Reese.

DANIEL T. ARNOLD.

KINGERY.—In the bounds of the Cold Water church, Butler Co., Ia., Jan. 27, 1883, Levy Sylvester, son of Benjamin and Jane Kingery, aged 7 years and 15 days. Funeral by the Brethren. Subject, "Death."

E. MOORE.

BARINGER.—In the Elkhart Valley district, Elkhart Co., Ind., Jan 28, 1883, sister Barbara Baringer, aged 56 years, 2 months and 4 days.

Sister Baringer was taken by a paralytic stroke. Though she lingered a few days, she was unconscious. She was a consistent member of the church. Her husband preceded her to the spirit world some ten years ago.—Funeral services by John Metzler and our home ministers from 2nd Tim. 4: 7.

SIMON HETRICK.

KOCH.—In the bounds of the Lick Creek church, Williams Co., O., Olive Alsina Koch, born Feb. 14, 1864, died Jan. 25th, aged 18 years, 11 months and 20 days.—Funeral occasion improved on the 26th by Eld. Thurston Miller, of St. Joe Co., Ind.

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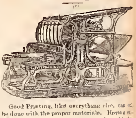

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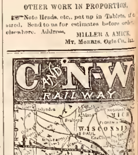

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"Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Malachi 3. 16.

Notice to Churches of Southern District of Missouri.

Reconvenience of our next Annual Meeting held at Bismark Grove, Kan., the Leading Division Committee will meet at Coal Creek church, Johnson Co., Mo., on Saturday, Feb. 23, 1883, and from there proceed direct to A. M. In consequence of the District-meeting for Southern Mo., to be held earlier than our regular time, at the time of our next District-meeting for Thursday, April 10th, 1883, to be held in Deep Water church, Henry Co., Mo., persons coming by rail will stop at Calhoun. It is earnestly requested that all ministers of our district be represented at our meeting. J. S. MOELLER.

From Upper Deer Creek Church, Ind.

Dear Brethren.—

Bro. C. Burns, of Goshen, Ind., came on the 20th of Jan., and commenced a series of meetings; and continued until the 31st. He preached the Word with power, making mention of the Gospel in such a way, that I none need err therein. He has been deeply afflicted during the past year, having a victim to that much dreaded disease, consumption, also the bereavements. Although he has been afflicted in body, yet it seem his intellectual faculties have been brighter and clearer. He was assisted by Brethren Isaac Bullheimer and Samuel Ely. The meetings were well attended, especially at night, and much interest manifested. Four precious souls were added to the church, and may the Holy Spirit guide them safely through life's journey, and finally save us all in Heaven.

Walton, Ind. W. S. TONEY.

From D. C. Cripe.—Jan. 26.

Dear Brethren.—

I just returned home from a series of meetings at Edna Mills, Clinton Co., Ind. Brethren there are adhering to the church, we think there were many good impressions made, and the brethren and sisters are encouraged. With new zeal they will try to gain that crown which God has promised for them that serve him. May God bless them for their love and liberalities. Those brethren feel that the poor minister should not be clothed. I felt very surprised yesterday much by presenting her with a new dress, and the children's faces were covered with an expression of joy for their presents. I tell did the Apostle say that it is more blessed to give than to receive. This was my first trip to Edna Mills. We made many acquaintances, which we shall never forget. God bless you and keep you in that narrow path that leads to the City, whose builder and Maker is God.

We also made a visit to Ludogo, Montgomery Co., Ind. Met warm and welcome hands. It was made to feel it was good to be here. My God bless them for their kindness and liberalities, and may we all at last meet in union, where there will be no parting hand shake, and no farewells to say, is my prayer.

From Dakota.

Dear Brethren.—

Being a brother's request, in Dakota, I write the following, hoping it may prove beneficial to some. Some of our people make mistakes when they move away from places where they have good church privileges; by moving from these principles they become cold, careless, and in many instances turn back from the church. It would be better if we would lock up settlements where there are brethren and sisters, and then, when they people are moving into Dakota, and the Brethren are settling in there too, but they are scattering very much, and of course need respect to enjoy much preaching in that way. I was in that State last October and looked the country over; it is beautiful; believed it seems to me that it could not be more nicer, the soil is quite fertile. Large crops of wheat, oats, rye and barley are raised there yearly. It is a wonderful country for corn. One man having over five hundred head of cattle says that in the Winter of 1880 and 1882 he did not commence feeding them till in February. Next Spring there will be a rush for that part of the country. Many of the leading ministers of members will go out in March next. We have located in Brown Co. There are still plenty of free claims there yet; 160 acres will cost $14.00. Our places are from about South-west of Frederick. For the present my address is Malvern, Whiteside Co., Ill. After the middle of March it will be Frederick, Brown Co., Dakota. For further information enclose a stamp and address me as above.

W. H. HORNING.

Gleanings.

—THE Macedonian cry, "Come over and help us," has been sent up in tones of unusual force this year. Much of the above is due to our Home Missionary Cars, for Iowa. The Gospel, if the brethren and sisters, with the influence of their person and prayers, would stand by and hold up the arms of their young and inexperienced ministers, it would afford much present relief. God's people would everywhere enjoy the service, which would lead an honest seeker to conclude that he would also give himself in the church. But when those in the church do not enjoy themselves, it affords out little encouragement for those outside of the church to think that they enjoy themselves. The church can only prosper when it presents an inviting picture.

—"What is the best news?" This is sought with frequent anxiety, when we receive our papers and copy-sheets for the best news. We want to be edified and encouraged; hence if the Brethren in Kansas and Nebraska, in the West, Maryland and New Jersey in the East, cannot give us good news, we want to know them to tell us nothing. We, in Ohio, have enough trouble without having any sent us, either from the East or West. To gather up the errors of others ruling in their churches, the mistakes of committees in settling difficulties, and publish them, and thus scatter to the four winds, is certainly not doing "all things to edification."

—A religious, free from mystery, must be a human Christ. The Paul says, "without controversy, great is the mystery of godliness."

—"I know that I am a child of God, and have been born of the Holy Ghost," said an anxious soul to her pastor, one morning in class. Gently laying her hands upon her breast, she said, "I feel it in my heart."—While we learn of things pertaining to this life, through the ear, the Christian Brother Paul bids us to know, that "faith cometh by hearing, and hearing by the Word of God." Hence a knowledge of the religion of Jesus Christ and come through seeing, testing, smelling or feeling, but alone through hearing; hence the basis of the experience above recited, is false. I. J. ROSENBERGER.

One Cause of Infidelity.

—This Winter there have been held, in our vicinity, several series of meetings among different denominations. When thinking over the manner in which the ministers of these denominations take in new converts to their Church, I almost tremble with fear, for I am afraid that the greater number of them will be deceived by false prophets and teachers. It is terrible, to think of the great number of intelligent beings in this world who place implicit confidence in their pastor, without ever examining God's Word for themselves, to see if those things be so. The slight hold of religion and a public acknowledgment that they love the Savior, constitutes very often the sole entrance into many denominations. I often wonder why the infidels do not sometimes preach or believe in the Gospel at all!

If they are willing to believe a part of it, why not believe all? Are they much superior to the Christian respected? John and Paul threw all of the Bible away, because in imaginee he sees inconsistencies. Many, yes the greater number of religious people so called, are ready to throw away the Bible, with their carnal minds, or that which will tend to humble them. They seem to feel as if they were better than their Lord and Savior, who washed his disciples' feet.

The infidel sees this, and has often things in at Christian people, "Why, you say you believe the Bible and love Jesus. Why do you not obey him?" He says also, "I do not believe there is a God, or that the Bible is an inspired work, but if I did, I would believe all and obey it, not only a part of it, as you do." And then your conscience tell you, "you are guilty!" Nine would, methinks.

Here are innocent, confiding "little ones," who probably desire baptism; hence they mention it to their pastor. Probably he hoots at their request and tells them it is not essential to their salvation; yet, if they desire it very much, to at least wait for warm weather. What an idea! Where is your authority for this, Pastor dealer?

How very few can be found who are able to say that baptism in cold weather ever left any bad effects upon them! How any one can stand before God, proclaiming his Gospel and urging sinners to repentance, and then tell them that they need not do everything that God says, is a very great mystery to me. Are they to be held amount of evil will they have to account for! Besides, it is nine times out of ten that pride only keeps them from doing God's Will.

Do you wonder that you make unbelievers? I do not. The wonder is that there are not a greater number of them. How much more right have you to throw away a part of God's Word, than for them to throw away the whole of it? Please tell me; will you? I do not want to offend any one, but I fear for the terrible consequences of the wrong-doing of so many, and I hope, that God in his goodness, may yet open the eyes of many, to the evil that they are doing, instead of preaching His Word as it is.

Covington, Ohio.

From Arrow Rock, Mo.—Feb. 1.

Dear Brethren:—

ELD. D. L. Williams, of Brownsville, Mo., is conducting a series of meetings at Walnut Grove, Saline Co., Mo. Large congregations, good order and good attention to the Word spoken. Brethren, corresponding with him, will have a little patience. We know not when the meeting will close. All well. D. PROVINCE.

For the St. Louis Meeting-House.

☞The following amounts have been received since last report.

Martin, Susan and Minnie Butterbaugh, Shannon, Ill.....$ 2 00
A brother, North Manchester, Ind..... 50
John Mohr, Bellefontaine, Ohio..... 5 00
Joseph Kaylor, Bellefontaine, Ohio.... 2 00
Jno. Spoile, Bellefontaine, Ohio..... 25
John Kaylor, Bellefontaine, Ohio..... 1 00
Sister Miller, O..... 25
Simon E. Yundt and family, Warren, Ind..... 2 00
D. S. Butterbaugh, Normal, Ill..... 5 00
Wm. Loggebeel, Ida, Kan..... 50
Sister Doggel, Ida, Kan..... 50
Sister Crouch, Ida, Kan..... 50
Rachel Hillery, Ida, Kan..... 50
Rufus Hillery, Ida, Kan..... 50
George Swertz, Clear Spring Church, Md..... 70
J. W. Stutzman, Morrisonville, Ill..... 10 00
Katie Harter, Mexico, Ind..... 1 00
Barbara A. Wolf, Plattsburg, Mo.... 2 75
Jonas Fleming, Lower Twin Creek church, O..... 6 00
Mary E. Bowman, North Manchester, Ind..... 50
Abraham Brady, Arion, O..... 5 00
Rebecca Hull, Versailles, O..... 10
Joseph Brower, Mexico, Ind..... 10 00
Received at B. ay W. office, Mt. Morris, Ill., per Joseph Amick..... 8 55
Betty Engel, Pipe Creek Church, Md. 10

JOHN METZGER.

From Elkhart, Ind.—Feb. 2.

Dear Brethren:—

We, the Brethren of the Elkhart Valley church, held a series of meetings, Beginning Jan. 19th, Elder H. Miller officiating. Turkey Creek district, and Bro. John Metzler from the Bango district, preaching for us in their mild and forceable way. All felt so cozy, that it was good to be there. Notwithstanding the extreme cold, the attendance was good. Our meeting closed the 30th. Saints were made to rejoice, good impressions were made, and we pray we may see the fruits manifested in the near future. One hour soul, one of our Sabbath-school scholars, became willing to go beneath the wave to rise in newness of life. We feel that we had a taste of the goodness of God, and our prayer is that fathers and mothers in Israel would pray more for the conversion of their children and bring them up in the way they should go. May the good Lord bless these dear brethren, and may they live long and bear witness to the Truth. I trust we have all been encouraged to meet more frequently and live closer to our calling.

SIMON HETRICK.

The Hopeful Sign.

THERE are hopeful signs among some of the Indian tribes. "The bloody Sioux," for example, promise to become the red plowmen and cattle raisers of Dakota. It seems too good to be true; but a Government Commission has recently held councils with the Indians of the Santee, Pine Ridge, and Rosebud Agencies, at which there were present nearly 17,000 Indians. These red men agreed to separate, take smaller reservations, raise cattle, and send their children to schools. The Commission proposes to the government that 20,000 cows be furnished to these Indians, and a school established for every 30 children, with compulsory attendance. The white farmers, who are increasing so fast in the adjacent empire, will be glad to learn that several millions of acres of Indian lands will be gained for the white man's plow if this new departure shall succeed. The philanthropists, I'm sure, will be cheered by the prospect of the Indian tribes. The Commission thinks it necessary to have a little outlay. The Commissioners have a very profitable meeting. On the Cunningham's Home was the main theme. It is now located, and soon will be put in running order. The Committee selected at last District-meeting, to purchase a home, have done nobly,—so well, that there was not the first objection raised. The home is situated three-fourths of a mile from Honey Creek station, Henry Co., Ind., on the line of the Pittsburgh, Cincinnati & St. Louis R. R., and contains one hundred and forty-eight acres. Many of the Brethren did nobly, some gave as much as $1,150. May the Lord bless them and the institution, for good in the world, in feeding and clothing the Lord's poor. Here is an opportunity for all of us to do good. After all, the great test at the final judgment will be, whether we have clothed the Lord's Brethren and sisters of the Lord Jesus Christ.

The following brethren were elected Trustees, to take charge of the institution: John Kent, John Hoyer, Albert, James M. Wyatt, John Krull, Joseph D. Nehr. They organized by electing, John Hart, President: John Krull, Vice-President; Jacob Yost, Secretary; James Wyatt, Treasurer; Jos. D. Nehr, Solicitor.

A good representation at this meeting; several brethren from Ohio were with us, viz: Eld. Tobias Kreider, brother to my mother, and brethren Gilbert and Hynes.

GEO. W. CRIPE.

From Upper Stillwater Church, Ohio.

Dear Brethren.—

We had no series of meetings in this arm of the church this Winter, but some of our adjoining ministers preach for us occasionally, and we feel that they have been being blessed by the Lord. Bro. Paul Wetzel, from Iowa, preached three interesting sermons for us, several weeks since, and Bro. Jacob Reinhard from Michigan preached four good sermons for us, the first of last week. This sum of church is prospering as well as can be expected. Received liffaen by baptism during last year, and at our quarterly meeting, last week, six more came. One not being well, there were only five immersed, two of whom belong to the Covington church. We think there are some counting the cost. We pray the Lord to abundantly reward those brethren for their labors of love. Come again, brethren. Business at quarterly meeting passed off pleasantly. S. D. ROTER.

From Milford, Ind.—Feb. 6.

Dear Brethren:—

SINCE my last report, one more has been baptized. Bro. Amos Peters, from La Paz, Ind., is holding a series of meetings at Greenville now. Good congregations and splendid interest. We are expecting Bro. Jacob Hilderbrand from Walkerton, Indiana, to also come and assist. Paul may plant, Apollos water, but God must give the increase.

J. H. MILLER.

Announcement.

THE District-meeting for the State of Nebraska will be held in the Blue River Valley church, Butler Co. Neb., commencing on Friday, April 19th. All Brethren, coming by rail from the South, will take the A. & N. R. R. at Lincoln, and stop off at Garrison, where they will be met on the evening of the 5th. The meeting will be two miles south and one mile east of Rising City, same county.

J. P. MOONAW.

From Round Mountain Church, Ark.—February 3.

Dear Brethren,—

In Gl. & W. No. 1, Vol. 7, No. 47, Bro. Metzger's report, "From M. Ennis," should read, "From Round Mountain Church." Since our last report the following has been received:

S. M. Neher, Leeton, Mo.	$ 1 00
E. Bosher, Hepler, Kan.	1 00
A sister, Colorado.	50
A. Hutchison, Centreview, Mo.	40 00
Previously reported 1	28 50
Total	$70 85

From Woodbury, Pa.—Feb. 3.

Dear Brethren:—

On the 28th of January, our much esteemed brother, Solomon Buckalew, commenced meeting in the Well-Coolers' house and preached four sermons. Two precious souls came out on the Lord's side, and were baptized, arising to walk in newness of life. We believe there are others near the kingdom, and if our brethren would have remained, many would have come out for Christ.—There was also one baptized a few weeks ago. We are in love and union.

LOTTIE KETRING.

From Monmouth, Kan.

Dear Brethren:—

WE are having some tolerably cold weather just now. It is thundering and lightening, snowing and raining, alternately. Now, at 10 A. M., it is 4 degrees above zero—two degrees colder than this morning early. Yesterday it misted rain, and froze. Last night it thundered and lightened, and snowed and hailed. Just now, at 10 A. M., it begins to hail again, accompanied with lightning.—Never saw it just so; the Winter was nice, not much snow and the coldest weather only seven degrees below. Health is only tolerably good; many suffering from bad colds.

MARTIN NEHER.

From D. W. Parker.—Feb. 5.

Dear Brethren:—

OUR labors with the Londonville church, Ohio, closed last evening. Immediate results were, nine additions by baptism, with fair prospects for others to come soon. It was hard to close, leaving dear friends standing out of the fold, especially when they were so near the kingdom, yet, we trust, under God's blessing they will, ere long be numbered with his children. It was the Father's good pleasure to revive the church, send conviction to the hearts of many, and to Him be everlasting praise.

This district is under the eldership of Morgan Workman and David Brubaker, both of Winchester and Ashland for Bro. Jacob's sake and are earnestly striving to keep the church united and prosperous. The church is not without her share of trouble, and, we think, deserves much credit for earnestness and loyalty to the Brotherhood, as well as for the generous and hospitable spirit which has always been a characteristic of the Brethren. May God bless them abundantly for their kindness to us, and our mutual labors with "the early and latter rains," is still our prayer.

Our last meetings were at the Plum Run meeting-house, in which, some twenty years ago, I took upon me the name of Jesus, in the presence of a large congregation, many of whom are now in the spirit world. Oh how fleeting is time, and how changeable are all earthly things! Little did I think 20 years ago, that I would ever stand by Eld. Workman's side, bearing the responsibilities of a minister. I can never forget the many kind admonitions and encouraging words I received like balm all through life and especially the ten years I was under his care.

The District-meeting of North-eastern Ohio will be held in the Londonville church this Spring, and I can assure all that should, a hearty welcome. Brethren, let us all earnestly seek the mind and spirit of Christ in prayer, that the investigations and labors of the District and Church Meetings may promote the Cause of Truth and the best interests of the church.

From Cerro Gordo, Ill.—Feb. 3.

Dear Brethren:—

WE have the heaviest sheet of ice ever known here. The ice is about two inches thick on the ground. It rained and thundered Friday night and Saturday, nearly all the time. The sleet is so heavy that the fruit trees and other trees are badly broken. Thirteen wires along the railroad here, are all down and some of the poles are broken.—Trains are suspended; occasionally there goes an express, but not on schedule time. The extent of damages cannot by the sun, can not be ascertained. The general health here is good now.

STEPHEN SHIVELY.

From Geo. W. Cripe.—Jan. 28.

Dear Brethren:—

JUST closed a short series of meetings in Millmine church, Piatt Co., Ill. Preached eight days, baptized six, and received two back into the church and strayed from the fold some years ago. This church is in good working order now. We are sorry that we could not remain with them longer. Their large house was crowded, and the Brethren were very anxious to have us stay longer, but we could not at that time. God bless the dear brethren for their liberalities. D. B. Gibson and Hiram Stauffer are the elders here, with brethren Henry Kaus and Mohler as assistants. They are all working in harmony. The Lord bless them for their encouraging words to us while there. Gilson commences a series of meetings with us, the 28th inst.—Will report when meeting closes.

GEO. W. CRIPE.

An Announcement.

WE have appointed our District-meeting for North-western Kansas and Colorado, the third of next May. We have notified all the congregations in the district save the Saline Valley church, and not knowing the address of any of the members, I hope this will suffice.

The meeting will be held in the Kinsey school-house, about four miles north-east of Burr Oak. Bear in mind, Burr Oak is a railroad station, and those coming by rail should write to Burr Oak, to the following brethren: Eli Benner, Caleb Kinsey, Christian Gish, all of Burr Oak, Jowell Co., Kan., and they will convey you to place of meeting. Meeting to be commenced for business at 9 A. M.

SIGNED in behalf of the loyal congregations of the Brethren of the Northwestern District of Kansas and Colorado.

LEMUEL HILLERY.

Bellville, Kan.

From Swetonia, Kan. Feb. 4.

Dear Brethren:—

BRETHREN Black and Harnsber came Jan. 27th, and preached several sermons for us. The weather was delightful and the congregations large. Order very good. Sunday night the house was so full, that all could not be seated; among the number standing, were several little boys, and it was pleasing to see how quiet and attentive they were. The meetings were growing in interest, and we regretted to have the Brethren leave us so soon, but duty called them home. We hope good will result from the seed sown.

The weather has been quite cold for several days, but it is pleasant now. The thermometer, at the lowest, indicated 12 degrees below zero. Health good.

Persons desiring homes in the West, may do well by coming to Southern Kansas, and looking at the beautiful country here, before purchasing elsewhere.

C. K. BISHOP.

Milan, Sumner Co., Kan.

From York, Neb.—Feb. 1.

Dear Brethren:—

THE year closes home yesterday from Dorchester, Neb., where in company with Bro. Brubaker and Jacob Zern, we held a short series of meetings, commencing on the evening of the 3rd, and closing on the evening of the 28th. Interest very good. The members seemed much built up in the faith once delivered to the saints. Five precious souls came out on the side of the Lord, and were baptized into Christ, and we now commune with the little band of believers near Dorchester, which gives them much joy, and especially does their esteemed elder J. J Hoover, feel rejoiced.—Seven of the number were his children, one a daughter of thirteen summers. May God stand by them all with his grace and power to save, is our prayer.

JOHN S. SNOWBERGER.

From Roanoke, Ill.—Feb. 3.

Dear Brethren:—

Bro. John Harshbarger and wife, and family, of Rockingham Co., Va., made us a short visit, reaching us on the 24th of January, staying with us until the 30th, assisted part of the time by Bro. J. Barshart, of Piatt Co. We enjoyed the visit and preaching of the brethren very much, though their stay was too short. Hope they will come again, when they can stay longer.

PART OF MY WISTEN'S WORK.

My motto is, "Work, while it is day." Since the 14th of Oct. last, my time has been almost entirely devoted to church work.—From Dec. 14 to Jan. 30, in about forty-eight successive days, I was at about 62 meetings, including council-meetings, taking the weather as it came, rain and sleet, doing the largest part of the preaching, often alone, mostly in isolated places. Thus far I have received right by baptism, and sold and donated some thirty-five Testaments. JAS. R. GISH.

From J. B. Wise.

Dear Brethren:—

I AM now on my return home, writing in waiting-room at Decatur. I left home, Jan. 17th, arriving at Cerro Gordo the same evening. Was met by Bro. Stephen Shively and taken to his hospitable home, where I was kindly entertained for the night.

Next morning met the Trustees on business. The Trustees encouraged me from the obligation to visit the churches in Southern Illinois, as I expect to move to Kansas on the 30th, inst. Please change my address from Mulberry Grove, Bond Co., Ill. to Sweadona, Jackson Co., Ill. Had successful meetings in Okaw church from the 18th to the 21st.—On the evening of the 21st had a pleasant meeting in Cerro Gordo. Then bade the brethren a tender farewell. Delivered my valedictory at the Mulberry Grove meeting-house, on Sunday, Jan. 28th, to an attentive congregation. Then came the FAREWELL! Many tears were shed, many kind words spoken; and so we leave the State of Illinois.

From John Zuck.

Dear Brethren:—

On Jan. 4th I left home to join Eld. J. J. Emmert, of Mt. Carroll, Ill., at Franklin Grove, Ill., and then journey together some three weeks among the churches in Northern Illinois.

Our first meetings were held at Nachusa; thence to Franklin Grove, where two meetings were held with large audiences.

Jan. 8th we arrived in Mt. Morris, where we held meetings in the College Chapel every evening till the 12th, with one day meeting for the Church, on Sunday. Although we only spent one day in school, we were quite favorably impressed with its present management, and the character of the work done.—But as it is now held vacation, at this time, to comment upon the school, we will reserve to do that at some future time.

Jan. 12th we arrived at Lanark, Ill., where meetings were in progress by Eld. D. Eby, with good interest. Here we were separated from our companion in travel, — Eld. J. J. Emmert going to Shannon in advance of me to begin meetings there.

Thus my labors were mean-ably increased, by which I soon suffered from hoarseness. The meetings were well attended, with good interest. While there, I attended the funeral of old sister Dubbie, who passed away at the ripe old age of ninety-two years. Bro. Henry Martin conducted the services. Thus, one by one, these dear old pioneers go.

Jan. 16th, I joined Bro. Emmert, at Shannon, where we continued until the 29th, in preaching the good seed the Word of the Lord.

From thence we went to Cherry Grove.—While here, the severe weather of Jan. 24th came upon us, which was quite detrimental to our meetings, yet they were very well attended, with a few exceptions, and interested. As we have a great many relatives in this arm of the church, we were quite busy here, but as our chief object was not to visit relatives in the flesh, but kindred in Christ, we repaired Jan. 24th to the Arnold's Grove church. We arrived at Mt. Carroll by 10 A. M., at which time the funeral of old sister Catharine Emmert took place in the Brethren's church in town, Eld. Geo. D. Zollers officiating. Held three meetings in town, and Saturday morning went out to the new church house in Arnold's Grove, where we held two meetings, closing on Sunday night, with a very good interest. These were our last meetings with the dear brethren in northern Illinois, having spent 25 days in unbroken labor. Although the time at each place was short, yet, upon the whole it was quite long enough for us and the family cares at home. To our dear brethren we would say, we labored for, I wish to tender sincere thanks for the love shown us while among them. The acquaintances formed, and the Christian associations enjoyed, will form a basis for pleasant recollections in the future. May the Lord bless our labors to the good of his people. Jan. 30th I arrived home safely, found all well, for which we thank the Lord.

Clarence, Cedar Co., Ia.

A Sad Accident.

A SAD accident happened here, on the R. C. & N. R. R., Jan. 29th, between 4 and 5 o'clock in the afternoon. Mr. Wilhelm Bittner, thoney was walking upon the railroad, from Kimtoss towards home, when two freight trains came after him. It appears that he did not hear the coming trains; neither did the engineer notice him, although he was in plain view for nearly one-half mile; the train never stopped, as it should have done. The engineer does not seem hardly to care, the engine struck him while upon a small bridge, throwing him with his neck across a rail, severing his head from the body and breaking his neck. The second train stopped and went back to the station, and had the body properly cared for.

Friend Oliver came here in an early day from Virginia, and had his home here ever since. He was just the prime of life, and well known throughout the neighborhood.

Funeral conducted by the Brethren, Jan. 31st. Surely the uncertainty of life and the certainty of death should make us consider our ways. PETER BROWER.

South English, Iowa.

Brethren at Work

A Religious Weekly for Everybody.

THE BRETHREN AT WORK is an uncompromising advocate of Christianity, Literary and Moral, in all its connections.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unchangeable grace of God is the source of pardon, and that

That the Lamb-like, self-denying and meek-and-lowly Christ was the only price of redemption:

That the Holy Spirit regenerates and sanctifies for purpose, and hence for the remission of sins:

That the Ordinances are designed as shewing the Christ-like home, here-between, in Christian fellowship:

That Foot Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Holy Kiss, or the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That Feet Washing, as taught in John 13, is a divine and well-defining principles of the Religion of Jesus Christ:

That the Anointing of the sick, as taught in James 5, is a duty which and convention is essential to true Christian faith and practice:

It encourages that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindication of all that Christ and the Apostles have enjoined up on us, and some said in the Gospel, and in the Epistles, and in the Revelations, and is opposed to all that said must consecrate to be unlawful.

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VOL. VIII. MT. MORRIS, ILL., FEBRUARY 20, 1863. NO. 8.

"Set for the Defense of the Gospel."—Philippians 1: 17.

OUR IN THE COLD.

Whole ye are sitting at ease around the fire,
And the in gift there overflows in glee and higher,
See how the raging storm beides the pane,
Crying in deep of your magnified with pain!
A terrible night! Hark how the wind shrieks,
As through every crevice admission it seeks!
Wake the sleepy—the sick—some long kept curtained hold
And help the poor homeless one out in the cold.
Out in the cold—without shelter or food,
Cursed by the heartless and hunted by the good.
Out in the cold, yours clothed and housed,
Yours warm, the earth to a bed.
Go, go to your friends, strangers be love,
Preach the gospel of charity and of love.
Go, dogs have their food, they dogs have their fold,
But why has the wanderer gone in the cold?
Cursed Jesus, pity them! Send them relief!
You who have earth were supposed with grief;
Yours, be wealth and grace of the land,
Yours, to give—in a liberal hand,
Lend them to answer Thy sacred appeal—
"Inasmuch as ye did it to one—these to me feel—
Give me a son from the temple, pure souled,
Let it be—one—and—I—will in the cold.

—Selected by Mollie Here

CARNAL WARFARE.

BY HENRY C. EARLY.

In treating this subject let us remember its important fact:

There is no means of determining our lives in relation to the above question, exclusively the written Word of God.

Our inherent moral sense of right is not sufficiently reliable to decide such questions, as has God left us to do this; though from the nature of the compromise, we would, in force of inherent moral sense, agree as that it is wrong. But, while carnal warfare within itself is wrong, are there not circumstances readily conceivable which contribute largely to its justification? Does not Abraham at least sometimes justify bad means? In the days of Moses, the people fought with carnal weapons under the immediate direction and approval of God. Have we not the same God? Is he not the same yesterday, to-day and forever? These are some of the common questions of modern times. And while we have this view of the matter, let us answer, saying, it is true we have the same God that Moses and others had, and further, it is true, God never changed, but he sometimes changes in his law. Remember we are under the Gospel and not under the Law. Luke 16: 16, Gal. 3: 25, Heb. 10: 9.

If the Gospel *only* can give a decision of the question absolutely infallible, let us look at it at once. "My Kingdom is not of this world. If my kingdom were of this world, then would my servants fight." John 18: 36. Here are two overwhelming facts plainly set forth in this text. 1. Christ's kingdom is not this world, nor is it dependent upon it. Fighting, carnally, is peculiar to this world. A member of Christ's kingdom, therefore, cannot fight, because it is a violation of the Gospel, and therefore a violation of his faith. Every disciple of Jesus willingly believes the Gospel. It is a sacrifice of Christian relations. Do you not see? In the act of taking up carnal weapons deliberately, the man forsakes Jesus' kingdom, for fighting belongs only to this world, and he cannot regain his former relations, except by paying the cost of his gross transgression. "Put up again thy sword into his place. For all they that take up the sword, shall perish with the sword." Matt. 26: 52. We text above the present appointed place the sword and the end of those who take the sword, which end poorly rewards the anticipated wreaking of vengeance by the carnal weapon. This passage is decisive upon the subject, and shows the comparative relation which God holds modern and ancient warfare. "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth. But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law and take away thy coat, give him thy cloak also. Ye hath been said: Thou shalt love thy neighbor and hate thy enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you. Matt. 5: 38-44. These few verses are the very outgushing of Christ's spirit upon the subject, and show the hostility existing between Christianity and carnal warfare.

But how shall we obtain redress for grievances? And just here is where we make the fatal mistake. We think we must redress our grievances. When we undertake that, we attempt to dethrone God, and exercise the sovereign function ourselves. God has made Himself responsible for the redress of all grievances. "Avenge not yourselves, but rather give place unto wrath. Vengeance is mine; I will repay, saith the Lord." Rom. 12: 19. That settles the matter, but further: "Be not overcome of evil, but overcome evil with good." Rom 12: 21. Any one, carefully, impartially reading these three chapters, can at once see the relation which we, as Jesus' disciples, entertain toward carnal warfare. The act of bathing the bayonet in human gore, is a violation of every fibre of the Christian character.

Waynesboro, Va.

CHURCH WORK.

BY ENOCH EBY.

CAN a brother in the second degree of the ministry assist in the ordination of a brother to the eldership by the laying on of hands, according to the order of the General Brotherhood?

The above question was asked me by several members. Whether they intended the question with its answer to apply to a case, I cannot tell, but it suggested a few thoughts on the heading of this article.

That unusual church work, or loose church government is a detriment to our holy religion, I think no one possessing the Spirit of Christ will deny; hence should be guarded with the utmost caution, especially in these times of trouble. Brethren traveling, and required to do church work, should especially move slowly and cautiously. For young, inexperienced members are like inexperienced children, and sometimes ask for things, which would be to their hurt. How often has a church brought trouble upon itself, by placing in authority those who did not possess the qualifications of the Scriptures, which the young members who made the request have never learned themselves; they have not been acquainted with the truth, or they intend to vote for, long enough to know whether to possess the Scriptural qualifications, even if they did understand them. I think elders are not always under obligations to do as the church may require, especially without consulting adjoining elders who will likely have a better knowledge of the propriety of such a course than a stranger traveling through. We sometimes meet with churches who need teaching and instruction much more than they do officers, and elders, seeing that, should always give them that which they need most, and which would promote their growth in spirituality best.

I have not written the above in reference to any illegal church work that may have been done, but as a caution in the future. We think we have seen some brethren who seemed to glory in doing some church work, and at the same time did not use that caution and prudence which we thought the cause and the Scriptures demanded.

Lena, Ill.

WAS IT A PARABLE?

BY HENRY C. EARLY.

In the case of the rich man and Lazarus exclusive testimony that the narrative not state involves conscious existence? Luke 16: 19-31.

THE warmest advocates of the soul's sleeping, readily admit that if this passage be proven to be a piece of real history, it places the soul-sleeping doctrine entirely beyond defense; but they attempt to meet this by calling it a parable. A careful examination of the passage—whether it be a parable or not—will show that it utterly destroys the soul-sleeping theory. Is it a parable? Linke stoles say so. And the prevailing method of introducing a parable is to preface it with a remark something like this: "And he spoke a parable unto them." It would be exceedingly difficult, I think, to prove it a parable. But what is a parable? A figure of speech, comprehending three elements. 1st, Consider figure: 2nd, the meaning, or explanation; 3rd, scope. If this passage be a parable, point out the three elements in harmony with the context, and see if it maintains or destroys conscious existence between death and the judgment. It is to be noticed that the Saviour's parables were based upon facts of almost everyday occurrence, and intended to represent and teach *real* truths.—Nothing like walking trees or talking brutes were introduced into His parables. So that if this be a parable, it is more anything gained for th silent state of the dead? If the conscious existence of the dead be denied, this parable, if it be one, is different from all others of the New Testament, a continued series of absurdities from beginning to end. Admit the conscious existence of the intermediate state, and the whole passage is perfectly harmonious and consistent.

If a parable, what does it teach? The soul-sleeper answers, with an eagerness and confidence which betray his investigation of the subject, that it shows the *final* state, and has no reference at all to the time intervening between death and the judgment. Let us see. All admit, that if the time implied here, is between death and the judgment, the consciousness of his intermediate state is established. Fortunately, there are attendant facts which infallibly locate the time. The rich man, after having failed to get the water for which he prayed, desired that Lazarus be sent to his father's house to testify to his five brethren, lest they also come into this place of torment. Luke 16: 27, 28. Could this be after the final judgment? How could he have five brothers at his father's house after the judgment? Or could we be resurrected, judged and condemned, and not know it? If not, and if this be intended to represent the final state, why did the rich man refer to his five brethren back here? One of two things is clear: The time implied here is between the death of the rich man and the final judgment; or, the rich man was raised, judged and condemned without knowing anything about it, which seems marvelous in our eyes.

But it is infinitely stranger still that God should put such an absurd and evasive answer into the mouth of Abraham and have him say, "They have Moses and the prophets; let them hear them." If the time implied here be after the final judgment, why did Abraham not tell him the truth at once? Why should he be kept in suspense about his five brethren? What have and hear Moses and the prophets after the final judgment? If the soul-sleeper be right, Abraham should have answered somewhat after this manner: "All opportunities to repent are now past, your brethren died soon after you and were raised, judged and condemned at the same time with you, and you and they—though you are not aware of it—are in the same place of torment. Their situation is now as hopeless as yours." There is one of two things clear: The time implied here is between the death of the rich man and the final judgment; or, God's answer through Abraham is fitted not only to mislead the honest reader, but it is quite preposterous. How could they have and hear Moses and the prophets after the judgment?

Waynesboro, Va.

DEBORAH.

BY J. S. MOHLER.

For a long period of time, after Israel entered the Land of Palestine, they were governed by judges and judgesses, *i.e.* women sometimes judged. Deborah must have been an extraordinary woman, to be capable to judge the many difficulties of Israel successfully. By this woman, three eminent traits were manifested; *Wisdom, Courage* and *Gratitude.*

She must have had more than ordinary wisdom to retain the confidence of her people, and to act in the capacity of judge for them. Her government was also judged of God. From this we learn two important lessons.

First, that women are capable of filling important positions in life.

Second, that God's blessing is afforded them while they are acting in harmony with His will; as in the case of Deborah, who was instrumental in the hands of God, in overthrowing Sisera, and all his host; and of delivering Israel from sure oppression.

Her courage is seen in clearly manifest. First, she would draw, by her tact, Sisera to the river Kishon, and then, after commanding Barak how to proceed, promised, by his request, to go with him to the field of battle. When all was ready, Deborah ordered the battle, and a great victory was obtained. If our modern women, as well as men, would manifest such courage against the powers of darkness, what great victories might we not attain for the cause of truth and right. Think also of the courage of Jael, Heber's wife, who slew Sisera in her own tent. This was not done as an act of brutality, but to defend God's chosen people, and to deliver them from their enemies after they had been sufficiently punished for their disobedience.

The gratitude of Deborah is also clearly seen in her expressions of thanksgiving after victory was obtained.

"Then sang Deborah and Barak the son of Abinoam on that day, saying, Praise ye the Lord for the avenging of Israel when the people willingly offered themselves; hear, O ye kings; give ear O ye princes; I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel. Awake, awake, Deborah, awake, awake, utter a song: arise Barak, and lead thy captivity captive, thou son of Abinoam. Blessed above women shall Jael, the wife of Heber the Kenite be, blessed shall she be above the women in the tent." Judges 5: 1, 2, 3, 12, 24.

Naturally, when leaders gain a victory, they assume all the honor to themselves; but Deborah concedes the honor to God, and makes honorable mention of those that helped her. Her hours was full, and rejoicing over with praise to God for the victory He had given them.

Religious Essays

NOTE.—We notice some other things unto you, that we may read or acknowledge; and I trust ye shall acknowledge even to the end.—I Cor. 1:13.

FOR MY SAKE

BY C. H. BALSBAUGH.

To a Saint in Michigan.

For whose sake, and how much? Questions of sublime import, comprising the whole will of God, and the whole duty of man. Christ was no visionary, no imbecile, nor enthusiast. He never indulged a carnal word, or passing sentiment which owed its origin and expression to exaggerated feeling. He was the embodiment of the wisdom and sovereignty of God, and no excited or superficial or isolated word ever fell from his lips. "I have not spoken of myself; but the Father, which sent me, He gave me a commandment, what I should say, and what I should speak." John 12: 49. "I have given unto them the words which Thou gavest me." Jno. 17: 8, 14. When He said to his disciples, *"for my sake,"* he revealed a principle which runs through and round the entire christian economy. Matt. 5: 11. The whole purpose of the Divine Incarnation is to give the human family a new Head, life and a new Fountain, in a new Brotherhood. To be *Christ-ed* is, in principle, to be as completely in the life and under the sway of Deity as Christ was Emmanuel, was free from sin as a dominical factor, as a mediated creation, as he was as truly human as we, and not as Adam before there was a separate Eve, but as Mary who was the sweetest effloresence of degeneracy humanity ever had. To have a lower aim than Christ designated, *"for my sake,"* is simply unchristian. There can be no reason given, save the devil's reason, why a ring should be worn on the finger of a Christian, and it comes out in the category of the christian life. There can be but one life that is pleasing to God, and that is his own life in the flesh; and that life was, in fact, "not as I will but as thou wilt." Christ's way was this there is no salvation. To ignore this, as a principle, is to deny that God was manifest in the flesh. There are thousands in the Brotherhood whose faith has in it no principle of Christian—the teaching of parents and the authority of the Church. "Come unto *Me*; learn of *Me*;" "it was said by them of old time, but I say unto you." Two hundred years of formality and deadness, and its disparagement results in rebellion and reckless, unsanctified individuality. This is a fact certified by the history of the church through all the Christian centuries.

There never was a prophet or teacher on earth speaking in God's name, who had authority to say *"for my sake,"* except Christ the Christ. The crime is obvious. No one could live a life above humanity in its lapsed state unless he came into it from a superhuman sphere. No finite being could live a sinless life in the sense that Christ did. "For my sake," in this instance, means for God's sake. If for God's sake does not include the all of life, then God is either not the Life-Giver, or he divides his empire with a rival. Only God in the flesh urged such a claim on humanity, and this for the simple reason that such claim can belong only to him in whom the Godhead dwells. "Sold for Jesus' sake" is the root and trunk and branch and foliage and flower and fruit and essence of sin. The Incarnation can present no higher motive to holiness, and it has indeed principle of life and conduct, thus "for *My* sake." If there is a higher sake, or any other sake, for whom the best possible living may be lived, then Christ lied; but he is a Christian is not the highest character possible to human nature. If "for my sake" is not all-inclusive in its relation to human reality, neither is it all-inclusive in relation to Divine reality. The finitest shadow of diminution on the side of human loyalty and obligation, detracts just so much from the dignity and authority of the God-man. "In power that we can wear upon our bridal raiment, on the avowed principle that it is "not for Jesus' sake," is at the same time proof that the Apostle was deeply in error when he declared that "in Jesus dwelleth all the fulness of the Godhead bodily." Col. 2: 9.

Nothing greater on record in heaven and on earth, than the Incarnation and Crucifixion of Jehovah, and nothing more rational and generous than the all-comprehending claim, "for my sake." To suffer the truth out of our creed and life is handicaps liberty indeed. And yet this is the boasted liberty of millions in Christendom, and not a few in our own fraternity. Practically, though ignorantly, without conscious appreciation of the plenitude and authority of the Incarnation, the vast majority of us live as if a large territory of soul was private property, and a large element of life "not for Jesus' sake." This is deplorable. "These things ought not so to be." They bring neither glory to God nor salvation to man. They cripple our energies, disfigure our character, and make us a reproach to the world.

Let us in sober earnest take up the motto of the God-man, and make our whole life spell "for Jesus' sake." So radically and pervasively will the truth be felt, and presented within a year, every sensible and honest reader should be ashamed to persist in the plea that a Christian has any life to spare for expression which is "not for Jesus' sake." And more than this, we should be afraid for a moment to cherish the thought that there can be a spark of life in us not owned by our Crucified King, or a plead for any manifestation of which Jesus is not the Alpha and Omega. Our high calling is of God, and in Christ Jesus, and other calling the Christian has none.

ART AND NATURE.

BY J. H. MILLER.

THIS subject I heard discussed in school when a boy, and then it was pretty hard to decide which was the more beautiful to the eye—art or nature.

But the late rain that fell, and froze into icicles, has fully decided that matter for me. On the 3rd of February It trained nearly all day and night, and up to daylight. I got up early that morning to go out to behold in Northern Indiana, in the way of icicles. A snow of several inches was on the ground at the time of the rain, and now horses and cattle can walk over the top of the snow at almost any place.

The forest is the grandest sight I ever saw; taking the timber in the rays of the sun, there is no more beautiful sight, the sun being the holder of different shades and colors of beautiwork. Many of the tree-tops are breaking off, and some of the smaller timber, thirty and forty feet high, are bent over to the ground. In some places, the ground is nearly covered with broken limbs. Large peachtrees are split, and lie on the ground; some apple-trees are breaking down; the top of some of the small trees is from one-fourth to nearly one inch thick. Fortunately, so far, there has been but little wind. This is the third day since the rain fell, and the mercury is down to zero; and I think it will come yet. If there should be a high wind before the ice leaves, there will be thousands of dollars worth of damage done. Trains on the different roads are meeting with much trouble; some switches are not open yet, and only through trains are running. Business men will have to lay by, and wait until the ice leaves, before much can be done.

Who is the man that can picture anything so beautiful in art, as Nature has set forth?

"Great and wonderful are thy works, Lord God, Almighty!"

Milford, Ind.

TALKING WITH GOD.

BY SIMON RONTZ.

THERE is pleasure and comfort in mutual conversation. We like to talk with people we can confide in, and we like to listen to them. We are not very fond of having people talk for hours, and not allow us an opportunity to say anything. Neither are we pleased to talk to others, and receive no answer from them. We like to talk to people who pay strict attention to what is said. Prayer is talking to God. Before him we pour out our hearts; we tell him our needs; we speak to him as man speaks to his friend.

But he has something to say to us; he wishes to teach us what is his will, and what is for our good. He talks to us in his Bible, and tells us what he wants us to do, and what he will do for us in return. If we would have God hear us when we speak to him, we must hear him when he speaks to us. If we would have answers to our petitions, we must return answers to his commands. And if we win, from day to day, listen while God speaks to us from his Word, we shall find him ready to hearken when we speak to him, for he has said, "If ye abide in me, and my word abide in you, ye shall ask what ye will, and it shall be done."

If we will heed the teachings of the Word of God, it may be said, "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." But if we refuse to hear the voice of God, in admonition and instruction, the time will come when we shall appeal to him in vain, and he has said say, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded it: I also will laugh at your calamity, and mock when your fear cometh." We have ears to hear all other voices; we hasten to be beggars and to strangers, to friends and to foes. Ought we not to listen, and hear what God has to say to us, since he is our Father, who has created us for a purpose, to obey his holy commands and desires? My dear reader, let us talk more to God, and have God talk more to us, by reading his Word.

THE NEW COMMANDMENT.

BY J. W. HOUFFWOOD.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Jno. 14. 34

I REMEMBER, some fifteen or more years ago, I heard a minister remark, in rather an incidental way, that the new commandment spoken of above, is the command to wash feet as taught in this same chapter and verse, and he also made the thought at that time. About five or six years ago, we heard another minister remark, in about the same manner, that the new commandment was simply the command to love one another. This then made the subject a question with us. In attempting to solve it, we, with the view of the last minister before the mind, first examined the history of the time, and found, and still find, that Jesus and unto his disciples, "A new commandment I give unto you, that ye love one another." It will be observed that in the first clause, Jesus spoke of the new commandment as a new commandment; while in the second clause he sets forth the object he had in *giving* the new commandment. The second clause being introduced by the conjunction "that." Consequently according to Webster, the object of the preceding verb. It follows, then, that the object of the verb "gives," or of Christ's giving the new commandment unto his disciples, was disciples) might "love one another." And as the gift is not the object of the giving, so we must conclude that the object, which is to "love one another," could not logically be the gift, which is the new commandment. An abundance of testimony may be found in a close examination of various gifts and the object of the giving of the same. We give but one instance. The gift of God was his Son, the object, "everlasting life."

We next examined the idea of the term *new* commandment, as applied to love. We possessed three: Half God, the Love, gave his Son to teach his will, and dwell among men thirty-three years, three of which were those of his ministry, and not teach till then, the night of his betrayal, to "love one another." We had three commandments, and we had looked further, and even then our conclusions fell on the other side. We found that this same John, in his first epistle, third chapter and eleventh verse, says, "This is the message that ye heard from the beginning, that we should love one another." And again we read thus: "And now I beseech thee, lady, not as though I wrote a new commandment unto thee but that which we had from the beginning, that we love one another." 2 Jno. 15. As we could not conclude with the last minister, that the new commandment is to "love one another," but are forced to believe that they had that "from the beginning," we next examined the first minister's view, that it is the Savior's command to "wash one another's feet."

Our first inquiry was, is feet-washing really a *command* of Jesus? We first turned to Webster to find what a command is. We found that it signifies "to order with authority," "to direct," etc. We then came to the third chapter of John, thirteenth verse, and found that "Jesus knew that the Father had given all things into his hands." We concluded that he had given him "authority," and in verses fourteen and fifteen, we learn that he "ordered" his disciples to wash feet, Jesus he "ordered" feet-washing "with authority." Again we find, as command means "to direct," that Jesus not only "directed" in word, but also by an actual engagement in the ordinance, and thus gave them the example; and then even told them that he had given them an example.

We next noticed the proximity of the feet with feet-washing. We find that it occurred shortly after Judas went out; perhaps the others were yet at the table. (Jno. 13: 27-34.) No special manner of reference was necessary.

Some may say it might have been the Communion, as that was *new*. We answer, that Christ directed, that of the message of the suffering of Jesus, in his last supper, showing forth the Lord's death till he come. The object of the Communion was to direct their minds to Jesus, while the new commandment directed their minds to "one another."

It could not have been the Lord's Supper, as the object of it is to direct the mind to the great feast in the evening of the world.

We therefore concluded that the new commandment is that of washing "one another's feet." The last two clauses also support this idea. "As I have loved you, that ye also love one another." "As, according to like manner; thus, in like manner as I have loved you, in that manner love one another. The manner of his love was manifest in the humbling act of washing feet, and yet he thus Lord and Master. "If I your Lord and Master have washed your feet, ye also ought to wash one another's feet. As I have loved you, that ye also love one another."

Monmouth City, Ind.

DO GOOD.

BY CHARLOTTE J. BOND.

THE Psalmist seemed to hold forth the idea that to trust in the Lord and do good is our most important duty. And indeed, from what we can gather from the Holy Scriptures, it constitutes the ground-work and foundation of a religious life. To do good certainly embraces fulfilling the commands. We greatly wrong our Heavenly Father by making material complaints, forgetting that he will withhold no good thing from those that trust in him. Had we not better cultivate in ourselves the habit of speaking kindly and gently unto the children of God, than to be worrying ourselves and annoying others with grievous complaints? A pure heart is rather to be desired than a full purse. The love, the kind and benevolence in the heart will constantly promote to good. Man becomes more God-like if he possesses God's greatest attribute—love. It lends a charm to every good deed and makes our pathway to heaven bright. We all desire a beautiful home, and some of us are at great expense decorating our earthly habitations. We sometimes grind the face of the poor, and neglect the poor in the midst of his wages, that we may have grand homes that we may lay up for many years. Why spend so much time, and run such a risk for a home that we must leave behind us, and be so transient? This night thy soul may be required of thee. If we do the good Jesus has left us to do, our home is prepared for us, and we shall dwell in it. There is a mansion not made with hands, eternal in the heavens, for every one that loves Jesus and keeps his words. It is a home of beauty adorned and all ready for our treasured. Let us not be laying up treasures here but place them there where we shall soon be taken to enjoy them. Every good deed we do from a pure motive, is a treasure laid up in heaven. We should be ever ready and willing to make in doing it, the more it counts for us in heaven. If we make no sacrifice to do good deed, I fear it does not amount to much.

There is no such thing as a selfish act of life Christian. We must forget self, and rush forward unto good works. The Apostle terms it a race; and we must run so as we may win. We must not wait for convenient times or occasions, we must watch for opportunities to do good. Perhaps your neighbors are needy or destitute; you are not to say, "Go be ye fed and clothed;" we are to go to them and provide for their necessities. Again, we have a sick neighbor; and we begin to make excuses: "It is too cold to go;" or, "I am so sensitive, I can not endure the presence of suffering;" or, "perhaps the disease is contagious." Sometimes we make all these silly ex-

ones, which will pass for the present; but suppose God has placed these things before us to do, and we fail? The consequence will be that we are considered unprofitable servants, and others will reap the reward o duty.

We are told never to weary in well-doing; to be good, be humble and trusting, brings us the greatest earthly peace and happiness. Every deed, whether it be good or evil, will be brought before us in the future, and we shall be judged according to our works. We can well afford to make sacrifices and suffer loss in this world, to attain to a glorious existence in the future. Let us not give way to the fears and worldliness, and lose that glorious hope of being one of the redeemed. Let us live so that we may joyfully look forward to that glorious day when it may be said to us, "Well done good and faithful servant; thou didst spend thy life doing good, and now shall receive thy reward."

THE LAST TWO SUPPERS EATEN BY CHRIST.

BY I. J. ROSENBERGER.

Most of the Evangelists records that our Savior spent several of his last days in and around Jerusalem. Luke says, "In the daytime he was teaching in the temple, and at night he went out and abode in the Mount of Olives." As John wrote several years after the other evangelists, he wisely narrates a number of events of his Master's life which the other Evangelists omit; such as the turning of water into wine at the marriage in Cana of Galilee; Christ's interview with Nicodemus; with the woman of Samaria; the washing of his disciples' feet, etc.

The first of the suppers alluded to above, is narrated in Matt. 26: 6, 7. This evangelist represents the supper as being in the house of Simon the Leper, and that "there came unto him at meat, a woman with an alabaster box of precious ointment anointed his head." To the above Mark 14: 3, agrees. Luke whether, to the above he refers, or to what in the 7th chapter and 36th verse; does not name the place; calls the person of the house a Pharisee, and describes the anointing just as Matthew and Mark do.

John, in narrating the events of the Savior's life, describes the above supper more minutely than any of the other evangelists. As to time, John says, "Then Jesus six days before the passover," which gave him ample time to do the teaching in the temple, spoken of by the other evangelists. He says the supper was in Bethany, and Martha served; but Lazarus was at the table. John alone tells us that Mary did the anointing. Matthew and Mark say that the woman anointed his head; while Luke and John say she anointed his feet. We believe she did both. The slight difference in wording the event, is no contradiction in their testimony.

Christ ate a second supper or evening meal with his disciples, in Bethany, but the last large supper room in Jerusalem; to this Matthew, Mark and Luke each bear record. As to time, it was on "the first day of the feast of unleavened bread, when they (preceding the killing of the paschal lamb) called "the preparation of the passover," in which the Jews were "to remove the leaven from their houses." See Ex. 12: 15. John, in the thirteenth chapter of his record, narrates the event of Christ washing his disciples' feet, which the other evangelists omit; after which he ate a supper with them.

Some, especially our Disciple friends, contend with much zeal that the supper related in John, 13th chapter, is identical with the supper related in the 12th chapter, and was eaten in Bethany. In this way, they quietly evade the sacramental character of John the 13th; and teach that the act of washing and eating occurred as an act of hospitality, in the quiet family of Simon in Bethany. This view, when measured, is too short; when weighed, is found wanting.

PROPOSITION I.

The supper Christ ate, after washing his disciples' feet, in John 13, is distinct from the supper he ate in Bethany (chap. 12).

1. Because, at the first supper, Mary did the washing of the feet of Jesus with her hours, her hair serving as the napkin; while at the second supper, Christ washed the feet of his disciples with water, and wiped them with a towel.

2. Because of time: The next day after Christ had eaten that supper in Bethany, he went to Jerusalem, riding on a colt; and the people strewed branches at place in the way, saying "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord." Matt. 21: 12. But the supper he ate after feet-washing was when "He knew his hour was come, that he should depart out of this world." No time for Christ, after this supper, to be riding on a colt. Instead of the joyful shout, "Hosanna!" the indignant yell was set up, "Crucify him!"

PROPOSITION II.

The supper Christ ate with his disciples after feet-washing is identical with, and is the same supper that Christ ate with his disciples in Matt. 26: 26, and in which he ordained and instituted the bread and wine, witnessed by Matthew, Mark and Luke. We maintain this second proposition,

1. Because (Luke 22: 21, Mark 14: 20), while eating that supper with his disciples in that upper room, he made known Judas as his betrayer; so, likewise, while eating that supper with his disciples after feet-washing he made known the betrayer Judas. See Jno. 13: 26. Each represents it as news, and that sad news to the disciples, which it could not have been if there were two suppers, in the two rooms narrated by John are one and the same, and were eaten in Bethany, then the sad surprise of the disciples upon hearing of the betrayal, as narrated by Matthew, Mark and Luke, is false.

2. In Jno. 13: 38, at the close of that supper, Christ told Peter that before the cock would crow, he would deny his Lord thrice. The two suppers narrated by John are one and the same, and were eaten in Bethany, then the sad surprise of the disciples upon hearing of the betrayal, as narrated by Matthew, Mark and Luke; at the close of which Christ gave his disciples the symbols of his body and blood.

THE VOYAGE OF LIFE.

BY S. D. LAIRDS.

PART I.

We present ourselves before you, kind reader, feeling our inability to interest you as some one else might. As the Apostle Paul said, we "come not with excellency of speech," etc. Our object is to help scatter seeds of eternal truth, so that when harvest comes, bright, golden sheaves may be gathered by the reaper. We shall illustrate as best we can, and try to present to your mind facts in such a way as to be easily understood.

You see upon which we are sailing, is the "Sea of Life," with its endless diversities of joy and sorrow, light and darkness, storm and sunshine. The ships in which the mariners are sailing are large, and have with two of them having numberless smaller boats attached to them for the use and convenience of the passengers. The name of the largest and most beautiful of the ships is "The Ship of Earth." The second is likened unto the first, yet is not so large; but improvements are being added daily, so that it bids fair to be, in size, equal to the first. Its name is "Hope of Heaven." The third presents a neat, and plain, yet pleasant, exterior, and has on board all devices for safe navigation and for good powers to operate. "Eternal Truth" is written in large letters upon either side. The voyager, on arriving at the wharf, invariably gets aboard the large vessel, for it is the only one he sees, and is so attracted by its outward appearance that he gets aboard of it unawares. He hears sweet music, mirth and revelry and his soul joins with rapturous ecstacy in the merry throng. He finds the vessel sometimes with such delight, that he often sails far out upon the troubled waves before he observes the presence of another boat. It is generally after the vessel has left the shore and the winds have come up from their cloudy chambers, and the deep has thundered its hoarse welcome to the legion of the storm, and there is danger of being driven upon the lee shore, that he means to look about the anchor. What a cloud of gloom gathers upon his brow when he finds there is only one anchor pointed upon canvas aboard. He hears expressions of regret from his fellow-passengers that they did not get aboard of one of the other vessels, because they knew that one of them had seven anchors, and the other, they thought, had one that was sufficient to hold the vessel safe in the worst storm; at least there were many good people aboard who said the anchor was sufficient for the worst storm. After a few days passing upon the cruel waves, there is a calm; the dangers through which they have just passed are forgotten. Nearly all the wealth of the nation has been brought aboard this magnificent vessel, and all that can fascinate has been invented and built.

A man from vessel No. 2 comes aboard and wants all to leave their ship and sail with him, for "the ship," says he "in which you are sailing will not carry you to the Port of Peace. You are liable at any time to come in contact with storms in which you are nearly unsafe, for your ship has neither compass nor anchor. Into the whirlpool of eternity you are drifting as fast as wind and waves can carry you. We have on board our vessel the compass and anchor by which we are able to guide our ship to the Haven of Rest. We have a mighty anchor and our cable is sufficient for fathom any water. Besides, vessels have left the shore of peace, are not allowed by the keeper of the port to enter, because he has given instructions as to what kind of a vessel can enter the safe harbor." A few seeing the superiority of the small get on board the other vessel, knowing he has told them some truth, and they are willing to risk the rest. Some say they will think over the matter, while others say they intend to do it at all, they differ day, week after week and year after year, men are sent out from vessels No. 2 and 3, inviting and urging passengers to leave the beautiful steamer and sail with them, for they are interested in their safety. Vessel No. 3 has seven anchors. The name of the first is "Faith;" the second, "Godly Sorrow for Sin;" third, "Repentance;" fourth, "Humility;" fifth, "Patience;" sixth, "Hope;" seventh, "Charity." Jesus Christ is pilot and His Word is the compass.

As days, weeks, months, years and centuries roll by, vessels are tossed upon the stormy main, taking passengers on board, some going—they know nor care not whither.

Of the many hundreds, yea thousands who sail in the ship whose sign is "Pleasures of Earth," some, in the calm of the earlier hours, and go alone or in company with others, seeking pleasure or profit, very few ever return to sail in the vessel which has seven anchors. The longer they sail in the ship of earth, so fully, the more self-reliant they become, and the fewer attractions appear on board. They encounter one storm, and their little boat is tossed upon the waves; the mariner, when it begins to fill with water, and to sink. Then they cry unto Him "that holdeth the waters in the hollow of His hand," and promise if they are spared to see another calm, they will return to their course, forsake their dangerous vessel and steer toward the "Port of Everlasting Peace." They are permitted to see the mighty waves cease to roll, and to hear the storm cease to roar; they forget the dangers just passed, and as some pleasant sight presents itself to view, they hasten on to enjoy or partake of its pleasures. But another storm comes, the mariner is driven, and in an agony of soul they cry: "*I am lost, lost, lost! Everything I have in the world, I would give to see another calm so that I might safely pass through the good old ship.* It is too late now to cry for help. Judgment has been passed, the sentence is pronounced, and into the yawning gulf of eternity the mariner is hurried forever.

Reader, in which vessel are you sailing? Are you sporting on the dangerous waters in your little boat, with no line attached to the vessel of safety, and when there is danger you are being lost, the old sailor can pull you on board and wipe the wet from your brow, and help make you comfortable? "Choose you this day in which vessel you will sail, lest the great Commander, and the elements sounds from heart to heart. Flee for refuge before the gates shall be closed. Be not like the brave and stout-hearted captain who attempted to make his usual voyage from New London to New York, when the elements forbade those on board to venture out upon the dark waters of the Sound. He trusted to the strength of his magnificent vessel for the safety of himself and those who sailed with him. Yet the safeguard on which he relied did not prove sure and steadfast in the hour of peril. When the tempest broke upon him in its fury, the anchor, which had been cast to prevent them from being driven upon the rocky shores, let go its hold every time the vessel lifted and plunged, and they were driven slowly but surely upon the rocky coast of Long Island. When the vessel struck upon the rocks, it was dashed to pieces in a moment, and all on board were scattered upon the waves, with the wreck, as the leaves of Autumn are scattered before the wind.

(To be continued.)

EDUCATIONAL.

BY S. Z. SHARP.

Mount Morris, Ill., Jan. 10, 1883.

Dear Brethren:—

We have now, for nearly four years, been engaged in conducting a school at this place, to the best of our ability, in the interest of the church. That we have made mistakes, we this day admit. Inexperience in an untried field of labor could not well result otherwise. The work, however, has prospered in our hands, and we feel that the time has come for us to do everything in provide for the growing wants of the school.

Additional buildings and apparatus are needed. Before making any further effort in this direction, and laying plans for the future, we want to get an expression of the sentiments and desires of the brethren of Northern Illinois. It is to be understood that in sending you this circular, we have no other purpose in view than to obtain from you an expression of your desires in the matter. In giving this expression, you will not place yourself under any obligations to us, or to the school. If it be deemed wise to give us a knowledge of the feelings and wishes of our brethren in regard to our work, and will, to a certain extent, guide us in making our arrangements for the future, and if the claims of the church seem to be in favor of our making an effort to continue the school in the interest of the cause of education in the church, then, in the near future, we shall make an effort to erect the building, to meet the demands of the school, and to carry it to a greater degree of usefulness. If, however, the sentiment would seem to be averse to such a course, we would be made to see the place it in the hands of men, interested in the general cause of education, and the school will be continued by them as they may deem best.

Will you therefore please write answers to the questions printed on the enclosed postal card, and mail it to us at once? We also enclose a few questions, and after the questions and giving the number where required. Please sign your name to the card. These circulars are sent to the heads of families, and so we desire a general expression, giving the number of members in your family, who are favorable or unfavorable, as the case may be.

We shall also be glad to receive a letter from you, giving, if you feel like it, counsel, and advice. We hope that you will give this matter a careful, and prayerful consideration, and give us an answer at your early date.

Yours Fraternally,

D. L. Miller, Sec'y.

In Behalf of the Board of Trustees of M. Morris College.

EDITORIAL.

Some time since a circular was sent to each family in Northern Illinois, in which there are members of our church, so far as their names could be ascertained. It was thought best to ascertain the sentiment of our church before going further with the school work, and to apply first to those nearest the school, and who had the best opportunity to judge of its merits, before going further away.

There are still some to hear from, but thus far the verdict has been overwhelmingly in favor of the school continuing on the plan it has been conducted, and to make the additional improvements needed, as fast as the friends of education in the church can do so. It is a source of much gratification to those engaged in the work, to find such a unity of sentiment among our members, and an incentive to those engaged in managing the school to conduct it in such a manner as to meet the approval of our Brethren still more in the future than in the past, and we trust we shall also have the united prayers and co-operation of our members to this end.

Brethren at Work.

Published Weekly.

D. L. MILLER & JOSEPH AMICK,
Proprietors and Publishers.

J. H. MOORE, - - - - - - - - EDITOR.

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YOUR PAPER.

The date after your name on your paper shows to what time you have paid. If it reads thus, 8-00, it means that we expect to receive pay for one year from that date. If it shows that the time has been paid for up to the present time, 8-99, it shows that we have not received the pay for current year.

$1.25 in the price of the BRETHREN AT WORK from the first of March to the end of the year.

Bro. John Metzger has quite an encouraging report from the Miami Valley, Ohio, in the paper this week.

Bro. J. D. Haughtelin, of Iowa, reports some interesting meetings in his vicinity by Bros. Jacob Hamilton.

Bro. Kenna was with us a few days last week. He is now in Lima Co., Iowa, and may remain in that State some months.

Some men, who have no time to attend meetings, can spend a whole day in town, where they have no business whatever. Why is this?

Earthquake shocks were felt, Feb. 5th, at the same time as the shock in New Hampshire, at Murcia in Spain, and Agram in Hungary.

Ex. Vice-President Colfax gave us a short call last Wednesday. He delivered a very entertaining lecture here in the evening to a full house.

Only who knows considerable of the world says: It occurs to us, when we hear some people talk, that we have heard the wind blow before.

In Bro. Kurtz's almanac, Bro. D. C. Moomaw's name is classed with the Minnei Brethren. This is a mistake. He remains firm to our principles.

Bro. J. H. Mill r, of the Turkey Creek Church, Ind., reports that ten have been received into that church by confession and baptism this Winter.

Bro. Joseph P. Haines, of Trotwood, Ohio, has moved to Rome, Sumner Co., Kan., and would like to have ministers call on him when passing that way.

Our Announcement Department will be found on page six. When sending in announcements make them very short, so as to save us the trouble of condensing them.

A mail-pouch was rifled of 140 registered letters in the baggage-room of the depot at Cedar Rapids, Iowa, one night week before last. One letter was known to contain $1,100.

The Brethren at Clear Creek, Sabine Co., Mo., contemplate building a meeting-house next Summer. To do so, they will need our aid. Let those who feel able, respond to the call.

Bro. D. L. Miller was in Chicago last week looking after the railroad arrangements for the benefit of those who expect to attend the A. M. He will have something to say next week.

Each District-meeting is entitled to one delegate on the Standing Committee, but no additional delegates. No elder can serve on more than one District Committee more than two years out of four, the reckoning to commence with the present year.

The assessed value of property in Winnepeg, the capital of Manitoba, north of Minnesota, has increased within a year from $9,000,000 to $30,000,000, and its population from 12,000 to 30,000. This is the point to which Bro. Evans thinks some of going next Spring.

The good old prophet Elijah one time thought that he was the only faithful one left on the earth, but the Lord gave the pious old man to understand that there were yet 7,000 just like good old Elijah. This ought to serve us a lesson to some self-righteous people of modern times.

Bro. H. W. Strickler, of Adams Co., Ill., was holding meetings in the M. E. church in Newark, Knox Co., Mo. last week. He reports good attendance, with much interest. From that point he expects to go to Newark, the same county, the last of the week. He also reports the weather warm, and high water.

Charles Dickens says that "the foul, extend and revelation of the dry-rot in men is a tendency to lurk and lounge; to be at street corners with no intelligible reason; to be going anywhere when and to be about many places rather than any; to do nothing tangible, but to have an intention of performing a number of tangibleduties to-morrow or the day after."

How much of your trouble is borrowed? Just take the time to compute the amount. It may astonish you. After returning that which you have borrowed, how little you have left.

We enjoyed a pleasant trip to Lanark week before last. Bro. Bauman, of Kansas preached twice while we were there.* We had a pleasant interview with him, and found him much more in harmony with our church interpretations than we had expected. We believe that he is quite susceptible to reason and principles, when properly presented.

Every year's experience in the ministry of this country shows the vast importance of a thorough exposition. Let ministers be encouraged to discharge this duty from the advantages to be derived from it, as stated by Dr. Dwight. He says, "I look up the practice of expounding the Scriptures when I was a minister of a parish. I never was thanked so much for any other sermon as for those. For this reason I think it is necessary to explain the plainer truths of the Scripture as well as the more intricate."

A good brother writes us that heretofore we have been saying too much concerning the best way to reach the A. M., the Conference commendations, etc., and that scores of members have been thereby induced to attend who they were really too poor to spare the money. He therefore suggests that we say more caution in the future. We thank the brother for his timely and well-meant suggestions, and trust that we may be able to profit by them. We are always ready to receive good advice from our prudent readers.

Some weeks ago we published an account of the death of our much beloved brother, S. K. Olinger. The occasion was a sad one. Just eight days after that, the faithful wife, Elizabeth, who had so kindly cared for her husband during his sickness, quietly closed her eyes in death, and was tenderly placed by the side of the one she thought to release from the pangs of death. Exposure during her husband's sickness and burial was too much for her delicate frame. January 24th she bade farewell to all that was earthly, to join her husband in the unseen world. Much of this may have been said before, but we imagine two happy spirits walking and talking in the land of redeemed spirits.

Thousands of people have visited Garfield's tomb at Cleveland, Ohio, to see the resting place of the man who will live long in the memories of the American people, but none, perhaps, have stirred more tender feelings than the kind of a little boy and over twelve years old. The touching story runs thus:

A little lad, pale-faced and delicate, not over twelve years of age, with sandy cheeks and sandy wool-set shoes, came up to the tomb not long since, and spent an hour there, sitting long and steadily. He came all the way from a small town in Wisconsin, that little fellow did, alone, and in foot, to pay his respects to Garfield's grave. He formed the idea of visiting Garfield's tomb, and entered upon his task with a youthful vim. He was given steady employment in Cleveland by a kind-hearted gentleman, and he regularly serves he tramps to Lake View. He knows the guards and the guards know him, and the "poor lad from Wisconsin" is a welcome visitor.

The forepart of last week while the Northern part of Illinois was under nearly two feet of snow, much of Western Pennsylvania, Ohio, Indiana, Kentucky and Southern Illinois was under water, and exposed to very cold weather. The people, at Cincinnati, Ohio, the water in the Ohio river stood nearly sixty-seven feet above low water mark, and ran into the third story of many of the business houses. Thousands of people were rendered homeless and had to depend upon public charity for food and shelter. At Louisville, Ky., fifteen thousand persons were driven from their houses by the high water. Many of them were living in the attic, while others are sheltered in private houses and churches, depending solely upon donations for their food. At other points towns are cut off from all communications with the outside world, the people living in the upper stories of their houses, and in some instances will no doubt starve before relief can reach them. Many lives have already been lost saying nothing about the immense loss of property.

FAMILY PRAYER.

We do not hold that the family altar will make the comers thereunto perfect, nor will it not as a charm in keeping Satan and the influences of sin away from the family, but it has an influence that the church cannot afford to do without; an influence that should be guarded and cherished with the utmost care. The good men of the Bible were praying men; even Christ, though perfect, found it necessary to pray. Daniel, in the King's palace forgot not to pray. David, the King, confessed his sins before the Lord, and sought for mercy. Can we afford to do without prayer? Can Christians live long in a heart where there is no prayer? When we cease to pray, sin comes more often. The less we pray, the less we are inclined to think of God and his righteousness.

We are fearful that the family altars are being rapidly removed from many of the dwellings in the Brotherhood. Costly furniture and other fine decorations have taken their place. When company comes, the center table is laden with papers, pictures and attractive books; the organ is uncovered and all are permitted to enjoy the best music that can be produced. But no place is found for the family altar. Not one prayer is offered up to the great Giver of every good and perfect gift. The father or mother may talk entertainingly, the young people sing delightfully, but none of them seem disposed to pray. Why is this? Have you concluded to pass through this world without prayer? Have you concluded to try the experiment of raising a family without prayer? Have you concluded to spend this entire year without a single prayer in the family?

Then we occasionally hear it said, that some ministers do not either have or encourage family worship. Can this be true? Candidly, laborers in Christ, do you think that is the way for a minister to bring up his family? As Christ said to Peter, "when thou art converted, strengthen thy brethren." Restore the family altar to its place, offer thereon your morning or evening sacrifice. Gather your family around the altar, read a portion of the sacred Word, and teach your children to respect and even love the "sweet hour of prayer." When you have done this, then strengthen your brethren; encourage them to restore the rejected altar.

THE WALDENSIANS.

Most of our readers may be under the impression that the noble Waldensians have died out. All such will read with pleasure the following item from the *Christian Guardian:*

"That ancient body of Christians, the Waldensians, whose history has been so ennobled by devotion to truth and the spirit of martyrdom, is among the most active in aggressive work in Italy. There are at present forty churches of that faith in the mission field, nineteen stations with an evangelist, and forty-seven other places visited every month. There are 2,400 communicants, 2,000 children in the day schools, and 1,600 in the Sunday-schools. Besides preaching, besides taking care of his own congregation, each an evangelist in neighboring places, and many also engage in colporteur work in the Summer season."

We also add that the Waldensians have always been great missionary workers, and in all probability saved the Gospel seed from which the Brethren sprang in 1708. They at one time inhabited the valleys of Piedmont, enjoying Christian liberty and happiness. Their ministers, as a rule, were well informed in the Scriptures. Many of them attended their Bible schools in order to prepare themselves for the ministry, and were not allowed to enter the mission field till they were able to expound the Scriptures correctly and understandingly. Among the members there was the highest order of Christian culture and morality. They practiced the ordinances much like they are now observed by the Brethren. But the Waldensians that now live in Italy seem to have departed from the faith held by the ancient churches of which we have just written. We find some extra-

tence with one of the pastors in Italy a few years ago, from which we learned this: "And while we cherish the old name has passed through the darkest periods world has ever seen, we regret that those know hold that name do not cling to the manner of worship. Still we would not them, for that is something the apostlehousehold were not permitted to do.

FORE-ORDINATION.

BY ALEX. W. BEESE.

When the Gentiles heard this, they were glad, and the Word of the Lord: and as many as were ordained to life eternal. Acts 13: 48

Dear brother, writing from Monumentdell, under date of Feb. 2nd, asks me tion either privately, or through the B. the latter clause of the above text of ture.

Hope therefore, been consulted by man, whose minds have been agitated by subject. I thought it might prove service others (as well as the brother above tioned) to give my answer through the

May minds have been perplexed on this ct. To enter upon a full investigation of subject, would occupy more time and than we could command, or would be ctible, perhaps, to the readers of our pa

It would, in fact, be to re-open the controwy between two opposing theologies, ists—Calvin and Arminius. This is not ssary to our purpose. Ponderous volumes learned as they are dry—have been ten both sides of the question, and the mighty problem remains as it was in beginning of the controversy, unsettled. multitudes have fallen into ranks beath opposing banners, and the religious ld—like two mighty armies confronting ther—might fitly represent the two and wings of conflicting theologic sentiin this subject.

We look, then, in vain, to the opinions of for a satisfactory solution of God's purwhich towards the race. Truth must be ght in the light of God's Word.

First, then, we know absolutely nothing of character, or purposes, outside of what have been pleased to reveal to us in the ble. In this a sound position? We be it? This, we think, no one would to dispute.

Next, then, do we certainly know of the acter of God? We know that He is omnipotent, omniscient, omnipresent; that He unalterable, unchangeable, eternal, that He infinitely perfect in all the attributes of character, infinitely holy, infinitely merciful and infinitely just. He is the Creator of all things, the framer of our bodies, and Father of our spirits. He exercises absolute sovereignty over all things, and the creatures of His hands who are fully accountable to Him.

Such is the character of God, as revealed in His infallible Word.

Anything short of this would mar the symmetry of His character, would be unworthy God, and could not command the worship man.

All the purposes of God towards His intellent creation, must harmonize with this ture of a Supreme Being, as set forth in Bible.

Next then, do we certainly know of the purposes of such a God towards the race. We know only what He has revealed to us nothing more. All outside of this is speculative, visionary and delusive. God desclares in His Word, even under the solemnity of an oath, that He has no pleasure in death of the wicked, but would rather they should turn to Him and live. He declares that He sent His only-begotten Son into the world to suffer and die for the sins the whole world. The statement, then, is as broad as the race. It includes, in its measurable depth, every ruined son and daughter of Adam. We must believe, then, if the God of the Bible, would deal justly, truly, honestly, and impartially with His creatures, more especially as they cannot up to His Almighty power.

We are assured that "eternal life is the gift of God." Absolutely, unconditionally so? No! but, "through Jesus Christ our Lord." Then there are conditions in the plan of salvation? Christ died for all men,—are all men, therefore, saved through the mediatorial offering of Christ? Surely not! Then why not? Because of a decree, made in the mind of God away back in the councils of eternity? Assuredly not, if we rightly interpret the Word of God.

The atonement of Christ is amply sufficient in itself—is broad enough—to cover the race, but the doctrine of universal salvation is not taught in the Gospel of Christ. God offers salvation to all men, but offers it conditionally.

What are the conditions? Faith, repentance and baptism! It is possible for all men who hear the Gospel to comply with these conditions? On the theory of man's moral free agency, it is! Does God offer salvation to all men? Why, otherwise, does he command the disciples to preach the Gospel to every creature? What is the Gospel? It is the offer of salvation to sinners. Is God sincere, when He declares that "whosoever believeth, and is baptized, shall be saved?" Would God mock His creatures by offering them salvation—offering it to "every creature"—when it was no portion of His plan to save all—and when it was not possible for a part of them to be saved? Can all men repent? Paul says, "the times of this ignorance God winked at." (He bore with it for the time being—before Christ came) "but now He commands all men, everywhere, to repent." How sweeping, how universal, the command! Would God command all men to repent, if some of them had no power to obey the Divine obligation? Surely not!

If man is the author of a decree—originating with God—then the moral accountability of man is at an end. It is idle to say that "God fore-ordains whatsoever cometh to pass, yet so as not to be the author of sin"—for no human reason can reconcile the idea of a fixed and unalterable decree of God with man's voluntary, moral conduct and accountability to God for "the things done in the body." If "God fore-ordains whatsoever cometh to pass," then whatsoever cometh to pass is the decree of God, and not the act of man. Man's volition has nothing to do with his own conduct, or with his final destiny. In other words, if a given individual, as the result of God's eternal decree, is "elected" from all eternity to be saved, and if, under the same decree, another given individual is left out, where is the ground for the voluntary exercise of faith, repentance, and baptism, on the one hand, and the guilt of the omission of these conditions on the other?

Such a proposition is utterly incompatible with the free agency of man—and, if man is not a free agent, he is simply a machine—and is not, and cannot be, accountable to God for his moral conduct. And yet, we are plainly told that "we must all appear before the judgment-seat of Christ, there to give account for the things done in the body, whether they be good, or whether they be bad." Why give account?

It does not help the matter to say that because of man's ignorance of God's final purpose in the individual case, that therefore a decree exerts no controlling power over man's volition and his free agency, and therefore, he is responsible to God for his conduct: for this is sophistry.

If only they who "are ordained to eternal life" will believe, or can believe, why does God command "every creature," through the preaching of His Word, to otherwise, or power which they do not, and cannot, possess?

Upon the theory of absolute, unconditional fore-ordination the attributes of love, mercy and justice vanish from the character of God. The soul of one human being is just as valuable in His sight as the soul of another. God tells us the soul is of priceless value. Our Savior asks, "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

But, says the Calvinist, God could not foreknow that which could not come to pass! We know that this requires no exertion. God knows all things past, present and to come. He could not be God if He did not. God knew, from all eternity, who would be saved, and who would be lost. But we deny, *in toto*, that He knew this by virtue of a fixed, unalterable, arbitrary decree, originating in the Divine mind, and as an exercise of Divine power, irrespective of the intelligent volition of man, the creature of His hands, and the subject of His moral government.

God knew, from all eternity, that He would create man—upright and holy—that by man's voluntary transgression, sin would enter in to the world, and death by sin, and that so death would pass upon all men, because that all had, or would, sin. He knew, from all eternity, that a plan of salvation would be offered for man's redemption. He knew, from all eternity, who would comply with the terms offered in the Gospel, and knowing these—they are the elect—these are they who were ordained unto eternal life, and consequently are those who would believe. What does Peter say (1st Epistle, 1st chap., 2nd verse)? "Elect according to the foreknowledge of God the Father, *through sanctification* of the Spirit, *unto obedience*," etc, etc,—elect, not unconditionally, but according to the provisions of the Gospel—in compliance with God's Word.

They who are lost, *will not* believe, and as faith is a condition of pardon, they *cannot* be saved. There is no salvation offered to the unbeliever—God Himself cannot save the man who will not believe—for God cannot violate His own Word, and He has declared "whosoever believeth, not, shall be damned." Faith is voluntary not compulsory—and faith is simply taking God at His word. Salvation is of grace, and yet, it is the reward of the righteous. Eternal death is the punishment of sin, which is the voluntary transgression of the law of God. The final ruin of the soul is not the result of God's unalterable decree. It is suicide. If the lost soul could know that its banishment from the presence of God was because there was no place in the mind of God to save it from its awful doom, the very thought would finish my of light through the darkest caverns of hell. But alas, the latter reflection comes home to that ruined soul, "I am here because I knew my duty, but I did it not."

The doctrine of absolute fore-ordination presents the idea of God to the human mind—not as a kind, merciful, compassionate Father, full of tender concern for the happiness of the race—but as a cold, unfeeling, vindictive Sovereign, exercising an arbitrary power over his helpless creatures, who are brought into life and being, by no volition or accountability of their own, and consigned to a destiny over which they have no control. A doctrine so monstrous we believe to be utterly at variance with the character of God, as revealed in the Holy Bible and Blessed Word. It dishonors God, it blights the hopes, and shocks the sensibilities of the human soul.

But let us turn from the sombre shadows of this gloomy picture of a pitiless God. See! what glorious light flashes from the pages of Divine truth! The love of God, how it embraces, in its tender folds, the whole family of man. "God so loved the world, as to give His only-begotten Son," etc. What finite mind can comprehend the height and breadth and unfathomedes depths of that love! All mankind are invited by that love. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev. 22:17. Such, my dear brother Southwood, are the thoughts suggested by your request. If in accordance with His Word, may the Lord add His blessing; but if, through human weakness and human imperfection, errors exist, may the Lord forgive. "If any man lack wisdom, let him ask of God who giveth liberally and upbraideth not."

To that Perfect Fountain of all Wisdom may our hearts ever be turned, is the prayer of your brother in Christ Jesus.

Warrensburg, Mo.

RAILROAD ARRANGEMENTS.

As a general thing we have a little trouble about railroad matters just before the time for our Annual Meeting. To avoid that this year, the Committee of Arrangements, in Kan. has appointed certain brethren to look after the arrangements of certain lines. We hope others will not interfere with this program. If they think additional railroads should be included let them write Bro. M. M. Eshelman, of Washington, Kan., and get permission, so there will be no clashing of arrangements. You are aware that too many cooks spoil the broth. We give below the names and addresses of those appointed, so they can be addressed by those having business with them.

D. L. Miller,.....Mt. Morris, Ill.
H. D. Brumbaugh,.....Huntingdon, Pa.
W. H. Deeter,.....Milford, Ind.
D. P. Saylor,.....Double Pipe Creek, Md.
B. F. Moomaw,.....Bonneville, Va.
Jesse Crosswhite,.....Jonesboro, Tenn.
John Metzger,.....Cerro Gordo, Ill.
L. J. Rosenberger,.....Covington, Ohio.
S. S. Mohler,.....Cornelia, Mo.
Daniel S. Brubaker,.....Maxwell, Iowa.
M. M. Eshelman,.....Washington, Kan.

Below are the appointments as made by the Committee, and published last November. We republish the article for the benefit of all parties:

At the meeting of the Committee of Arrangements for next A. M. in Douglas Co., Kan., the following were appointed to arrange with the railroad companies in reference to transportation of members to the A. M. at Bismarck Grove, Lawrence, Kan.

D. L. Miller, all railroads leading out of Chicago and from Northern Illinois.

W. R. Deeter, Baltimore & Ohio, Michigan Southern, and roads running north and south through Indiana.

D. P. Saylor,—P. F. W. & C., entire line and such other roads as may be necessary in Maryland.

H. B. Brumbaugh, principal roads in Pa.

B. F. Moomaw, the Chesapeake & Ohio and Ohio & Mississippi, and principal roads in Va. and W. Va., not named as being under care of others.

Jesse Crosswhite, roads in Tennessee.

John Metzger, T. W. & W. and I. B. & W.

L. J. Rosenberger, Bur. Pac. Railroad and other roads in Southern Ohio.

S. S. Mohler, the Missouri Pacific.

Daniel Brubaker, all the roads leading north and south through Iowa and Minnesota.

Leading lines through Iowa will be arranged for by D. L. Miller, as most of them come to our Chicago points.

M. M. Eshelman, all roads in Kansas, Nebraska and Colorado.

California and Oregon brethren make their own arrangements.

The Committee desires that only those named make the necessary arrangements and report through official papers of the Brotherhood so as not to confuse R. R. Companies and burden the papers. They will see that all who desire to attend A. M. will be provided with transportation at such rates as may be agreed upon by them and the companies.

S. S. MOHLER, Foreman.

M. M. ESHELMAN, Secretary.

We now suggest that all the arrangements be completed and forwarded to us by the first of April, so they can be published in one issue, all at the same time, about the first or second week in April. Then by preserving that No. of the paper, you will have all the arrangements together, and you can select the route that will suit you best.

REPORT OF DONATIONS RECEIVED.

Donations for Friends.

RE. THE following sums have been donated by the persons named, to send the B. AT W. to the persons specified by them:

Enoch Eby, Ill.	$ 1 00
John Cable, Ill.	1 00
John Bumer, Ill.	1 00
John W. Price, Ill.	1 00
Samuel Stifler, Ill.	2 00
Benamel Brower, Ohio	50
Logan church, Ohio	2 35
S. T. Rosenman, Ohio	1 00
John Herr, Kan.	1 00
John Zuck, In.	1 00
Willis A. Moore, Ill.	1 00
M. Snyder, In.	1 00
Elias Schirck, Ind.	1 00
P. C. Lehman, Mo.	1 00
Previously reported,	100 65
Total,	$111 —

Home and Family

MOTTO.—And the fruit of righteousness is sown in peace of them that make peace.—James 3: 18.

SUSPICION is no less an enemy to virtue than to happiness.

IN adversity it is easy to despise life; he is truly brave, who can endure a wretched life.

NEVER shrink from doing anything that is your duty to do. The pleasure of doing your duty, should be a sufficient reward.

IT is to a happy and self-forgetful condition that the citizen of God's kingdom arrives, when he consecrates himself to God.

The Pleasures of Freezing.

JAMES Humphrey, a Canadian, nearly froze to death in a recent storm, when driving homeward from Wallacetown to Aldborough. He has since given this description of his experience, to a correspondent of the *St. Thomas Times:*

When he felt no longer able to hold the reins with any grip, he determined to seek shelter in the first house until well warmed.

His tongue became stiff, then his arms; sharp chills ran down his back, and finally it seemed as though his whole body was being congealed, causing an almost total cessation of the heart's action.

This condition of extreme suffering and despondency speedily gave place to a feeling of grateful warmth, suffusing the system and causing an exhilarating glow.

By this time he had reached a house, but he drove on, thinking that nothing was now to be feared. The sleigh, instead of crawling along at a snail's pace, appeared to glide through the air with great swiftness, and the horses fairly flew like pigeons. A sense of exultation filled the farmer's breast, as he urged the horses to still greater speed, and the woods on each side were passing so quickly, that they became undistinguishable black lines. Then the sleigh-bells sounded fainter, until the chimes disappeared in the distance; the farmer fell gradually into a delicious slumber, which came near being the sleep that knows no waking, and he knew no more until brought to life under a vigorous treatment.

A Dream.

ONE night, lying on my lounge when very tired, my children all around about me in full romp and hilarity and laughter—on the lounge, half awake and half asleep, *I dreamed this dream:* I was in a far country. It was not Persia, although more than Oriental luxuriance crowned the cities. It was not the tropics, although more than tropical fruitfulness filled the gardens. It was not Italy although more than Italian softness filled the air. I wandered around looking for thorns and nettles, but I found that none of them grew there; and I saw the sun rise, and I watched to see it set; but it sank not. And I saw the people in holiday attire, and I said: "When will they put off this and put on workmen's garb and again delve in the mine, or swelter at the forge?" But they never put off the holiday attire.

And I wandered in the suburbs of the city to find the place where the dead sleep, and I looked all along the line of beautiful hills, the place where the dead most blissfully sleep, but *not a mausoleum*, or a monument, or a white slab could I see. And I went into the chapel of the great town and said:

"Where do the poor worship? and where are the hard benches on which they sit?" And the answer was made me, "*We have no poor in this country.*"

And then I wandered out to find the hovels of the destitute, and I found mansions of amber and ivory and gold, but not a tear could I see, not a sigh could I hear, and I was bewildered and I sat down under the branches of a great tree, and I said: "Where am I? And whence comes all this scene?" And then out from among the leaves, and up the flowery paths, and across the broad streams there came a beautiful group thronging all about me, and as I saw them come, I thought I knew their steps, and as they shouted I thought I knew their voices; but then they were so gloriously arrayed in apparel such as I had never before witnessed, that I bowed as stranger to stranger. But when they clapped their hands and shouted, "Welcome, welcome!" the mystery all vanished, and I found that time had gone and eternity had come, and we were all together again in *our new home in heaven.*

And I looked around and said, "*Are we all here?*" And the voices of many generations responded, "all here!" And while tears of gladness were running down our cheeks, and branches of the Lebanon Cedars were clapping their hands, and the towers of the great city were chiming their welcome, we altogether began to leap and shout and sing: "Home, home, home, home!"—*Talmage.*

Matrimonial.

BAILEY—McFARLAND.—By the undersigned, Saturday, Feb 3, '83, Jas H. Bailey, son of Bro B. F. Bailey and Addie McFarland, both of Huntingdon Co., Ind.

J. W. SOUTHWOOD.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

NOFFSINGER.—Near Pleasant Mound, Bond Co., Ill., Jan 22, sister Mary Jane, wife of Bro. Daniel Noffsinger, aged 52 years, 11 months and 22 days. Funeral sermon by Eld. Henry Jones, from 2 Kings 20, latter part of first verse.

G. NEVINGER.

SCHROCK.—In the Middle Creek church, Somerset Co., Pa., Oct. 19, 1882, Ida Belle Schrock, aged 2 years, 4 months and 9 days. Funeral services by Josiah Berkley.

CASEBEER.—Also in the same church, Dec. 30, 1882, Father Casebeer, aged 82 years, 10 months and 18 days. Funeral services attended to by Valentine Blough and the writer.

MILLER.—In the same district, January 19, 1883, Mary Miller, aged 67 years, 5 months, and 14 days. Funeral services attended to by Silas Hoover and the writer.

SCHROCK.—In the same district, Jan. 22, 1883, Jacob G. Schrock, aged 80 years, 11 months and 15 days. Funeral services by Silas Hoover and the writer.

JOSIAH BERKLEY.

WATTER.—Near Hudson, Blackhawk Co., Iowa, Jan. 18, 1883, sister Mary, wife of Bro. Daniel Watter, aged 52 years, 1 month and 21 days. Disease, inflammation of the bowels.

In consequence of the severe, cold weather, the funeral services were not performed until Feb. 4th, at which time the funeral sermon was preached in the South Waterloo church to a fair audience of sympathizing friends, by the writer. J. A. MURRAY.

McCLURE.—In the bounds of the Loudonville congregation, Ashland Co., Ohio, Jan. 23, 1883, friend Joseph McClure, aged 76 years. He leaves a wife and four children to mourn their loss. Funeral by Elder Thomas, a Lutheran minister, and the writer from Amos 4: 12.

DAVID BRUBAKER.

BRYAN.—In the bounds of the Loudonville congregation, Ashland Co., Ohio, Feb. 2, 1883, our friend Armstrong Bryan, aged 68 years, 1 month.

He leaves a wife and two children to mourn their loss. Funeral by the writer from Rev. 14: 13. DAVID BRUBAKER.

AMES.—In the West Otter Creek church, Macoupin Co., Ill., Feb. 5, 1883, sister Mary W. Ames, aged 44 years, 3 months and 22 days. Funeral services by John Harshbarger and M. J. McClure to a large of friends and relatives.

CHAS C GIBSON.

HARNISH.—In the Clear Creek church, Christian Co., Ill., Jan. 24, sister Judith Harnish, consort of T. Jacob Harnish, deceased, aged 73 years and 18 days days.

Funeral services by M. J. McClure, assisted by Isaac Neff, from Job 14: 14. Deceased lived in her widowhood some 19 years and became a member of the Brethren church nine or ten years ago. She leaves five children (all have families and are members of the church except one) and many grand-children to mourn her loss.

BENJ B WHITMER.

ANNOUNCEMENTS.

District Meetings.

April 6, for the State of Nebraska, at Blue River Valley church, Butler Co., Neb. Stop off at Garrison.

April 19, Southern Missouri at Deep Water church Henry Co., Mo. Stop off at La Due.

April 20, Southern District of Iowa, near Frederic, Monroe Co., Iowa, on the C. B. & Co. R. R.

April 24, Northern District of Illinois at Yellow Creek church, to commence at 8 A. M.

May 8, at 9 A. M., North-western District of Kansas and Colorado, at Kinsey school-house, 4 miles north-east of Burr Oak.

Love-Feast.

May 26 and 27, at Washington, Kan., at Bro. John Gauby's, 3 miles south-west of Washington.

Advertisements.

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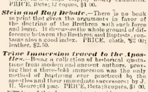

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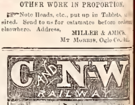

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Correspondence.

Can they that feared the Lord spake often one to another: the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—Malachi 3: 16.

From Elkhart, Ind.—Feb. 6.

Dear Brethren:—

Our meeting closed Jan. 30. One baptism. Little girl about 11 years old. May help her to hold out faithful. Number of attendance, despite the very cold weather.

May God bless the dear Brethren who are so earnestly for us.

D. M. PUTTERBAUGH.

Auburn, Ind.

District meeting for the State of Northern Ind., held in the Blue River Valley church, Dr. Noble, commencing on April 6th. All Brethren, coming from the South, will take the A. & E. R. at Lincoln, and undertake of Goshen they will be met on the evening of the 5th. The meeting will be two miles and one mile east of Rising City, same Ind.

J. E. MOOMAW.

From Pierce City, Mo.—Jan. 30.

Dear Brethren:—

As the close of my subscriptions draws near I can easily say farewell to all, except B. AT W. and *Primitive Christian*. I have been a reader of the B. AT W. since Vol. No. and must say it surely is a Christian journal, and has manifested a spirit of charity love and affection. Brethren Editors of good cheer, let others say what they may. Sometimes I feel the results which others are addicted. We are very sick in need of some preaching that will fill the spirits of our slumbering souls. So, Brethren, this was travelling, I came on the St. Louis & San Francisco R. R. a few lines, and we will meet you at City, Mo., and convey you nine miles to our home. L. E. PRICKETT.

From Weatherford, Texas.—Jan. 28.

Dear Brethren:—

SINCE my last letter I have had more to consider the advantages and disadvantages of this part of Texas. We are still with this State and think it would be a great place for our brethren to locate. the Gospel be preached in Texas as well as Kansas and other places. People here, are nothing of our Brethren. Why is it? Is not our fault. We desire that our Brethren come to us and preach to the people. We would be a good place for some ministers to locate, for the harvest is great, and the reap few. I will answer all letters that come for information concerning this country, by enclosing a stamp. We are plowing for Spring crops. The weather is pleasant and health generally good.

JAMES S. BUCKLEY.

District-Meeting of Southern Ind.

Dear Brethren:—

HAVING a desire to attend the meeting where Indiana, Bro. Tobias Criber and I left the train, Jan. 30th, we found ourselves off at Leonard, Henry Co., Ind. We met in the evening, with the Brethren in the Bend Creek meeting-house; listened to an inspiring sermon by Henry France, of Ohio, followed by Crider and John Metzger, of Ind. Next morning we were conveyed to the place of meeting. We met a number of Brethren we had met upon other occasions, and some acquaintances that we enjoyed very well. We was another fountain from which drank profusely, and that was the spirit of the meeting. Jesus was there with His Spirit and relieved Bro. Hendricks of responsibility. Not an unkind word was spoken. Two o'clock came, and the meeting closed for the first day. There were a number of Brethren present that evening. Met quite a few Brethren at the Buck Creek house, and had to preach to a very attentive congregation. Am glad to say the young people at the meetings deserve the highest praise for their deportment.

The next morning the meeting resumed its business at nine o'clock. That mildness and meekness with which their words were spoken, and the submissive spirit of those who did not get everything as they thought best, told us, with all those who looked on, that Jesus was moderator again. The meeting closed about noon and then the parting hand was given, with a hope that we would meet each other in heaven. Arrived home safely. As the clerk will no doubt give the B. AT W. an account of the business of the meeting, I will not give any, but we came home feeling that it had been wisely disposed of. S. GILBERT.

Annual Meeting Report for 1882.

THE following is the financial report of Annual Meeting of 1882, held at Arnold's Grove, Solomon's Creek congregation, Elkhart Co., Ind., May 29th, 30th, 31st and June 1st.

RECEIPTS.

Money from different churches of Northern Ind.	$1908 08
Money from Restaurant and Lunch Room	2939 02
Amount from sales of one dollar tickets	1334 00
Amount from sales of 50-cent tickets	493 50
Amount from sales of 15-cent tickets	1314 75
Amount from sales of material, etc., after the meeting	1154 97
Total Receipts	$9141 32

EXPENDITURES.

17,349 loaves of bread and freight on same	736 41
11 head of beef, butchering, etc	1873 00
Groceries and freight on same	1564 88
Butter, apple butter, eggs and pickels	705 98
Plates and rusks	364 91
Milk	31 87
Water supplies	50 00
Sundries	57 58
Services in lunch room and restaurant	195 70
Queensware and freight on same	228 76
Cook pans and freight on same	58 80
Table cloths and toweling	102 97
Dishes	112 54
Brick and building furnace	30 80
Hardware	49 60
Carpenter work	12 00
Table tables and cooks	396 34
Rent and freight on canvas	306 25
Rent of A. M. grounds and board	138 55
Wood	20 75
Engineer	10 40
Lumber	550 84
Police services	178 75
Sale cover	10 00
Miscellaneous labor	122 60
Interest on borrowed money	4 68
Committee of Arrangements	285 56
Total Expenditures	$8415 93
Balance	$ 725 39

A. H. PUTTERBAUGH, } Treasurers.
HIRAM FOHNEY, }

We have examined the above report, and pronounce it correct:

W. R. DEETER, Foremen, } Com. of
JOHN ARNOLD, } Arrangement's.

Primitive Christian please copy.

From Henderson Co., N. C.—Feb. 3.

Dear Brethren:—

PERMIT me to say to the Brotherhood generally, but more especially to our ministering brethren, that we, the little band of brethren and sisters at Cross Roads, Henderson Co., N. C., are anxious for more preaching, and we do earnestly solicit our Northern and Western brethren, to come and settle among us, and help us to let the true light of the Savior shine in the South, where there is so much ignorance and idolatry, prejudice and false teaching.

We have an inviting climate which is noted for its pure air, pure freshwater, and pleasant breezes and regular seasons. Having traveled as far West as Western Texas, and resided in several counties in the Lone Star State, I have felt the over-hand yoke and witnessed the devastating effects of the army grasshopper, agues, droughts, annoying insects, etc., know whereof I speak, when I say that for a comfortable home, for the Western North Carolina, have many advantages over those living in the far West.

Land is as cheap here in many places as in Western Texas, and here we can enjoy the luxuries of fruits and vegetables the year round.

We have had several light snows this Winter, but are now having Spring-like weather. To-day the mercury stands at 70 degrees.

As we had a good mast last Fall, our "hog-houses" have had to have but little feed, as yet. Sheep and goats do well all Winter with but little feed, except now and then, when the ground is covered with snow, and sheep and goats, in preference, our cattle, sheep and goats get fat outside. In certain localities, where the range has failed, we can sow the cultivated grasses and pasture our stock. Though we cannot compete with the West and North-west, yet, here in this mountainous section, we always make bread enough and to spare.

There are thousands of acres of sawny and up-lands, level or slightly undulating, which are unimproved and afford excellent range for stock. On the out-skirts of our county there are thousands of acres of mountainous lands, which afford most excellent range for sheep, goats and hogs.

In a word, let me say, we need more men of capital and intelligence, and, above all, we need more faithful and zealous workers in the cause, who will not shun to contend for the truths of the Bible, in their primitive simplicity and purity. The doctrine of the Brethren, rightly practiced by the Brethren, is as yet almost, or quite unknown in many places here in the South. The probability is that ignorance and prejudice will still reign, unless evangelists are sent by the Brethren, that the rising generation be taught aright. The Brethren here would rejoice to learn that a company of those of like precious faith were coming to cast their lot among us. Brethren and sisters, remember us, and pray that the Lord send more laborers into the field. J. W. KILPATRICK.

Flat Rock, N. C.

HOME AGAIN.

On the eve of January 18th, we commenced a meeting at Rock Creek Center, in the Eight Mile congregation, Huntington Co., Ind. The meeting was held in a union house, with a few scattering members, in the midst of the Disciples and New Lights. We are a few mild tenets, to allow time for acquaintance and confidence, we introduced a plain line of subjects, that set the errors of those named above in a very clear light, and we was interesting to see the eager attention they gave to the Word preached. With reluctance we took our leave of them. The 22nd went to Markle, same congregation. The Brethren invited us to, while at Markle, that the meeting at the Center was doing a good work. On visiting their neighbors, they found several ready to come to the church. The unfavorable results of dividing time became apparent to us. Notwithstanding the embarrassing circumstances, the field to us looks promising. Brother Dorsey Hodgden and the Brethren from Solomony have agreed to visit and preach to these brethren. We failed to see enough of the brethren to justify our collection for the St. Louis church. We left the matter in the care of Bro. George Chse. J. J. ROSENBERGER.

A Sad Accident.

On the morning of Jan. 27th, Mr. Oliver Flack shooted his father in his barn, near Yellow Creek, Bedford Co., Pa., and about nine o'clock, while in the act of putting a bolt on, his left arm was caught between two cog wheels, crushing the arm to the elbow and hurting one side of his head badly. He suffered extremely for about five hours, until death relieved him of his pain. He leaves a widow and nine children, to mourn his untimely death, and a disconsolate husband and father. On the 29th of Jan. his remains were followed by a large concourse of people to the stone church, near Yellow Creek, where the occasion was improved by Rev. Mr. Bechtel of the Reformed persuasion, from Matt. 24: 44, to a large concourse of people. His age was 47 years, 6 months, and 23 days. The view we think is the mildest of life, death may come. MICHAEL KELLER.

To the Churches of the Southern District of Illinois.

By referring to the Minutes of the last D. M., you will see that there was a resolution passed to help the poor or weak churches to build meeting-houses by circulating a subscription and each member subscribing the amount they are willing to give towards each house, where help is called for and granted by the Committee appointed to look after this business. It is the duty of this Committee, when there is a call for assistance, to visit the place, and consider the propriety of building there, taking into account the number of members, the probability of sustaining a congregation at that point, and the assurance that they are willing and able to subscribe towards their own house. Then, if the Committee has a report from each church, as to the amount they stand pledged to give when called upon, the Committee can act intelligently, knowing what the district will give, and what the members can give where the house is to be built.

Remember, that this Committee does not go beyond the amount that the churches stand pledged to give when called upon. This subscription is to run until next D. M. Bro. David Yoakum, Virden, Macoupin Co., Ill., is corresponding secretary, to whom all applications for help must be made.

Now, brethren and sisters, if each member will do a little liberal in his donations, we can do a noble work by a united effort and no one be hurt or feel the loss.

Now, brethren housekeepers, please attend to this at once, if you have not already done so. Neglect or delay places your servants, the Committee, in an unkward position. District meetings are of no use unless we act according to their advice and decisions. The church in Woodford is doing its part nobly, and will soon be ready to report.

JAS. R. GISH.

Roanoke, Ill.

An Announcement.

WE have appointed our District-meeting for North-western Kansas and Colorado, on the 8th of next May. Have notified all the congregations in the district save the Saline Valley church, and not knowing the address of any of the members, I hope this will suffice.

The meeting will be held in the Kinsey school-house, about four miles north-east of Lincoln, Lincoln County, Kansas. Here is a railroad station, and those coming by rail should write in good time to the following brethren: Eli Reiner, Caleb Kinsey, Christian Gish, all of Burr Oak, Jewell Co., Kan., and they will convey you to place of meeting. Meeting to be opened for business at 9 A. M.

SIGNED in behalf of the loyal congregations of the Brethren of the North-western District of Kansas and Colorado.

Belle-ville, Kan. LEMUEL HILLERY.

Sketch of Redwood Congregation, West Lebanon, Ind.

Dear Brethren:—

As old brother and sister by the name of Hanson, moved out here from Va., shortly after the close of the war, and, after enduring many hardships, the old brother took sick, and died. The widow hearing of old Bro. John Metzger, sent for him to come and preach the funeral sermon. He came, delivered the funeral discourse, several other discourses followed and the result was that several were baptized. Regular appointments were established; additions were made by the ministry number from time to time, till the total number reached about 60ty, when they went into organization. Eld. John Metzger and Eld. R. H. Miller presided, and William Hanson and Jesse Hanson were appointed as deacons. The church was put under the care of John W. Metzger, who has been our principal minister ever since.

We now count of this time about thirty members. We do not feel to boast; yet we think our congregation is in a healthy condition. I here of no schisms or factions among us.

We have had some disorders, but, we have moved away, and a few have grown cold, and from want of faith in the principles and doctrines of the church, but I'm in the effort of local causes, the principal of which has been the want of a proper house for worship.

We have now overcome that and secured ourselves a convenient church house. Trustees have been appointed who have purchased the property. Conveyance by deed has been made in regular order. A small part, only, of the purchase money remains to due, and every one more is subscribed to clear the property from debt.

Our church-house is distant just one mile due South from Passenger Depot of Wabash and Toledo R. R., and is situated in the old town of West Lebanon, Warren Co., Ind. A good plank side-walk right to the house. This is no union house, but belongs exclusively to

the Brethren Church. The members with the hearty concurrence of Bro. John W. Metzger, fraternally extend an earnest invitation to the ministry of the Brotherhood, when passing over the Wabash R. R., to stop off and pay us a visit, and give us a few morsels of the Bread of Life. Brethren, please take note of this invitation and respond to it, and God will reward you. Should any conclude to come, please notify us by card in time, so we can publish the appointment and meet you at the railroad station. If any further information is desired, it may be had by writing to Wm. R. Goodrick and Jesse Bateman, West Lebanon, Ind., or J. W. Metzger, Edna Mills, Ind. JESSE RANSOM.

Notice to Those who Make R. R. Arrangements to go to A. M.

Dear Brethren:—

As arrangements will be made for an excursion from A. M. to Chicago and return, I would suggest, that when the arrangements are made with the different roads for reduced rates to A. M., that the time to return be extended fifteen to twenty days after the meeting closes. J. S. FLORY.

Longmont, Colo.

From the Logan Church, O.—Feb. 8.

Dear Brethren:—

We are in the midst of a protracted meeting. Our dear Bro. McMullen, from Mansfield, Ohio, is with us, and is holding forth the Word in its purity, causing the saints to rejoice, and the sinners to tremble. Had no accessions as yet, but some deep impressions were made, and, I hope, lasting ones. SARAH A. MILLER.

From Monument City, Ind.

Dear Brethren:—

"THE ICE in the Salimonie at this place went out last Saturday night, doing much damage to our new "combination" bridge, also to fields and fences, and farms in general. The river, last Sunday, was thought to be some three feet higher than it was ever before known to be. The freezing weather, last Saturday morning, collecting on the orchards and forests, in general, proved quite destructive in breaking branches, and even many trees. J. W. SOUTHWOOD.

From Dunkirk, O.—Feb. 8.

Dear Brethren:—

JUST returned from Maple Grove church in Ashland Co., O. Preached seven days. Having taken a severe cold, were obliged to quit our labors sooner than first anticipated. Two dear souls were received by baptism. We found the brethren and sisters here, earnestly engaged in the Master's work, and labouring unitedly for the upbuilding of Zion. We found the brethren and sisters very sociable and kind, and possessing the characteristics of the truly born of God.

S. T. BOSSERMAN.

From Milford, Ind.—Feb. 12.

Dear Brethren:—

WE, the Brethren of Tupkey Creek congregation, Ind., have just closed a very interesting series of meetings. Bro. Amos Peters from La Paz, Ind., has been preaching for us one week. These were added by baptism, and, we think, more are near the kingdom. We have baptized ten this Winter.—We have under contemplation the building of a church-house in Nappanee, the size to be 40x60, to be built this coming Summer. Notice and sheet that fell the 3rd inst., in giving way. J. H. MILLER.

Railroad Rates.

THE Committee of Arrangements for next Annual Meeting, in order that the arrangements might be brought into the smallest possible compass so as not to burden the papers, and that the companies might not be confused by a dozen or more parties applying for the same thing, named certain brethren to complete arrangements for rates. I have been named for Kansas, Nebraska and Colorado, and I hereby give notice that I am doing all I can to secure low rates, and reasonable time before and after meeting to enable brethren to visit and see these western plains. Do not become over-anxious about it, for there is no use to publish anything before April 1st. The R. R. companies do not like to make arrangements so far ahead. Let us all be calm and have due regard for ourselves and those who love us.

M. M. ESHELMAN.

From O. F. Foust.

Dear Brethren:—

This is to inform the dear Brethren in the western states where I have promised to go this Winter and Spring, that I cannot be with you, on account of my health; expecture during the fore-part of the Winter, is the cause.

Tippecanoe City, Ind., Feb. 12.

From Arcanum, Ohio.—Feb. 7.

Dear Brethren:—

ELD. Paul Wetzel came to us, in the Ludlow and Painter Creek church, on the 6th of January, and preached seven sermons with power. His preaching, both German and English, was much appreciated by the members and others. On the 23rd, Eld. John Metzger came, and preached four sermons in his usual, vigorous manner, though I was compelled to be away, laboring with the Brethren of the Wolf Creek church at the time. I rejoice that our members and neighbors had the privilege of feasting upon the good things of heaven, as parceled out by the venerable old standard bearers. The visits of the two old veterans were too short.—We hope they will come again and stay longer. May heaven's choicest blessings go with them through declining years. J. STUTSMAN.

From Lorraine, Ill.—Feb. 10.

Dear Brethren:—

Bro. J. L. Myers and sister Addie (his wife), came to our place, Jan. 27th, to hold some meetings in the Lorraine church. They were much welcomed and appreciated by the Brethren and friends. A number of brethren and sisters from the Mill Creek church were also with us. We enjoyed nine, very interesting sermons. Bro. Myers is a live speaker, and dealt out the Bread of Life to all who wished to partake thereof. Owing to the delicious revival, the congregations were small at first, but a growing interest prevailed, and we closed with a full house, Sunday evening, the 3rd inst.

Bro and sister Myers, accompanied by Bro and sister Rohrer, myself and son B. H., started for Mill Creek church, about twenty-five miles distant. Here Bro. Myers preached four discourses to large and interested congregations. A number were baptized, reunited, and requested him to come again.—Friday morning we all started for home.

H. W. STRICKLER.

From Cedar Co. Church, Iowa.

Dear Brethren:—

Dec. 22nd, A. M. Dickey, of State Center, Iowa, came to us and began meetings in our church-house, near Tipton, and continued for one week to hold forth the words of life to both saint and sinner in a very acceptable manner. Bro. Dickey is a very earnest and consistent worker and has won the esteem of those in and out of the church. Dec. 26th he began meetings south of Clarence, and continued till Jan. 2, when he took his leave for home. I hope the Lord may bless him, as we believe his work was one of love for the cause.

Jan. 1st, Eld. Geo. D. Zollars, of Hickory Grove, Ill., came to us, and began breaking unto us the Bread of Life. Although he was quite hoarse from hard ministerial labor in Grundy and Linn counties before he reached us, he entered his work with no uncertain sound, but preached the Word in season and appreciated. As his voice grew better, he was taken to Inland and held three meetings there. As we left our home Jan. 4th, to hold some meetings in Northern Illinois, we were not permitted to enjoy the meetings held at Inland.

Bro. George took his leave, Jan. 8th, carrying with him the best wishes of the Brethren of Cedar county, and also a very good opinion of those who are "without."

Eld. Enoch Eby on his way home from his western tour, stopped with us about Jan. 12th and held a number of meetings south of Clarence, Inland, and Muscatine, and although we were absent, yet we learned that our dear old veteran has lost none of his former zeal, as an unshrinker of the cross. The weather being extremely cold, the attendance was not large, yet the labor renders said was very acceptable indeed.

We much appreciate the labors of our brethren, and hope the seed sown may bring forth ere long a beautiful harvest to the honor and glory of God, and to the saving of precious souls. Laborers, go on; preach Christ crucified,—eternity alone will reveal the good you are doing now.

Our laboring brethren wish to say now, by way of invitation, call with us when passing this way. Our station is Clarence, Io., on the Chicago and N. W. R. R., about miles west of Clinton, Iowa.

I will further remark that we are losing a minister in the Spring, who is going to move into an adjoining congregation, which welcomes our ministerial force. Our territory is large. Who will come to our aid? We need a minister in Muscatine Co., five miles north; in Muscatine City, which is some twenty-five miles away from any located minister. Here is a field for some minister to be useful by settling among the members there. We think we have as good a country, — embracing as many advantages—as any other locality we know of.

We will cheerfully give any information to inquirers who may desire to cast their lot among us. This is a Brethren's country, just where they will do well, if they will only come and possess it. We say to our Brethren in general, come and take a look at Cedar Co., Iowa. We know of some in North-ern Illinois, who are contemplating a change, that can do well by locating here, as others have already done. JOHN ZECH.

Clarence, Cedar Co., Io.

Notice.

To the Churches, constituting the Western District of Pa., greeting:—The time set for our Annual Meeting to convene, is Tuesday, two weeks before the first Tuesday after the Sunday, which, this year, comes on the first day of May. And as the Foreman of the Committee on Revision of Minutes, with the Brethren of Missouri, has set Friday, as the time for said Committee to meet, and as the District Meeting of Western Pa., is to meet in our, or the Meyersdale congregation, I would very much desire to be present, and also feel that I should be present at the meeting in Missouri;

THEREFORE, I suggest that the Western District of Pa., meet in council one week earlier,—which would come on the last Tuesday, the 24th of April. If we hear nothing to the contrary, we take it for granted that all are satisfied with this suggestion. We shall, in due time, give proper instructions how to come, etc. We have applied for reduced rates on railroad leading to this place, and received favorable response. This will also be published in time. C. G. LINT.

Meyersdale, Pa.

From John Metzger, Feb. 7.

Dear Brethren:—

Jan. 11th, at 8 A. M., I boarded the train at Cerro Gordo for Greenville, Darke Co., Ohio. Landed safe the same evening at Greenville. Met Bro. Henry Baker, according to my arrival, who conveyed me to his home. Met with the brethren and sisters of the Palestine Church on the evening of the 12th, for preaching. Had a very interesting meeting. Had three meetings at the same place, then changed to another church, in which we held two services; we then returned to the former place, and held two more meetings. They were all interesting; congregations good, and the best of order. There are some colored people living about six miles from the Brethren, and I requested them to have a meeting, which was granted. I preached one sermon for them; had a good audience.

The Palestine Church had some dark and gloomy days, but the dark cloud has almost passed over, and it seems to be quite bright. The ministers and deacons are all good workers, and labor harmoniously for the good of the Church. The Church has prospered more the last year than she has for many years; this branch stands united for the general order of the Brethren.

Jan. 19th, Bro. Geo. Baker conveyed me to the Union City Church. Met with the members on the 20th in church-meeting. Considerable business was before the council; and all passed off in the best of feeling. Not an unpleasant word was said; all seemed to be for one another's welfare, as usual. Evening church-meeting I ever attended. In evening, had services at that place. On 21st, we went to another meeting-house; had services at 10 A. M., and at night; also, the morning of the 22nd. Then we returned to the first place of meeting; preached two sermons. Congregations were not so large on account of the extremely cold weather, but a best of order prevailed. This church had some trying times on account of a difficulty, which passed through the valley. church now stands united for the good order of the Brethren, and is in a prosperous condition. The ministers and deacons are all for the cause of the Master and the good of the church. The Lord bless the members, and help them that they may continue to contend for the faith once delivered to the saints.

The 23rd ult., I went to the Painter Creek Church; preached that evening to a good audience. Had three meetings at the Pitsburg meeting-house. This church has three meeting-houses, but they have had evening services at another church, about six miles off. Here the congregations were very large, except one, which was on a snowy morning. This closed our meetings at this place. The church had its trying time as well as the rest, about the Minnei trouble; but after all, it did not seem to affect them much. They are prospering; ministers are united, and labor for the general good, and fairly work unedifiedly. They all seem well one another; I heard no fault-finding. Started for home the day, taking the train at Arcanum, Ohio; arrived the same evening; found all well, thank the Lord.

Cerro Gordo, Ill.

From Nevada, Mo.—Feb. 7.

Dear Brethren:—

I write a few lines for the encouragement of the Father's children. Brethren Bro. Gideon Bollinger, of Centre View, Johnson Co., Mo., come to us on Friday, Jan. 1, I accompanied him to the Eldorado church in Cedar Co. Attended a council-meeting, Saturday, and stayed over Sunday. Bro. Bollinger preached all week for them; had good attendance and good attention. Our young lady expressed herself willing to follow Jesus.

On Saturday, Bro. A. Yoder brought Bro. Gideon over to our place, Nevada. He preached for us in his usual plain, earnest style. Bro. Gideon is one of those wholesouled, earnest workers that will always command the attention of an intelligent congregation. A man wants only to know him to love him. May God bless him and all faithful workers, who are laboring for the unity and harmony of His children.

Some cold weather last week—10 degrees below zero—but little snow thus far.

S. CLAY.

Brethren at Work.

A Religious Weekly for Everybody.

THE BRETHREN AT WORK is an unsectarian religious paper, devoted to the Gospel, and to all the interests of Christ. It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unrestricted grace of God is the only source of pardon, and the only fountain of spiritual life and enjoyment, and that Christ Jesus the Lord is the only author of redemption.

That the Holy Spirit is the only power that can quicken, and cleanse for the remission of sins.

That Faith, Repentance, and dipping the candidate three times, are foreboard, in Christian Baptism.

That Faith, Repentance, and Love, in Acts 13, is a divine command to be observed in the church.

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, and in imitation of the Saviour.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding on the Church of Christ.

That War and Retaliation are contrary to the spirit of Christ, and that the Religion of Christ is a religion of love.

That a Non-Conformity to the world in dress, pomp, and vain show, is a necessary adjunct to a true believer and Christian piety.

In connection that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11, 4, 5.

In the advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is an advocate of all that Christ and the Apostles have enjoined upon us, and name, and therefore being therein a dedicate of modern Christendom is proof and against all that cometh contrary to the Gospel.

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It admits church news, and will receive essays, from all parts of the Brotherhood, for the information and edification of its readers. For subscription terms, see notice in the matter of this page.

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MT. MORRIS, ILL.

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THE ROAD TO HEAVEN.

BY LANDON WEST.

The eye can see, the ear can hear,
But never alone can it of love hear
The friends we have and the one here
On the unseen way.

And tho' our hearts beat so sad and long,
With tears our cheeks and all we sing
The way, and the pain and sorrow,
Of blind and weak and gray.

The path is rough, but still we tread,
And we who bear in sorrow meet
With grace and love to our other
The lonely pilgrim on.

And side by side they wend their way,
Assured that some one may cross stay,
Till soon each one has spent his day
And reaches home.

And as the some will ever be—
The same in body, while—one—are free
To work in love, aside both one
An endless day.

Oh hope and death, and love may smile,
And mourn in all the glory bell
Of those who are left, great Father dwell,
In that bright world away

But when the night and pain are over
And we is has gained that happy shore
To reap and share the heavenly—
Where all are rich and blest,

And then we's heard over to dwell,
Of angel band and life to tell,
Tho' the world we that "All is well,"
"All home," "No pilgrim's rest."

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

I AM said, I am said," by L. J. Rosenberger, in Vol. 7, of B. W. "I think I can hear an echo in the hearts of many faithful brethren and sisters. But I inquire, *Why* is it that our fathers were successful in the battle against spiritious liquors in the church, but have not yet gained the victory over the use of tobacco, though the contest has been more than sixty-five years ago, and rightly directed against the officers of the church first? I conclude the failure is principally due to private members not knowing, that so long as one member insists on the requirements of the general body, business cannot move until that ruling is complied with; and to elders refusing or neglecting to heed the advise of General Conference. Now, since the battle against this filthy, worldly fashion is again renewed, let us have a better understanding along the editorial line, and better drill among the laity, and we shall see whether the sentiment of our Brotherhood against this evil will not be felt. In 1880, the General Conference decided that any brother indulging in the filthy fashion of the world in using tobacco, has no Gospel right to reprove others who indulge in other worldly fashions. In 1881, General Conference advised all the officers of the church to abstain from its use, and confirmed the old decisions of 1817 and 1827, which in effect are, that members contaminated with the use of tobacco should be admonished to quit it, and any one refusing to do so, could not be elected to any office in the church. Now let the elders all along the line, before holding an election, when taking the church the qualifications of office, also teach the members that no brother can be installed into any office in the church, even if elected, so long as he persists in this evil, and let the members also be taught that where an attempt is made to forward a brother already office into the second degree, or into the eldership, while using tobacco, it is their duty to say: "No, not until he quits the use of tobacco, and thus proves his subjection to General Conference."

Now let us see where we are:

1. All tobacco-using officers stand advised by General Conference to abstain from its use.

2. Until they heed this advice, they have no Gospel right to reprove those who follow worldly fashions in other things.

3. No elder has a right to install a brother into any office in the church while persisting in the use of tobacco.

4. Should an elder at any time attempt to do so, let some member or members say *no*, and insist on the rulings of Conference.

Now let us have a waking up all along the line, and let the sentiment of our Brotherhood against this filthy evil be felt. It is extremely humiliating, after we are through explaining to our boys the evils of tobacco-using, to hear them say: "Elder A. and minister B. both chew tobacco, and deacon C. smokes."

AN OLD TRACT.

BY J. W. SOUTHWOOD.

I HAVE an old tract, dated, Lowell, Feb. 8, 1848, containing 63 pp. It is entitled "Reasons for Becoming a Baptist," and bears neither the name of S. Remington, a Methodist minister, who had been a member of that church for twenty years. The tract is well written, and shows extensive search. He claims that owing to certain circumstances which he gives, that he was lead to investigate, among other things, the subject of baptism. In the examination of "Greek lexicographers on the word 'baptizo,'" he says, "I obtained the testimony of no less than twenty-three, all of whom agree that its primary meaning is 'to immerse, plunge, dip, overwhelm.'"

Among the many historians he quotes to establish immersion, is Tertullian, whom he quotes as follows: "Tertullian, the oldest of the Latin fathers, says, 'We are symbolically in baptism.' Upon these words Rigaltius remarks, "We are immersed as if we suffered death, and rise up as if reviving again." We wonder if Tertullian does not prove too much for Mr. Remington and all single immersionists? Hear him: "After the resurrection he promised he would send the promise of the Father, and lastly, commanding that they should immerse into the Father, the Son, and the Holy Spirit, not into one name, for we are immersed for each name into each person, not once but thrice." (Doctrine of the Brethren Defended, p. 181.)

I ask is this not plainer proof for trine immersion than that quoted by Mr. Remington as proof for single immersion?

He also quotes Chrysostom, thus: "Chrysostom says, 'to be dipped and plunged into water, and then to rise up and out of it again, is a symbol of our descent into the grave, and of our ascent out of it. And therefore, Paul calls baptism a burial when he says, 'We are therefore buried with Him by baptism into death.'"

If Chrysostom is authority on baptism, which he certainly is, why is he not equally so respecting trine immersion when he says, "Christ delivered to His disciples our baptism in three immersions, baptizing them in the name of the Father, the Son and Holy Ghost?" (Ibid. 178.) And to make the matter still plainer, he quotes from Basil, though all the time to prove single immersion. He says, "Basil, archbishop of Cesarea, gives the following questions in his Lent sermons, to the catechumens before their baptism: 'How can we be placed in a condition of likeness to His death? Answer, 'By being buried with Him in baptism.' 'How are we to go down with him into the grave? 'By imitating the burial of Christ in baptism; for the bodies of the baptized are, in a sense, buried in water. By three immersions we administer this important ceremony of baptism, that death may be represented in a figure." Notice that he tells us Basil says "*By three* immersions we administer this important ceremony of baptism." Is not this strong argument in favor of *immersion*? Is it not too strong? Does it not prove entirely too much for Mr. Remington or any single immersionist?

We shall notice but one more of his quotations, which he puts thus: "Du Pin says, 'In the first centuries they plunged those three times in the water whom they baptized."

Why men, and even men of talent, will use certain historians as testimony against sprinkling and pouring as baptism, and as authority for immersion, but when it comes to trine immersion they are not willing to accept them, is something that looks both strange and inconsistent. It may be because it not in harmony with the doctrines they profess. If not, why is it?

Monmouth City, Ind.

THE HAPPY CONCLUSION.

BY S. T. BOSSERMAN.

"BUT as for me, I will come into the house."

DECISION of character is indispensable in every pursuit of life. He that wavers with every floating opinion, is a slave to others, and will suffer shipwreck in his undertaking. He that has not moral courage to say no, becomes burdened by solicitors. He that cannot resist temptation, will find himself wrecked on the barren sands of sin and folly. Many are the temptations to allure us from the path of right, and it requires in us keenness of perception to determine the right and then pursue it. The inspired writer decided for himself. So must you, kind reader. Individual responsibility is a rock-bound truth. "So shall every one give an account of *himself* to God." Then stop, young man, and make that decision now. Go no more to the grog-shop. Alcohol is not food, neither does liquor fatten or produce beauty. Beer is a product of malt, alcohol and drugs, and is so flooded with "Adamic ale" that you pay the vendor about 215 per cent, according to statements of scientific men, for his labor in preparing poison for your destruction. Say to me to the tempter, and drink pure water, at a cost so small as to impoverish none. Say to the tobacco fumes, "No, you shall not defile my breath." Say when tempted, "No! it is written 'swear not at all.'" Say no, young man, to solicitations for ball-room entertainments, to engage in the giddy rounds of pleasure. Set high your standard of moral excellence, and labor for purity of thought and action. Decide by the perfect law of liberty what is right. Decide for yourself. Turn your feet toward the house of God, the place of refuge and safety. "As for me, I will come into thy house." O blessed conclusion. There is where I shall find a home, with some one to lead me through this thorny rale, beyond the frile and cares of life, to those mansions of eternal bliss, where we shall be freed from all earthly ills, and enjoy a quiet rest in the realms of endless joy and blessedness.

Dunkirk, O.

DANGER OF RICHES.

BY SAMUEL SALA.

In the decline and downfall of nations and God's ancient church, the rich counsellors were especially sought out and imprisoned or slain. Men who might have been of great service to those who were yet loyal, were not spared, but their riches were the cause of their destruction. Under the Christian dispensation rich men are of no service to the church, because they are wise in their own conceits. Prov. 28: 11, and Christians are commanded not to be wise in their own conceits. Rom. 12: 16. Many rich people cannot, seemingly, be Christians. Who the rich are, is a subject much considered, but, yet I venture the opinion, that when a person has more than he needs, and knows it, and still wants more, he is in danger.

The first church under the New Dispensation had all things common—none rich or poor—and the less we are like that church, the more we deviate from the principles and doctrine of Christ and the apostles, for they built that church. The members of the church must bear one another's burdens. When the church makes it the duty of members to spend time or money, the time or money thus spent is really a burden, the members must help bear it. But I believe it is wrong for brethren who are abundantly able to spend time and money, to ask their poor brethren to pay their expenses. Some people believe it is their duty to spend all they honestly can, in order to help their children. But Christ is not the Author or Finisher of such a faith. For instead of becoming rich, He, for our sakes, became poor. Cyprian, born about one hundred years after the apostolic age, says on this subject, "Think him not a father to you, children, who is a feeble and mortal man, but seek an other Father, even the Eternal and Almighty Father of all spiritual children. Let Him be the guardian and provider for your children, who is protector of them by His Divine Majesty against all the vices of the world. When you bestow more care on earthly than heavenly possessions, you are seeking to commend your children to Satan rather than to Christ; you commit a double sin, for you neglect to obtain for your children the protection of God, and you teach them to love possessions rather than Christ." Such is the advice of one who gave His life in preference to this faith.

Wakarusa, Ind.

From the Christian Standard

HOW SAVED.

How were the Gentiles saved before the Gospel dispensation, if they were alienated from God?

PETER explains that "in every nation he that fears God and works righteousness, is accepted of him." (Acts 10: 35.) This has always been true. The Scriptures know nothing of the salvation of any who are alienated from the life of God, except by turning them from darkness to light, and from the power of Satan unto God.

Gentiles, without the Divine Law, could be saved by obeying the law written in their hearts—by walking in the light they possessed. But those, in heart alienated from God, do not obey any such law. They are self-condemned by their own violations of conscience, and will "perish without law." Rom. 2: 6-16.

There are heathens who "work good," and for them there are "glory, honor and peace." There are heathens who do not obey the truth they know, but obey unrighteousness, and for them there are "indignation and wrath, tribulation and anguish." It is a great mistake to imagine that because heathen nations have not the Gospel they will be saved. If that were true, you would better keep the Gospel away from them. But the terrible truth is, that multitudes of them sin against the light they have, and are under condemnation, and must perish in their sins, if, in the fuller light and higher motives of the Gospel, they are not brought to repentance.

Religious Essays

NOTE.—We write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end.—I. Cor. 1:13.

THAT WHERE I AM, THERE YE MAY BE ALSO.

Yes, to be with thee, my Savior;
See thy face in that day love,
Gladly would I take my journey,
To that pleasant home above.

Where we have no tries to bend me,
Which ex ed the chasms of heaven;
Pants my soul to meet the meekness,
Something there for me to give.

Telling of the love unbounded,
Which for sinners stooped to die,
Poured on blood, a boon so freeing,
Hanging, toil, salvation nigh.

O, to see my crown before thee!
And increasing the thy will,
Thy sweet, believed, believing,
Wound my utmost tongue to fill.

Then my soul shall gaze forever,
On thee I am worship alone,
Till in gazing, in thy likeness,
Brightly shall my spirit shine.

I would listen where thou goest,
Carving over the lowest place,
Be at early close beside thee,
And I may but see thy face.

How this by gift anticipation
Cheereth all my pathway here;
Maketh care seem light and pleasant;
Every obstacle makes clear.

Calmly, sweetly, life is passing,
Surely heaven is here begun,
For my voice is filled with joy,
And my soul with bliss is one.

Hushed around thee are
Soul-anthem, and chosen grace
Is gone to perfected
Want that grace begun below.

—*Sel.*

From the Pel-ellion Christian

WHY CANNOT BRO. HOPE SUPPORT HIMSELF?

BY M. SOPHIE SAXLE.

I HAVE frequently been asked the above question by different individuals in our Brotherhood. I have answered questions and tried to explain to the inquirer the reason, & why he cannot; but taking the matter in consideration, I presume a great many more do not know why he cannot support himself, and would like to know. I will tell you. My dear brethren and sisters, I will tell you why. I can explain to you this matter; yet, it grieves my heart that you are so slow to support one mission. Old Europe is not like our America. We cannot get cheap property and profile down, and yet be a missionary there as we can here. No, my friends, that cannot be done. The missionary's whole time must be devoted to the cause, or nothing can be accomplished, and I will tell you why.

We have to meet with much opposition, as we have an established religion. We have to meet with intelligent people who are ready to destroy the true religion at any moment. We have to meet with the priesthood, who write against us, speak against us, both in public and in secret. Yes, they do all in their power to blacken our character.

Don't you suppose it takes time to meet all kinds of opposition? Don't you suppose it takes time to preach, sometimes, every day? Don't you suppose it takes time to write, especially when no one writes for our papers except (rather Hope himself? Further, I will explain his circumstances. Often, very often, he goes away from home for weeks, for he cannot do it his ministerial duties, in the town or city where he resides. The country people also call for the Gospel. Then coming home to perform his duties, writing or whatever it is, there is not with health to spare but, waiting him to explain our doctrine, which often takes considerable time before the person can comprehend the truth in the scriptures. He has a wife with health so poor that I will not tell you her sufferings. Her delicate health deprives Brother Hope of much time, and often when his physical and mental faculties are in need of rest, they get no some. Instead, he must spend the long nights in watching by the bedside of the sick. Every moment is precious to him. I don't believe I ever saw him waste one moment. Now, my friends, can you tell me how brother Hope could get time to make his own living, and yet perform his duties as a missionary? But some one may say, can we take that for granted? How does she know? Yes, my kind brethren and sisters, I know. I have lived in the country where he lived, and I have lived in his house a year, so I am perfectly well acquainted with their circumstances. I will also tell you of some of his inconvenieces in traveling.

Islands, much of our traveling is done on the water, and many places in the country (as it is here), there is no railroad, hence, we must either walk or ride; but persons who have no horses will often pay to get to ride unless they pay a big price for their ride. As brother Hope has no more money than you and to him, he economizes, and his traveling into the country is done mostly by walking. Frequently he must walk ten or fifteen miles before he reaches the place where he is to speak, and has consequently the same distance back to his home. If he goes to the water, he generally takes the cheapest class, or deck class, where he is exposed to all the cruelty of the wind and waves. So, my kind friends, it is not a pleasure to be a missionary in Europe.

Some one said, "Why cannot you get subscribers enough to pay for your paper, as we do here?" Because very few in our country care for that kind of papers, and we are glad to spend time around for nothing, so as to make our doctrine known. Some one said, "But cannot the church there support him?" No, the church cannot, because nearly all our members are poor, very poor, and we have five ministers besides brother Hope; so what little the church can do, is to assist those ministers, and those who are unable to make their own living. The question might be asked, if you have five besides brother Hope, why do they not go into the country, and save him some? Surely they do go as much as they can, but that does not save brother Hope any, for they are all equal, besides, our country is not so small, that five ministers can supply all wants. If we had five times five, then we would be able to save brother Hope, and also to spread the Gospel in other parts of Europe. How often I think of our condition in Europe, when I go to meetings here, and see from four to seven ministers in one commencing! Did you not know, dear brethren, send some more laborers to the old country? If you know how much they are needed, you would surely send some and obey Matt. 28: 22, and Mark 16: 15. I will tell you, dear brethren. Just give to the mission what you use for luxury, and you can support many missions. I do not hurt your feelings by using the word luxury, do I? Perhaps you do not know how to live without it. I will let you go to Europe and see how the brethren live there. They are clean, neat, healthy and liberal, yet they do not have one-third for their tables that you have for yours, and one-fourth in their houses that you have in yours. We have our love-feasts as nice as you have yours, but we do not spend time and sums of money in making wood cuts, and in the use of tobacco, in entertaining our friends. We simply set before them what we have, and thank God for it.

Now, my dear friends, if you *did* not understand why brother Hope cannot support himself, I do hope you do now, and will do as Paul and the apostles did. See Acts 11: 29, Rom. 15: 26, 1. Cor. 16: 1, 2. Cor. 8: 3, also 9: 1, Gal. 2: 10.

WORK IN THE FIELD FOR ALL.

BY J. B. GIBB.

IT has been some time since I have written anything for your pages—not because I have been resting on the cross. Rest? No! never rest while there are souls to be saved. Yet opposition to Christ and the plain teaching of the Gospel. Even in our beloved Fraternity, I see marks of Satan's work becoming more and more visible, and when he gets the head, he will soon make his way to the heart. I am sorry to see so many of our young brethren with their heads and hearts trained to Satan and his ways, so many indifferent and mistaken up to date in fashion; and some of our young sisters, and older ones, too, conversing what is intended for a covering of the head, but which is little, if any, head dress, so far behind the ears that the only use it can be, is to make a show. The material is too thin and the thing too small to make a covering for the head. There is match that, we see the little fancy, fry bonnet, all starched and stitched and tucked and hemmed and dabbed and ribboned, mutt it is one of the prettiest and fanciest little things in the market. Is that plainness of dress? If you should chance to travel this way, please buy some sackbonnets tight. We don't want any of that kind of seed scattered here. I would rather have Canada thistles scattered in my field. That could only choke out my crop. But these things choke out religion, and destroy the soul. "Behold, Satan desires to have you that he may sift you as wheat." He will sift out the little good that is left, and leave the well girl alone. Brethren, whom God has called to be overseers of the churches, are you at ease in Zion? Can you sit with folded hands, crying peace and safety, when you see sudden destruction coming like a whirl-wind? Can you not see the fig-tree putting forth its leaves? Know you not that the Summer is near? Read 2 Tim. 3. Again, Paul says in 1 Tim. 4: 1, "The Spirit speaketh expressly, that in the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." (opposers of the simplicity of the Gospel, and of the Church.)

Brethren, let us not sleep, as do others, but let us watch and be sober, for the end of all things is at hand. "But that day will not come, except there be a falling away first." That falling away is here. Behold the commotion in all churches—men falling from their steadfastness, like a fig-tree when it is shaken by a mighty wind, casteth her unripe fig. Jesus will soon come and will not tarry. Blessed will be those servants, when the Lord comes, who will be found watching, and trying to teach all wicked progressions and disgressions out of the church of Christ.

Roanoke, Ill.

BY TWO AND TWO.

BY C. H. DALSBAUGH.

To a Devoted Brother and Sister in Oregon.

YOUR letter has made me glad. It throbs with the Apostolic Spirit. I believe God will bless you in your proposed mission work among the Indians. Go in the Lord's Cheer. Do not wait for encouragement from man. Isolated as you are, with Sodom and Gomorrah on the right and left, and the love of Christ constraining you to preach the Word of Life, you are justified in falling back on primitive measures, and bearing the message of heaven to every house. Your motives are no doubt purer than you are conscious of. In yearning that brought the Son of the Highest from Heaven and led him to the Cross to draw and redeem souls.

Yes, dear brother Coman, the *author* and *finisher* of your faith, and go in the strength of the Omnipotent Soul-saver, making mention of His righteousness only. Ps. 71: 16. If the world hate you, you know that it hated Christ. God will set aparty against you—the world in the Christian than in Christ. The holier you are, the more like the meek Jesus, God, the more uncompromisingly you will bear the whole truth, the more the world will you awaken opposition. "Think it not strange concerning the fiery trial that is to try you." It is the lot of the faithful unblemished Christian. God will prosper your project and your cares wholly on the Lord. Believe with all your heart, and mountains will roll into the sea, and serpents will bear their venom, and poisonous draughts their power to harm.

Your Savior is Almighty and All-merciful, and He will do great things for you. Venture boldly yet meekly in His name. It is still and simple will be the "Lord's work every name" in which and by which God will consummate his marvels in time and eternity. "Lo, I am with you always." Let this prove a source of strength and confidence. Wrap yourself up in the Deity made flesh. Be the very shrine of Jehovah. When you plead his cause before the people, let your honest, unpretentious manner be in sympathy with the integrity of your purpose and the importance and solemnity of your cause. It is the noblest work in which immortal minds can engage. So was the work of the Son of God. God thought it worth while to sacrifice his only Begotten Son for its ransom from the ruin and curse of apostasy. The church is the only institution ordained of God for evangelizing the world. God and his Christ have set their heart on it, and why should not we? Behold the tragedy of Golgotha. What means it? *God so loved the world*, the *whole* world, that he was made flesh and hung there to atone for human guilt! Why are we so supine, so self-hugging, so lust-petting, that thousands of members can tighten their purse-strings and heart-strings against the claims of Christ, and wearily emptiness, by killing off a fresh quid, or refilling their pipe, or supplying themselves with new sensual gratification? There is a day of account for all stewardship, if only two mites. Go on, brother and sister, in your sublime mission of proclaiming the Gospel of the Son of God, and of gathering souls for the endless bliss and glory of Heaven. Be wise as serpents, and harmless as doves. Pray much and ask God for wisdom. He has promised to answer and that liberally. James 1: 5. Let your hearts and lives be pure, so that God may give you the revelation of His mind. He will do it, if you seek it in faith, and in and into the great end of the mission. Luke 11: 13, 14.

Be not discouraged if many souls refuse your offer of salvation through the cross. If you gain one for heaven, you are over-paid for all your toil and sacrifice. But God will give more than one for your hire. The world is rich in gold and silver and diamonds and gems and pearls; but one soul outweighs them all.

Be careful what you preach. Be no theologian. Preach God's Word, fresh from the lips of Jesus and Apostles and Prophets. Be the mouthpiece of God. Call no man father, no man master, no man pope. Honor National Council, but do not deify it.

One of Christ's glorious titles is *Counselor*. He says, learn of *Me*. Is. 9: 6. Matt. 11: 29. Note the signs of the times, for they are pregnant with events of unparalleled interest. They prepardize the souls of many, and wreck not a few.

You are breaking up fallow ground. Use God's plow and sow his seed. It behooves us to see where we are sowing. We are doing for Jesus and how we are doing it. A great and decisive crisis is near at hand, and we should be in sack-cloth and ashes from now till Pentecost in order to pray down a mighty blessing on the solemn convention in Indiana. We all need more wisdom, more humility, more of the self-forgetting, cross-enduring spirit of Immanuel. Pride, self, obstinacy, and brother-hatred are threatening the disruption of the Brotherhood. Charity conceit-suth much, but never a principle, never a truth, never one iota of the central doctrine of the Incarnation.

The life of God in the flesh always means the same thing—death to sin, and a risen life in which Christ rules and the flesh serves—death and life in Christ is Christianity. Here we have not yield the unlimited power of the slow of a shade, though it cost the life. Have here, means the rejection of the entire scheme of the incarnation. To be crucified unto the world and to self, is a radical, total work. It goes not by fractions. A complete incarnation, and an utter death life at the foundation of the redemptive economy. Here is no compromise, no half-measures and progress. His comprises the whole man, and allowing pulp for all our God-given powers, but only as they are unfolded in Christ. Religion means a transition, a *force* transition, a concentration in terms. A binding to God, not on bondage, but in largest liberty, to be and to do all that is possible for man in the direction of his powers and ambitions—this should satisfy satisfy our highest ambitions.

"Count all things but loss for the excellency of the knowledge of Christ Jesus, our Lord." "None, my God to Thee, nearer I hasten." In the pursuit of happiness and science. The more complete our identification with the cross, the higher will be our wisdom, the deeper our peace, and the sunrise of eternity into eternal life, and the more impressive and abiding our influence. God wants us to live for Him. This is the grand object of existence and the arduous and sublime work of the Christian.

There is no more inspiriting, over-powering and exalting in the faith that lifts us above ourselves and the world, and makes us kin with God in his nature, his peace, his purpose, and his endless heritage. God in Christ, God in the flesh, God in our nature, is it a wonder that souls who take in this great fact, and have it as their inspiration and consciousness, go to the martyr stake with triumph and triumph and triumph of "joy unspeakable and full of glory"? The wonder would be, if they could do otherwise.

The same Christ is ours, if so be that we are His. If he is our Alpha and Omega, he will still make the saints the light and salt and wonder of the world, and the salt-savior of mankind. "*We are my witnesses.*" In

walks in the midst of the seven golden candlesticks," He holds "in his right hand the seven stars," he feeds the world with light through Him in whom he has kindled his own eternal life. "In him was *life*, and the *life* was the *light* of men." This is the great sermon on the mount, the mount of the cross, the elevation of character into "fellowship with the Father, and with his Son, Jesus Christ."

Thus live and thus preach, and God will plant a garden wonderful in Oregon, in which blooms the Tree of Life.

ON CHRISTMAS-TREES.

BY A. E. BURKHOLDER.

As I noticed a sketch in a late number of the B. AT W., in regard to a Christmas tree I think it made to think how little, men and women who profess religion, regard the day called Christmas. We do not here wish to say that there is any particular harm in a Christmas tree, or in celebrating the day by using one. This is how the tree is represented in general: Some father or another or friend will buy a tree, and present it to a family or family group. Why is this done? That the one who receives the gift may remember the donor on Christmas Day.

It is said that Christ was given to us on that day in Bethlehem, as a child. But was he given to a few, or to the rich? No, to the poor also; to the whole human family. Now we say that the Christmas tree, as generally represented, is right for the rich, and not for the poor. I can always see men and women making it a resort, where they may be looked at; the minister and professing class of people—being at the head of the table. Now, if a poor man or woman present a gift to a poor child. I have known persons to pay from five to twenty-five dollars for a little thing, and give it to some rich child that did not need it. I have seen the professor passing the street where the poor ragged child appeared, nearly frozen for the want of warm clothing. He would glance at the little fellow as if he would say, "Poor thing, I wonder how you do?" But soon he would meet some well-fed-to-little friend, and stop to say, "Well, little friend, this, you coming to the Christ mas tree to-night?" "Yes, sir." "Is your ma coming too?" "Yes, sir." "Well, you must tell them all to come." This is the way; he does not recognize the poor, and thus the well-to-do among the church members carry the day.

The minister goes into his church, and preaches, and prays to God to have pity on the poor and distressed, and to send the Holy Ghost before his pulpit upon the poor around him. This he is commanded to do by the Gospel; and it is every Christian man and woman's duty. We go into the office, and there we find the hall, and see the feasts, the dinners and suppers being prepared. For whom? The poor? No; for the more wealthy class of Christians, so called. If this is Christianity I want none of it. Let us take our pulpits and our churches, and stock up our Bibles. This is the custom encouraged in this day; but the Gospel way is far better. If you have presents to make, give them to the poor, the girl a dress or a pair of shoes; and that little boy a pair of good boots or a warm coat. Do this instead of buying a sun doll, and presenting it to some rich girl. Take heed to this, and it may serve you well in the day of Judgment.

De Graff, Ohio.

LOVE THE BROTHERHOOD.

BY D. D. HORNER.

The Apostle, Peter, in his first epistle, 2nd chapter, and 17th verse writes to his brethren and sisters, "Love the Brotherhood." Are we to understand by this the church of Jesus Christ,—the Fraternity. I suppose all Bible readers will agree with me, that this is what Peter meant,—love the church of Jesus Christ. Christ is the head; he remembers the body. In speaking of his church, Christ says, "I will be with you always, even to the end of this world, and the gates of hell shall not prevail against it." How often in this age, of the world, is this plain command of the apostle disobeyed, by those who united with his church? How often is the true minister of Jesus Christ passed to the very heart, when he must see, and hear of his members showing no love to the church? Some, even talk disrespectful of the same, bringing shame and reproach upon the very character of Jesus Christ. It is impossible for any man to love Jesus Christ, and speak evil of his church. But, says one, the church decided against me, and I did not receive justice. In nearly every instance, we hear something of this, no matter how correct, and just the church was, in deciding the case. She must have the blame.

Now, my dear brethren and sisters, should we even think we did not get justice, it will not justify us to speak evil of the church, and condemn it, when at the same time she was right, and we were wrong. We are to love the church, and must simplify that love through the actions of our lives, as nations speak louder than words. I doubt any man's religion, if he is busy, negligent, and only goes to church occasionally two or three times in a year, and then finds fault with the church, that it is not doing right. The fault is ours. The Savior says, "whosoever is not for me, is against me," and whosoever does not love the Brotherhood, cannot love Jesus Christ. Now my brethren and sisters let us all be subject, one to another, in these trying times. Stand together, for it is a good old ship, and we are only safely land in the Haven of Rest. If the righteous scarcely are saved, where will the offenders and the ungodly appear?

Jones Mills, Pa.

WILL THE BRETHREN'S MEETING-HOUSE BE BUILT IN ST. LOUIS?

BY H. W. STRICKLER.

Are those the dying groans we hear? Is that the death-knell, when we hear a brother say the cause is now languishing one? Is that the death damp upon the forward brow when we ask of the prospects of the St. Louis cause? Oh, no; it is only a commotion caused by the enemy when his progress is suspended.

It seems to me that the cause of Christ, relating to the matter of building meeting-houses belonging to undenomination has not received due attention.

The last century has been most productive in every sense of the word,—temporally, politically and spiritually. Brethren's meeting-houses in the West has been built up. During the last few years, many have been rebuilt. Even the farm-houses and the cottages have been improved. Last, and the best, the meeting-house shops a few years ago were just rising from the dust; but they are now more productive, and many men find in their employment the bread with which they feed the mental body of thousands and their families. And all the improvements in these respects, as well as in the arts and sciences at home and abroad, may be attributed to the progress of the religion of Christ.

The question just supposes, from seeing the progress of this present age, that the Church and the world have been asleep from the deluge to the above-mentioned period. As the spirit of God is free and of power to produce all its achievements and lengthened its cords, the spirit of reformation descended from above. The Spirit that moves in the kingdom of Heaven has been moving in the hearts of many, in our denomination as well as in others. The tents of our "Zion have been enlarged." Some of the "flowers of Paradise" are growing out of the desert. We have Bible missions, the tract society and the Sunday-schools, together with the foreign and home missions, and Orphans' Homes. But what is our *Building Fund Society?* The building of commodious meeting-houses is absolutely necessary for the advancement and enlargement of the kingdom of Christ.

This matter of building has been duly considered by the popular churches of the day. Why should it be neglected by us? Many of us have good and comfortable meeting-houses, barns, and rode in our carriages. Many have their brood mares, with their flocks and herds. Others of us have our stock bonds, bringing us large interest, and many more of us are comfortable and well-to-do, and are blessed with intelligence and prosperity.

Brethren, you must either cease to pray, "Thy kingdom come," and tell your home missionaries to quit preaching and forming new churches, or come forward to the front, and aid them in building new meeting-houses. A few short years ago, Northern Illinois had been slumbering upon the sinews of indifference, but awoke like a mighty giant, and sent a minister to Denmark, that proclaimed the Word, of Divine Forgiveness, and helped him to herald forth the living Gospel of Christ. Souls were converted; Zion's borders were enlarged; a new church organized, and a meeting-house therein God meets with His people and comforts them. May God Bless them. Eternity alone will be able to tell the extent of good done for the conversion of souls in Denmark. May God Bless the souls of the cheerful doers of Northern Illinois.

May His blessings also reach our heartland, and cause the people to open their hearts and hands to the building cause of Zion, that her borders may be enlarged; that new houses may be built, where large congregations may be gathered; which always is the case where there are newly formed organizations, and commodious houses.

Some have labored much for the cause of Christ, and are doing much in collecting money to build meeting-houses; their locks have been whitened by the frosts of many winters; they have left their homes, their families, and their flocks, not to build for themselves, but for God, who is the sole owner of the silver and gold of the universe, as well as "the cattle on a thousand hills." Still they are not built.

Brethren, these things ought not so to be. Remember that while you are comfortably and quietly sitting around your fireside, enjoying the fond society of your families and books, and taking your ease in Zion, around well-filled tables, many are not so well favored. They are destitute of home, means, and friends, and the enemy of souls is prowling around their bowels, making them miserable in this world, and dragging them down to an unfathomable gulf of woe and misery.

Know you not that when you stand before the great Judge, you will be held, to a great extent, accountable for all these goods, and the manner in which you left them. And more than that; untold numbers will stand by your side, and say, No man built houses to the Lord, and no man cared for our souls. Yes, brethren, we are charged with which to build or hire. David says, "He is all the day merciful, and lendeth." Psa. 37:26 and 112: 5; also Prov. 19: 17. "He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he pay him." See Deut. 15:7, 8.

If all the brethren would give, according as the Lord hath prospered them, to the building of meeting-houses, they would be able to build, here and there, as they might deem them necessary, places of worship, from this time to the millennium.

I can see no good reason why there is this delay in the building fund. The same objections have been raised to every good society in the world. Why do men not come forward at once as the open enemies of Christ to the advancement of His kingdom, as Cery out with Judas, "Why all this waste?" and join the deist in exclaiming, "money-making business and priesteraft!" "Men of Israel, help!" Shut up your pocket-book and your purse, your hearts; "heap up silver and gold against the day of wrath;" "take your shoulder away from the burden;" "pass by the Samaritan on this side and on that, like the priest and the Levite;" and let the cause of Christ in St. Louis die in its wounds.

Brethren, infidelity is progressing not only in the world, but in the Church of God. Some of the most prominent all objections to the building cause were groomed to powder by the weight of the "little stone cut out of the mountains without hands," and shed away with the dust of the golden image, with the irresistible forces of the winds that blow from the New Jerusalem.

Brethren, the cause of Christ, the cause of God, and meeting-houses are mutually connected; and "what God hath joined together, let no man put asunder." The building of meeting-houses is a debt we owe to our God. We have contracted it, and we ought to pay it. It must be paid, and who can be expected to pay it but the disciples of God? Remember the words spoken by the Savior. In the day of the last judgment he will say, "I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; sick, and in prison, and ye visited me not."

You cannot turn your back upon the cause of Christ without turning your back upon Him. It is impossible to neglect *His interests* in the world without neglecting *Him*. The consideration of this debt is so alarming to some on the brink of the grave that they cannot rest on their beds; "for the ark of the Lord is in danger." Oh, brethren, believe me, this "boiling" spirit within me is heated "in the golden pot," "on the altar of the Lord of hosts."

While I write, I pray that my pen may be a substitute for the voice of God; that it may be as the voice of the watchman from the watch-tower, that brings peace. In order to accomplish this glorious end, nothing is wanting but a cordial co-operation. Any delay is like a clog in the wheel. The honor of our denomination, our duty toward God and justice toward man cry aloud, "Take off the clog, that the chariot-wheels of the Gospel may roll onward till the world is full of the knowledge of the glory of God, as the waters over the sea."

I want to say that I have passed the meridian of life. When I depart, I want to be with Christ; I want to join our fathers with the angelic throng of Heaven, and sing the everlasting song of Moses and the Lamb. But this clog is pressing heavily upon my heart. It is like the body of sin and death sinking the cause almost to the ground.

Lorraine, Ill.

SAVED BY A HYMN.

SELECTED BY CAMDEN J. WELLER.

A Young American residing at Hong Kong had been induced by a companion to frequent a gambling house. He was young and yielding; his fine friend did enough to have been benefactress. One evening the two had been drinking and gambling fearfully, the young man losing in every game. A new game had just begun, and while the elder party rolled his cards, the younger leaned lazily back in his chair, and carelessly commenced to hum a tune. Without thought, he sung the beautiful lines of Phoebe Cary, beginning:

"One sweet thy solemn Thought
Comes to me o'er and o'er—
I'm almost in my Father's house
Thus ever I've been to-day!"

The elder gambler stared at the singer a moment, then, throwing his cards on the floor, exclaimed, "Harry, where did you learn that tune?"

"What tune?"

"Why, the one you have been singing."

The young man said he did not know what he had been singing, when the elder repeated the words, with tears in his eyes; and he said he had learned them in a Sunday-school in America.

"Come," said the elder, getting up, "come. Here's what I've won from you; go and use it for some good purpose. As for me, as God sees me, I have played my last game, and drank my last bottle. I'm sick, sinful, you, Harry, and I am sorry. Give me your hand, my boy, and say that, for old America's sake, if for no other, you will quit the infernal business."

The two men left the gambling-house together, and walked away arm-in-arm.

Marklesburg, Pa.

WAR IN HEAVEN.

Will some one please explain Rev. 12: 7, which reads as follows: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels."

1. Who is Michael?
2. In what kind of warfare did they engage?
3. Did this war take place in Heaven where God resides?
4. Was this war in the past, or is it yet in the future?

Abraham Wolf.

Washington, Iowa.

PLEASE EXPLAIN.

Please give an explanation, through the B. AT W., of Ephesians 2: 8, which reads as follows: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

The question is, can a person fall from grace again after he is saved? I want all the information on that point I can get; I need it here.

J. D. Maer.

There is always some object, the attainment of which is the main spring of life; and when that is removed, the whole stand still.

Brethren at Work.

Published Weekly.

D. L. MILLER & JOSEPH AMICK,

PUBLISHERS AND PROPRIETORS.

JOSEPH AMICK, BUSINESS MANAGER.

SPECIAL CONTRIBUTORS.

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James Lessig,	S. S. Mohler,	I. J. Rosenberger,
Daniel Vaniman	C. H. Balsbaugh,	J. W. Southwood,
Daniel Hays	J. N. Fleury,	S. T. Shoemaker.

YOUR PAPER.

The date after your name on your paper shows to what time you have paid. If your bill is not correct and a receipt is desired, send a stamp. If you do not receive a receipt within two weeks from time of payment, notify us at once.

RENEW in wise time, and he will love thee.

AN present we have five ministers in Denmark.

WHEN sending in church news, always give the date.

BE not soon shaken in mind, but stand firm for the truth.

LET not the feeble firm of man, dare to arrest the onward march of truth.

THE Methodists expect to build 450 church-houses during the present year.

BRO. Samuel Shawver reports that two united with the Logan church, Ohio.

BRO. Daniel Harshey has moved from Sibley, Ford Co., Ill., to Cornell, Livingston Co.

FIVE lately united with the church at Cerro Gordo, Ill. Bro. McClure did the preaching.

THE first daily newspaper in the world was set oblished and edited by a woman, 181 years ago.

BRO. Jacob Rife, of Southern Indiana was elected a member of the Standing Committee this year.

STATISTICS show that nine per cent. of the entire population of Connecticut are Congregationalists.

J. F. NEHER, of Union Mills, Marshall Co., Iowa, has changed his address to New Sharon, same county.

BRO. C. S. Holsinger has changed his address from Henry, Marshall county, Ill., to Lacon, same county.

BRETHREN D. Troxel and M. Forney, of Southern Ills., lately held a series of meetings near Jeffersonville.

BRO. D. L. Miller states that he is not prepared to say anything definitely this week about railroad arrangements.

THE Middle District of Iowa sends Bro. Livingston Wyland, of Harlan, on the Standing Committee this year.

SEMS is to become Protestant newspaper. It will be made attractive by illustrations, and will publish religious news.

THERE are some inquiries in the last column of third page that ought to be responded to by some of our contributors.

WE suggest that sister E. C. Woodard continue her letters from Florida. Our readers like a little variety this cold weather.

DR. Spring, after forty years of observation, said that he never knew a skeptic to die in peace, nor a believer to die in despair.

"CAN'T a man use tobacco and be a Christian?" asked some one of Mr. Moody. "Yes," answered the blunt evangelist, — "a nasty one."

THE Disciple church is trying to raise fifty thousand dollars this year, for their foreign missionary work. That will be about eight cents to the member.

A GENTLEMAN in New Hampshire has recently proven that there are 252 different ways of spying.

The plowman is honoured plods his weary way. Using precisely the same words in every instance.

$1.25 IS the price of the BRETHREN AT WORK for the year from the first of March to one end of the year.

BRO. Lurkins, of Lanark, called on us last week. He came from Virginia to this State last Feb., and says that he is very much pleased with the country.

SOME men who are working quite hard for what they call reform, keep very quiet on the tobacco question. Too many of their followers, as well as leaders, use it.

IT is wrong for members to absent themselves from the regular services, just because they do not happen to like the preacher. No preacher can please everybody.

BRO. S. P. Frame, of Bain D'Arc, Green Co., Mo., would like for the Brethren to stop and preach some at that place when traveling this way. There are some six or eight members there.

WE learn that the District Meeting in Middle Iowa passed off very quietly week before last. Washington Wyland was Moderator; J. S. Snyder, Clerk; D. E. Brubaker, Reading Clerk.

IN Europe there are 5,166,926 Jews in Africa, 402,969; in Asia, 182,847; in America, 307,863; in Australia, 20,000. Of single countries, they are the most numerous in European Russia.

MATTER intended for publication, should not be written with a lead pencil or pale ink. We must have a little mercy on the eyes of our compositors. Use good **BLACK** ink on white paper.

BRO. W. Arnold, of Somerset, Ohio, reports a prosperous meeting at the Brethren of the Danville church, Knox Co., Ohio. The disagreeable weather interfered very much with his meetings.

A MINISTER in New Britain, Ct., while preaching recently in his own pulpit, laid, among his affectionate hearers, some in Spiring, field, forty miles distant. The telephone carried the words faithfully.

BRO. H. B. Brumbaugh, of the *Primitive*, spent a few days with us last week, on business connected with the office. We regret that he could not remain longer. We appreciated his visit very much.

WHILE you are preaching about the necessity of a clean heart, please do not forget to say something about keeping the body clean too. A clean heart, in a filthy-kept body, does not seem hardly possible.

ELD. Geo. Barnhart, of Jasper Co., Mo., says that Brethren traveling west, to look at the country, will find three and one-half miles South of Carterville, and six miles North of Joplin, in an excellent country.

WE are informed that Geo. A. Shamberger, and his Bro. Jesse, of Graham, Nodaway Co., Mo., have gone to Washington Territory to learn what inducements can be offered to a colony of Brethren locating there.

ONE reason that ministers and Christians often fail in doing the good that they aim at, is because of the *way* they try to do it. Some things have to be driven into the ground with heavy blows, but that is not the way to make tender plants grow.

CAN a man be a Christian and yet make no effort to pay his honest debts? Does not a man tell a falsehood when he promises to pay, and can, yet will not? Is there not as much Christianity in paying debts, as in performing other duties?

A GREAT deal of lawlessness and rascality is said to prevail in Alexandria and Cairo. This is one of the results of the "late war." Intelligence of war is to produce such things in the best of countries, therefore we may expect to be abolished by all civilized nations.

A MISSIONARY of the American Sunday-school Union in North Carolina says: Recently a young man walked fifteen miles to get from me instructions and books to open a school in a settlement where were fifty children of school age, of whom only twenty were able to spell, or read a little. He said: "I would like, above all things, to teach them all to read the Bible." There is room in every State in the Union for scores of such workers.

WE hope our correspondents will keep us posted on the work of the District Meetings in various parts of the Brotherhood. For our own use, we would like to have a copy of the Minutes. We hope the Clerks of the different Districts will see to this part.

BRO. Vaniman's "Chips from the Workhouse" this week will hit somebody, certainly. The elders in Northern Illinois have long since refused to install or advance an officer who uses tobacco. Their refusal made a little ripple at first, but it works smoothly now.

DURING the old dispensation the Jews were required to give one-tenth for the support of the Lord's cause; but now Christians give as the Lord prospers them, and by the way some give we cannot help but conclude that they give very little credit to the Lord for their prosperity.

SOME brother in Baltimore, Md., has printed, for circulation among the people, little circulars containing very appropriate selections of Scripture on one side, and a summary of our faith and practice, and the amusements for regular services on the other. We commend his course.

IN London there are about 100,000 Jews. They excel any other religious order in the number and magnificence of their hospitals, alms-houses, synagogues and free schools. They have in London three well-edited weekly newspapers, each with a good circulation, and a college exclusively for Jews.

MINISTERS are too much inclined to seek popularity. They should aim to do what is right, and treat everybody with becoming Christian courtesy, but not sacrifice Gospel principle for popularity, or public applause. Preach the Gospel, live consistent and let the world say what it pleases.

WE are told that,—"be that soweth to the Spirit, shall of the Spirit reap Life everlasting." We now see sow to the Spirit better than by cultivating the fruits of the Spirit, which are, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law"?

THE man who uses tobacco, and smokes cigars, should be a little careful of what he says to others about non-conformity. It strikes us that smoking cigars is about as fashionable in high circles as anything we can think of just now. We know that it is very highly esteemed among men. It is a matter about which Christians ought to think very seriously.

BY all means we ought to have a building fund for the purpose of aiding poor churches to build meeting-houses. To such a fund each member might easily pay ten cents a year, making a fund of $8000.00, enough to aid in building eleven meeting-houses. How soon it would be to carry on this grand work, if there were no drones among us. We need training in systematic giving.

A GENTLEMAN of Southampton, L. I., offered the Eld. S. H. Platt a ton of coal, as a gift to say poor family the reverend gentleman might be acquainted with, who needed it. The offer was declined on the ground that there was not a family in town needing such assistance. Reason: Southampton is a prohibition township, and does not believe in granting licenses to make paupers.

BRO. H. W. Strickler has a good article on the third page of this issue, but he gives rather much honor to Northern Illinois for the part she took in starting and sustaining the Danish Mission. At least two-thirds of the money was donated by the general Brotherhood, while nearly all of the money for the building of the meeting-house was raised during the Annual Meeting at Ashland, O. Honor to whom honor is due."

SAMUEL J. Mcmillen, managing editor of the Chicago *Tribune*, died last week. His death makes a vacancy in journalism that will be difficult to fill. He was born in Stark Co., Ohio, Nov. 19th, 1841, and worked his way up, from a farmer boy, to a position in journalism second to none in America. His aim was to always do his work in the best possible manner and treat his inferiors, as well as his superiors, with great kindness. Here, perhaps, was the secret of his success.

WE HAVE for sale *Primitive Christian*, to the same address, $2.50. B. AT W., or *Primitive*, and *Young Disciple*, $1.85; or the three papers $3.00. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

THE following arrangements have been made with the surrounding churches to fill the evening appointments at Lanark:

First Sunday of each month,	Cherry Grove	
Second " "	"	Shannon,
Third " "	"	Milledgeville,
Fourth " "	"	Arnold's Grove.

A PAINTY Springs (Wyoming Territory) stage-coach was caught in the terrible storm of Feb. 2, and the travelers had to abandon the vehicle, after which two of them were frozen to death, and another will lose his feet and hands. The driver of the stage says the snow is two feet on the level, and cattle are starving.

THE Supreme Court, in a late decision affirms the constitutionality of State laws prohibiting and making criminal the intermarriage of whites and blacks. This decision is not based upon the inequality of the races, but upon the claim that the children of such marriages are not healthful and vigorous which, it is claimed, is a proper subject of legislation.

THE Arkansas Legislature passed an act Feb. 15, prohibiting for two years the sale of intoxicants within three miles of a church or school, according to the wishes of the adult majority of both sexes. If the people of Arkansas now establish churches and schools within less than six miles of each other in all directions, and they will be all right in regard to the cursed liquor traffic.

A BAPTIST Church at Little Elm, Washington Co., Ark., has voted foot-washing into the church, and now the *Baptist Play* says the members cannot be fellowshipped on that account. Had that paper been published in Jerusalem at the time the Savior instituted foot-washing, it would, no doubt, have unfellowshipped the Savior and all of the apostles for voting foot-washing into the church.

RECENT discoveries of very ancient copies of the Old Testament Scriptures in Hebrew and Hebreo-Persian have been made at Yezd, in Arabia. These volumes are valued very highly in Jewish circles. Yezd has had something to do in preserving his Word in this way, and when a new discovery of this kind is made, every devoted student of Biblical antiquity is made to feel thankful to Him who doeth all things well.

SPEAKING of the course of H. W. Beecher in surrendering the fundamental principles of revolation, condemning the doctrines of original sin, the atonement, future retribution in hell, and other prominent points of evangelical faith, Eld. E. F. Crothwell says: "Mr. Beecher, it seems, has progressed to the last extremity. Infidelity is the goal to which popular religionists are fast coming. It is the result of cleaving the spirit of truth, walking contrary to the commandments of God."

THE late A. T. Stewart was one of the wealthiest men in the United States when he died, and yet he was not allowed to find even a quiet resting-place for his body. Though he possessed millions in life when death came, he was powerless to own his own grave. His body was stolen, and even now it is not certain it has been restored. After all, it is better to be rich in faith and good works, then we may know "they do be blessed and be to suffer need," and "in whatsoever state we are, therewith to be content."

HERE are some golden words from Dr. Primo, of the New *York Observer*, which are worthy of deep and earnest consideration from every one, no matter what his sphere of life may be: "If I had multiplied life to live, and two thousand letters to write again, with God's help, I would not hurt the feelings of the humblest of all God's creatures, honestly trying to do good. He might be as big as Daniel Lambert, and I would not call him fat and unctuous; he might be as lean as Calvin Edson, and I would not call him a bag of bones. I would call each day lost on which I had not made some hearts gladder than they were in the morning; on which I had not plucked up some thorns or planted some flowers on the path of human life."

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are 80,000 Jews in New York City, thirty-five synagogues and places of ne synagogue costing over a million dollars. A few years back there were four houses or asylums. They prospered magnificently for their own, and charitable institutions are the most perfect in the world. During this late war, most of all in the Confederacy, was in the hands of the Jews and their agents. They constant communications with the houses in England and Europe. All ns something for the future of man.

H BARLEBY, of Detroit, Mich., sends ple of designs for Improved Church intended to aid those who are erecting houses. The designs are copy-right. ings are too stylish for our people, ess is a way of making the work plain, ll there all the conveniences suggested designs. It, however, would not be use the plans without proper permission. The author says, a house 40x60, 25 persons, may be erected for $1,500, of all the ornaments, and other annoyings connected with it, are omitted, we ge it could be built for much less.

know that a large body of our members, of missionary work, and ts freely for its support when the efforts are made to endorse and push work. There are hundreds of places in ral land where missionaries have to be ed preaching the Gospel and building ches. We have plenty of good men uld do the work, if they only had the assistance. For a mere pittance, we do are men of limited means, and of them are poor, hence are not able to on the work alone. Let us be up and and make proper efforts to preach the more extensively.

is the usual custom to classify Christian into religious and secular. But is this ction warranted in the Bible? Does it ean that everything that a Christian should be done in the name of God, why it he thought less religious to earn ood, or pay our debts by honest toil, or give? Does not the religion of ist require both? And if both are required by Christianity, why call one religious, the other secular, duty? The tendency of distinction is to combine religion to ch walls, instead of spreading it out over ulties and activities of life to sanctify and bring them into harmony with the of God.

ETTA M. Sophia Sadd, formerly of Denwas most attending school at the Mt. ch College, tells our readers why Bro. e needs help in order to carry on the ionary work in Denmark. It is to be that our people will be as liberal towards to this good cause than there has been the past. A church of our wealth ought tain one mission well, and since we do have the means, our ministers feel ld sustain a half dozen missions. By ll member giving an average of ten cents ould raise at least eight thousand dollars, ch to enable us to maintain a mission. ould be well to consider some when our ple will be as much concerned about conversions as they now are about building comfortable houses and large barns.

FROM an exchange we get the following ls concerning "Cranks": "Dr. J. M. Buckof the New York *Christian Advocate*, ntly came across facts in his research ation on 'Cranks,' at Chautauqua. Adler's man Dictionary, so says the doctor, was ended in the Bloomingdale Lunatic Asylum in the City of New York, a time when author was unfit to be loose. Crudon's ndance was wrought out by "one who s a lunatic so ever lived upon the earth," ch, if the work being done when the crazy fit was not in a safe condition to be allowed upon the streets. But, most horrible of the revelations made by Dr. Buckley was information that Dr. Brown, himself lunatic, but who for twenty years was Superintendent of the Bloomingdale Lunatic Asylum) swore in court, in the City of New York, that many of the leading editorials in secular dailies of that city were written patients in his asylum! After this, perhaps, people will have more charity for the ervations of the secular newspapers.

THAT was a sharp rebuke that Bishop Keener made to the ladies of a church in Tennessee who had raised sufficient money for a new organ. When they told him their story he replied: "If you can't give money to save a brother, without eating oysters and ice cream, keep your money." He said, "I want to see a church in the spirit of the sacrificial degree, and called "Bishop Keener." Nevertheless this thing of having suppers and festivals and fairs to raise money for church purposes is not of God, and the offering is not acceptable to him.

THOSE who desire to study the rules for governing assemblies, should send us seventy-five cents for "Roberts' Rules of Order," a neat little volume of nearly 200 pages. It would be well to study this book carefully, and then use just the more practical parts. All of our assemblies should be governed according to the best rules of order, and these rules should be easily understood by the simplest. The book will be a great aid to those who will use judgment and prudence in their manner of applying these rules. We heartily recommend the work.

THE *Advent Review* well says: "It is not very complimentary to the religious condition and zeal of American churches, to say that four women, two of them not of the type of moral character either, can come over from Europe and take out of the pockets of Americans, most of them perhaps church-members too, and carry back to Europe, more money than all the churches in this country give to foreign missions for a year. Yet such seems to be the fact, according to the following item clipped from the Boston Journal:

The amount of money taken and to be taken to Europe from America by four women, Bernhardt, Patti, Langtry, and Nilsson, is said to be larger than that contributed for the cause of foreign missions by all the churches in the United States for an entire year; which proves, at least, that our amusements are more expensive than our religion.

That is just what Paul meant when he said that people would, in the last days, be lovers of pleasure more than lovers of God.

WHILE reading Bro. D. L. Williams' article, in this issue, we could not avoid thinking that the authorities of Missouri are doing everything in their own light, if they propose closing school-houses against religious meetings and Sunday-schools. It would be far better to let the house go without insurance than to deprive a neighborhood of religious influences. It has always been strange to us that clear-headed men could not understand that educational and religious influences go hand-in-hand, and that especially in the rural districts. To close school-houses in newly settled localities against religious instruction, is to deprive people of social and moral culture, and hinder the development of society, and the value of property. What is an education without morality? And how can you have true moral training without religion? We are glad however that it is not that way all over the State of Missouri. Saline is a fine county, and we hope the Brethren will succeed in getting a meeting-house, where they can worship, and preach in it, and be taught to be taught in every house in the land.

ABOUT DELEGATES.

As there seems to be such a firm disposition upon the part of the general Brotherhood to bend to its order and usages, will some brother please answer the following questions: Would a brother be disqualified or unfit to act as Moderator, Clerk, or as a delegate to A. M. or D. M., where unofficial outbursts are that the Church should not appoint a committee to see if the brethren were to come to order in dress, etc., etc? Also, be looking that when the 20th of Matthew is presented to the Church, it should be read in its entirety?

The above questions were presented to me. Will the B. and W. please answer? JOHN HAMMAKER.

We are of the impression that if questions of this kind are to be discussed at all, it should be done only where the dissatisfaction may exist. To discuss them in our paper, would pave the way for questions about those who believe that Christ ate the legal Passover, that the divorced innocent party may marry again; that members may have musical instruments in their houses where they make no trouble, and a score of other questions of the same nature and tendency.

Were we to instruct members who to vote for, as delegates, we would tell them to vote for the best men in the congregation; men that they thought were devoted Christians; men who would sympathize with the Brotherhood, well read in the Scriptures; men full of the Holy Ghost and wisdom. Such men are in demand everywhere, and especially in the District and Annual Meetings. Good sound judgment, Christian honesty and intelligence, with a good will and prejudice, should be highly prized and encouraged. Men of this stripe are not inclined to make trouble, nor cause division, though they may, on some disputed questions, differ from the general sentiment of the Brotherhood. So long as a brother is in good, unchallenged standing in a loyal congregation, we should not question his eligibility to office any farther than our own individual vote.

When delegates are to be elected, each member can vote for whom he pleases, but should not descend to the worldly custom of electioneering, nor should qualifications be demanded for which there is no Gospel warrant. Our members should not be too much afraid to trust each other. In things of this kind, we should endeavor to prefer each other.

While on this subject, we will add the following: Some things are lawful, but not expedient; hence, in order to cut off occasion from those who seek occasion, we suggest that we do not send as many elders as delegates. Our entire Standing Committee is composed of elders, and if the delegates should be elders also, it will have a tendency greatly to prejudice the members against the work of the eldership. We are of the impression that the decision of our Annual Meeting will give more satisfaction if the delegates are composed largely of deacons and private members. We offer this suggestion to all who have the welfare of our fraternity at heart. It will be wisdom to keep the power of the eldership in the hands of the laity as much as possible.

HE RISETH FROM SUPPER.

By some it is claimed that when Christ arose to wash his disciples' feet, there was no supper on the table at the time, but that the expression, "he riseth from supper," simply means that the supper was prepared, but not yet placed on the table. It has also been claimed that this was Bro. Peter Nead's view of that part of John 13th. So far no one has pointed out, in any of Bro. Nead's writings, where he has so written. They may say that he expressed himself that way privately, but not in writing. In our estimation, it amounts to nothing; it is to the man's written that we think proper to appeal in this article.

In 1834 Bro. Nead published a little book, entitled "Primitive Christianity." On page 114 we find the following:

"He riseth from supper." From this expression, and another in the 2nd verse of this chapter, (John 13th) and "supper being ended," some conclude that the supper was a part of the ordinance of washing, some commentators may observe the institution of feet-washing do it after supper. But they are most assuredly in an error; for it is evident, from the words "he riseth from the disciples' feet before the supper was eaten, and not afterwards, which I will endeavor to make plain, from the expression, "he riseth from supper," and "supper being ended," we are to understand nothing more, than that the supper was finished, and that Christ was from a prepared table. The way of explaining these expressions harmonizes with the Scripture throughout.

By the term "prepared table" is meant supper on the table, for the table without the supper would not have been prepared. On the next page of the book, referred to above, Bro. Nead presents an additional statement, showing that he held that the supper was on the table during feet-washing. He says:

"Jesus, after washing their feet, and had taken his garments, and was set down again—that is, at the table. (Now the feet were washed, and when Christ was set down again at the table, then commenced the eating of the supper is plain from the 26th verse.)

If they commenced the eating of the supper when Christ sat down it is evident that the supper was on the table at that time. The same quotations may be found on pages 128 and 129 of Nead's Theological Works.

We now turn to the law and testimony. The expression "he riseth from supper" means just what it says. If the table would have been empty, then it should read, "he riseth from the table." To attempt to construe the term "from supper," so as to make it mean that the supper was some distance away from the table, does injustice to the meaning of language. This loose method of interpretation would enable us to alter any of the commands given in the New Testament. We will give the expression below, along with others of a similar form and meaning:

He riseth from supper
He riseth from the table.
He riseth from the bed.
He riseth from the ox.
He riseth from the chair.
He riseth from the stool.

From these expressions must we infer that the supper, the table, etc., were some distance away? That would not make good nonsense. Take this expression:

He riseth from the water.

Would that mean that there was no water near the person when he rose? Take an expression from the first quotation credited to Bro. Nead above:

Christ arose from a prepared table.

Does that mean that the table was some distance away? If it does not, then how does it happen that the term "he aristh from supper" means that the supper was some distance away? Why should the word "from" have different meanings in similar language? It would be impossible to use language, expressing more clearly the fact that the supper was on the table at the time the Savior arose to wash the disciples' feet. We know of no other way of expressing it more clearly. As Bro. Nead observes, in the quotation above, "the supper was finished, and Christ arose from a prepared table," furthermore after "the feet were washed, and when Christ was set down again at the table, then they commenced the eating of the supper." This is as explicit as language can make it.

At a Love-feast, when the supper is prepared and on the table, it can well be said of a brother, "he riseth from supper," but if there be no supper on the table, there can be no rising from the supper, though there may be a rising from the table. When you read in the congregation where the supper is not on the table during feet-washing you will not go away and report that "they rose from supper, laid aside their garments," etc., but you will report that "they rose from the table." But if you attend a Feast, where the supper is on the table, then you will report, "they rose from supper." Now that is the reason that John wrote as he did in the 13th chapter of John. Christ had the supper on the table, hence John could truthfully say, "he riseth from supper."

By consulting some of the commentators it would seem that the ancient Jews, we mean the wealthy class, had no supper on the table during the time feet were washed, (it such a thing as feet-washing was known among them;) the supper was served on the table immediately afterwards. It was also a custom to have a servant wash the guest's feet. But in instituting the ordinances in the house of the Lord, our Savior proceeded independent of those Jewish customs. Instead of employing a servant to do the washing he laid aside his mantle, and then told the disciples that they should wash one another's feet. Instead of following the customs of the wealthy and aristocratic Jews, by having no supper on the table, he had supper placed on the table—for that is what is meant by "supper being ended"—that it might ever afterwards be said of him "he riseth from supper." Had he followed what is supposed to have been the custom among the Jews, the record would not read as it now does. "He not conformed to the world," was a principle observed by our Savior in instituting both feet-washing and the Lord's supper, for he followed the popular Jewish customs in neither of them. If we are to follow the Jewish customs by having no supper on the table during feet-washing, why not also follow their other customs, and have the feet washed by a servant? If we are to be non-conformed to the world in feet-washing, why not in the supper also? It seems to us that it would be much safer to follow the example of the Savior, and rise from supper, and not from the empty table.

Home and Family.

MOTTO.—And the fruit of righteousness is sown in peace of them that make peace.—James 3: 18.

THOSE are the most honorable who are the most useful.

EVERY man is occasionally what he ought to be perpetually.

LET a man have a fervent love of what is pure and just and honorable; let him have a cordial abhorrence of what is sensual, mean, and tricky, and he will not be far wrong.

THE sun, quietly shining through one day exerts more power, and works out vaster results than all the earthquakes and hurricanes that have visited the earth since Adam left Paradise.

As a rill from a fountain increases as it flows, rises into a stream, swells into a river, so, figuratively speaking, are the origin and course of a good name. At first its beginning is small; it takes its rise from home, its natural source, extends to the neighborhood, stretches through the community, and finally takes a range proportioned to the qualities by which it is supported,—its talents, virtue, and usefulness.

Who Were the Rechabites?

WHENCE this people, and what about their history? To answer these questions is the purpose of this little sketch. If we turn to the 35th chapter of Jeremiah, we find an interesting account of the first total abstinence society on record, probably the first that ever existed. In the first two verses, the prophet was divinely directed to go to the house of the Rechabites, and speak to them, and bring them into the house of the Lord, into one of the priests' chambers, and give them wine to drink. Then Jeremiah took a certain man, Jaazaniah, and his brethren and sons, of the house of the Rechabites, and brought them into the house of the Lord, and set before them pots full of wine, and cups; and he said unto them, "Drink ye wine." But they answered and said, "We will drink no wine; for Jonadab, the son of Rechab, our father, commanded us saying, 'Ye shall drink no wine, neither ye nor your sons, FOREVER.'.... Thus have we obeyed the voice of Jonadab, the son of Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons nor our daughters."

Then the word of the Lord came again unto Jeremiah, saying: "Go tell the men of Judah, will ye not receive instruction to hearken to MY WORDS? The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine ARE PERFORMED, for unto this day they drink none, but obey their father's commandment; but ye have not hearkened unto me, notwithstanding I have spoken unto you." And to the house of the Rechabites the Prophet was directed to say: "Thus saith the Lord, because ye have obeyed the voice of your father, and kept all his precepts, THEREFORE JONADAB THE SON OF RECHAB, SHALL NOT WANT A MAN TO STAND BEFORE ME FOREVER!" (See the entire chapter.)

If we look for the origin and history of the Rechabites, we shall find them of a noble ancestry. They were not Jews nor Israelites, though dwelling among them. They were Kenites, of "the father of the house of Rechab," 1 Chron. 2: 55. These Kenites were of the family of Hobab or Jethro, whose daughter, Moses married. Judges 1: 16. They seem to have sprung from Midian, the son of Abraham by Keturah. Gen. 25: 2. Jethro, from whom they descended, was a Midianite. Ex. 18: 1.

Of such noble extraction came Jonadab, the father of the Rechabites, who bequeathed three articles of faith to his children; viz., that they should drink no wine; neither possess nor occupy houses, fields nor vineyards; and that they should dwell in tents. It was Jonadab who assisted king Ahab in overthrowing the licentious and drunken worship of Baal. 2 Kings 10: 15-23. Total abstinence gives a clear head and good discernment. This Jonadab seemed to possess in an eminent degree. About the time of the invasion of Judea by the Syrians and Chaldeans, the Rechabites dwelt at Jerusalem for safety. At the time of the first advent, it has been thought that they were identified with the Essenes, a Jewish sect who did not use wine or strong drink. Still later, the church historian, Eusebius, mentions one of the Rechabite priests as remonstrating at the martyrdom of James the Just, and protesting against the crime of the Scribes and Pharisees. In the 12th century, Benjamin, of Tudela, the Jewish traveler, mentions, that near El-Jubar be found a numerous body of Rechabites. They abstained from wine and flesh, and gave tithes to teachers who devoted themselves to the study of the Law. They were 100,000 in number, and were governed by a prince, Solomon Han-Nasi. They are also mentioned by M. Samuel Brett in his history of the Great Council of the Jews in Hungary, in 1650. He speaks of them as adhering to their "old rules and customs." The Rechabites are also mentioned by Neibuhr, the well-known traveler and author. More recently still, in 1829, Dr. Wolff, the converted Jew, gave a more detailed account. The Jews of Jerusalem and Yemen told him that he would find the Rechabites of Jeremiah 35, living near Mecca. When he was near Senaa, he came in contact with a tribe, the Beni-Khabr, who identified themselves with the sons of Jonadab. With one of them, Mousa, Mr. Wolff conversed, and he reports the conversation. "I asked him:

'Whose descendants are you?'

Mousa answered, 'Come, and I will show you,' and he read from an Arabic Bible the words of Jeremiah 35: 5-11. He then went on: 'Come, and you will find us 60,000 in number. You see the words of the prophet have been fulfilled, JONADAB, THE SON OF RECHAB, SHALL NOT WANT A MAN TO STAND BEFORE ME FOREVER.'"

As to the very letter there seems to have been an exact fulfillment of the very ancient prophecy respecting this interesting people. Many more facts might be mentioned, but those who wish to continue the subject will find in travels, commentaries and cyclopedias all they desire.

—*G. W. Amadon.*

Matrimonial.

PETERS—NOWLAN.—At the residence of the bride's step father, J. P. Lilligh, Feb. 11th, by Bro. Allen Taylor, Bro Joshua R. Peters, of Christian Co., and sister Nellie L. Nowlan, of Bond Co., Ill.

BATMAN—ANDES.—On the 1th inst., by P. E. Whitmer, at the residence of the bride's parents, Mr. O. D. Batman and Miss Martha Andes, all of Holt Co., Mo.

P. E. WHITMER.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

STONEROCK.—In the Swamp Creek congregation, Ohio, Feb. 11, 1883, of lung fever, Thomas C. Stonerock, son of Bro. Aaron and sister Betty Stonerock, aged 17 years, 5 months and 20 days. Funeral discourse by Tobias Krider, assisted by Jerry Cotterman and the writer, from 1 Pet. 1: 24, to a large and sympathizing congregation.

H. C. LONGANECKER.

HAMM.—In the Log Creek congregation, Caldwell Co., Mo., Jan. 30th, of pneumonia, Levi, son of Bro. Abraham H. and sister Sarah Hamm, aged 4 years, 3 months and 27 days. Occasion improved by the Brethren from 1 Cor. 15: 19.

C. C. ROOT.

POINTON.—In Warren Center, Ind., Feb. 7th, of dropsy, sister Mary Pointer, aged just 80 years.

With her husband and five children she emigrated from England, settling in Laporte Co., Ind., some 35 years ago, where they have lived ever since. Her husband died several years ago. Funeral on Feb. 11th by the undersigned to a very large and deeply affected audience.

THURSTON MILLER.

DAUGHERTY.—In the Iowa River church, Marshall Co., Iowa, Feb. 11th, 1883, Mary Daugherty, aged 69 years, 11 months and 17 days. Funeral services by Levi Saylor from 2 Tim. 4: 7, 8.

ALBRIGHT.—In the same place and at the same time, George Albright, aged 53 years, and 27 days. Funeral services by Levi Saylor, assisted by L. Hall from Job 14: 14.

KEISTER.—At Clinton Junction, Wis., Dec. 25th, 1882, where she resided with her son, sister Hannah Keister, aged 74 years and 1 day.

Sister Keister, for a long time, lived in Lena, Ill., where she held her membership at the time of her death, but was buried in the Yellow Creek Cemetery.

FAHRINGER.—In the Yellow Creek congregation, Stephenson Co., Ill., Jan. 15, Rebecca Fahringer, aged 78 years and 15 days.

The above was a member of the Lutheran church. Funeral services by the writer and others.

O. EBY.

ANNOUNCEMENTS.

District Meetings.

April 6, for the State of Nebraska, at Blue River Valley church, Butler Co., Neb. Stop off at Garrison.

April 19, Southern Missouri at Deep Water church Henry Co., Mo. Stop off at La Due.

April 20, Southern District of Iowa, near Frederic, Monroe Co., Iowa, on the C. B. & Co. R. R.

April 21, Northern District of Illinois at Yellow Creek church, to commence at 8 A. M.

May 8, at 9 A. M., North-western District of Kansas and Colorado, at Kinsey school-house, 4 miles north-east of Burr Oak.

Love-Feast.

May 26 and 27, at Washington Kan., at Bro. John Gapby's, 3 miles south-west of Washington.

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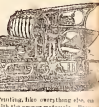

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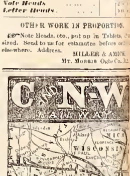

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W. H. STENNETT, Gen. Pass. Agt., Chicago.

J. D. LAYNG, Gen. Sup't, Chicago.

Correspondence.

"Be thou that liveth the Lord spake either one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name—Malachi 3 16.

Please Explain!

Is some brother or sister give us ex-
of Rom. 8: 29, 30? It reads thus:
whom he did foreknow, he also did pre-
to be conformed to the image of his
that he might be the first-born among
brethren. Moreover, whom he did pre-
them he also called, and whom he
them he also justified, and whom he
them he also glorified."

ELMIRA P. ARMSTRONG.

From Forest City, Mo.—Feb. 15.

Dear Brethren:—

We are still having our social meetings.
come at my home last night. I think
had spirit was with us. There are about
in here, rather to one side of the
all young members. We wish the
of all the brethren in our behalf.

clears close by, and Forest City, and
Cyrene, the Lord Jesus Christ
our adversary who walketh about, like
roaring lion, seeking whom he may devour,
us no harm. ISAAC ROOT.

A Request.

Dear Brethren:—

Bro. and sister McFarland, of Altoona,
request you to say through the B. AT
that they have three sons and a daughter-
and her sister,—all members of the
church, Cleveland, Ohio, and they are de-
to know if any ministering brethren
near there. Should any travel through
they should call and give them encour-
ment in their efforts to lead a Christian
The address of D. R. McFarland is
St. Clair St., Cleveland, Ohio.

DAVID D. SELL.

Derry, Pa., Feb. 15.

From S. F. Finley.

Dear Brethren:—

I have been sick and weakly for nearly
years, and part of that time have not
able to attend to my household affairs.
I was sick and unable to work, I have
had much time pondering the Word of
and also ask the prayers of God's people
my behalf. I was raised where I went to
Sunday-school, and it has been a great bless-
to me, especially when I was sick. The
songs of Scripture and hymns, which in
four years I had committed to memory,
are more comfort than anything else.

S. F. FINLEY.

From South Bend, Ind.—Feb. 13.

Dear Brethren:—

The Brethren in the South-eastern part
St. Joseph congregation held a few meet-
which commenced Feb. 8th and closed
the eve of the 11th, the result of which is,
ve applicants for baptism, and the mem-
much encouraged. The attention was
markably good. Bro. John Metzger did
of the preaching, in which the pure
was taught. The brethren and sisters
were surprised Bro. Metzger by pre-
ting him a watch, which was very much
preciated. May God bless the brethren
sisters for their kindness shown us while
with them. H. W. KURTZENBAUM.

From Buffalo Co., Neb.—Feb. 2.

Dear Brethren:—

We received a card from Eld. S. For-
in December, stating that they would
be a series of meetings three miles north
Kearney, Buffalo Co., Neb., about 55 miles
Grand Island. On the 11th we started
the meeting; five of us in number. One
ring brother, who had recently been baptis-
in the Happy Creek church, went along
it to the place of meeting on the 12th
Sat, and were glad to find our esteemed Bro.
Sarah Armsberger there also. We attended
the meetings, and the truth was preached so
plainly, and powerfully that, no doubt, it
made lasting impressions upon some who
have not yet acknowledged their Savior.
Bro. Forney is a fine-looking country north of Ken-
ney, and says, and I have seen a great deal
of this western country, and will say that
Buffalo county exceeds all the land west and
south of here. The improvements show too
that they have raised something. The men-
bers appear to be cheerful, it seems as though
they had risen from principle. There is uniformity
there, not only in dress but in department.

J. P. NOFFSINGER.

Orleans, Neb.

From Milford, Ind.—Feb. 10.

Dear Brethren:—

Our cold weather is giving way. Have
had rain for several days, and it is raining
now. It is feared by some that the wheat is
injured by the great amount of ice that lays
on the ground. I have just come home from
Hepton, where Bro. J. V. Felthouse has been
preaching for several days. There seemed to
be a good interest manifested, though there
were no additions to the church. I think if
Bro. Felthouse could have continued over
Sunday, some would have joined. Several
were counting the cost, but did not have time
to fully decide for the Lord.

The snow leaving, brought the meeting to
a close, Bro. Felthouse being there with a
sleigh,—some twenty miles from home.
May the Lord have the praise for all the
good done at the Hepton church.

J. H. MILLER.

From Cerro Gordo, Ill.—Feb. 16.

Dear Brethren:—

I HAVE again good news to report from
our parts. Bro. McClure, of Morrisonville,
came among us on the 12th, and preached for
us seven sermons. Bro. McClure labored
with great zeal for the cause of Zion and the
welfare of souls. To our great joy five
came forward yesterday evening, willing to
walk with us, we hope, to gain eternal
happiness. We were sorry to see Bro. Mc-
Clure leave us. The interest is seemingly
good. Bro. Lyon, of Hudson, has been writ-
ten for, to continue the meetings. May many
be awakened to a sense of their duty, is my
sincere prayer.

We are, at this time, having extremely high
water, much higher than has been known for
some time. The power of a higher being is
felt in many places. May we always, and at
all times say, "Not our will be done, but
thine, Oh, Father." R. W. HEYDORN.

My Trip.—Ended.

Dear Brethren:—

My last was written in Cedar Co., Iowa,
where I met with the dear brethren and sis-
ters of that place ten times in worship, at
three different points, a considerable distance
apart. Had as good attendance as could be
expected, considering the state of the weath-
er and the condition of the roads. Loyal
ministering brethren are desired to stop when
traveling through, and they will be readily
met at Clinton, and made welcome, by in-
forming either B. F. Miller or John Zuck.

At the last meeting, on the evening of the
25th, I took a very affectionate farewell of the
dear members and friends of this place, and
was taken by Bro. Rudy to his comfort-
able home, and next morning to the train.
Came to Lanark, where I expected to meet
my son Levi, but he had left for home the
morning before.

On the 27th I returned home, after an ab-
sence of nearly four months. My companion
who had left for the East at the same time
I went West, also returned Feb. 1st. We
are now enjoying the sweets of home, and
the society of those whom we love, and with
whom we have worshipped for twenty-eight
years. Oh, praise the Lord for his mercy
and kind providence over us.

My trip, throughout, was very enjoyable.
Good roads, pleasant weather, beautiful scen-
ery and the society of the brethren and sis-
ters united to make it pleasant. What
advantage my visit was to others, is only
known to them and the Lord; but to me it
was not only interesting but edifying, in
that it gave me to see more clearly the
wisdom and power of God, and in mingling
with the different kinds of society, we learn
more about human nature and the great ne-
cessity of a change of heart, than we could
otherwise.

As I had a desire to visit as many church-
es as possible, my visit extended over more
territory than I should have done, to ac-
complish the most good. As it is, we have
learned the state of many of the western
churches, and that a good work can be done
on the frontiers, if the ministering brethren
will attend to it soon, before others, who crop-
ped the West, and preach the Gospel for
gain, enter the field. It is quite an advan-
tage, in building up a church, to find that
there is no rubbish to remove.

In conclusion I yet remark, that all the
brethren and sisters, who administered to my
wants and necessities and brought me on my
journey after a goodly sort, will be kindly and
gratefully remembered by me, and my pray-
er is, that you all may be rewarded at the re-
surrection of the just.

ENOCH ERY.

Lewis, Ill.

Orphan's Home Report.

Dear Brethren:—

THE donations to the Orphan's Home,
since my last report, Oct. 30, 1882, are as
follows:

Rebecca Hershey, Mt. Vernon, Ill.	$ 25
Keelin Leonard, Aurelia, Ia.	1 00
Lorraine church, Adams Co., Ill.	1 30
Lamotte Prairie church, Ill.	1 50
Sister ——Wolf, Adams Co., Ill.	1 00
Cerro Gordo church, Ill.	53 00
Pleasant Hill church, Ill.	35 00
——Lorraine, Ill.	25 60
Mill Creek church, Ill.	2 00
Mulberry Grove church, Ill., by J. Wise	25 00
Hurricane Creek church, Ill., by J. Wise	10 00
Levi Funk, La Place, Ill.	1 00
Jacob Stroh, La Place, Ill.	1 40
A Brother, La Place, Ill.	1 60
Uriah Edgecomb, La Place, Ill.	50
F. A. Monroe, Roanoke, Ill.	25 00
Hadley Creek church, Ill.	3 35
Mary Rowland, Polo, Ill.	1 00
Macoupin Creek church, Ill.	39 00

By order of the Board of Trustees of the Brethren's Orphan's Home,

STEPHEN SHIVELY,
Treasurer & Corresp'g. Sec'y.

Cerro Gordo, Ill., Feb. 9.

Notice to the Brotherhood.

INASMUCH as the Ashland City church, in
connection with the adjoining elders, while in
council July 1st, gave consent to her disorgani-
zation, and made said and void a certificate of
membership, given to Prof. Huber, previous
to said council, and said action was publish-
ed in P. C. and B. AT W., and inasmuch as
Prof. Huber is now living in the Ashland
church, and has this day, Feb. 10th, while
with the church in council, been fully reconci-
led to Ashland congregation, it becomes
us, in justice to Bro. Huber, to notify the
Brethren of said reconciliation, and also to
say, that while he took some part in the Pro-
gressive Convention, yet his apparent insub-
ordination to the General Conference was owe-
ing more to misunderstanding of the real
question involved, than his intention, and NOW
wishes to be recognized in full fellowship
with the church, and promises loyalty to the
general Brotherhood.

D. N. WOREMAN, Elder.
A. H. MCKITRICK, Clerk.

Ashland, O., Feb. 10th.

From Manatee, Fla.—Feb. 3.

Dear Brethren:—

The weather is warm to-day, but not
uncomfortable. The thermometer stands at
86; it was 68 this morning. The highest it
has been last month, was 86; the lowest 36.
Plums and mulberries were in blossom, two
weeks ago; we have a few tomatoes in blos-
som. Everything grows well so far but peas
which we planted about a month ago. They
are about three inches high and it looks as
though we will have Tom Thumb variety, but
they grow higher than that in time.

We have Irish potatoes, planted Dec. 26th,
growing finely. They look now as if they
might make quite a crop. We have a little
patch of onions, covered with a thick under-
growth of saw palmetto, which has a very
large root, running on the top of the ground
in some places, and always near the top. The
plant trees are very scattering, and, it is said,
it is almost impossible to split them.

Fish seem to be the most plentiful of any-
thing here (except palmetto). Our canoe
moored on the banks of Manatee River five
minutes, without seeing and hearing fish
jump out of the water.

Oyster beds are numerous in the river, and
there are some in Braden Creek, about
three-quarters of a mile from here. I don't
know anything about the game (we should in
no hopter), but there are a great many cranes
and curlews around the ponds, which are very
good, stewed like chicken, though there is not
much meat, only at the breast.

Whit Florida seems to stand in need of, in
work. The present prices of vegetables are,
tomatoes, three cents a pound, Irish potatoes,
60 cents a peck; sweet potatoes, 50 cents a
bushel. I don't know the price of cabbage,
or whether any gets into the market or not.
We had a very nice one given us by a gen-
tleman in Manatee.

The land across the Hammock, south of us
is quite a bit higher than here. Some of it
was laid out in a sugar plantation before the
war. There is any amount of Spanish moss
and air plants in the "Hammock," also yel-
low jessamine, white violets and little yellow
flowers around the state of civilization.

E. C. WOODARD.

From Maple Grove, O.—Feb. 7.

Dear Brethren:—

We are glad to say to the readers of
the B. AT W., that we have just closed a
meeting at this place. We commenced Jan.
27th, and worked a few days with the home
ministry, until Bro. S. T. Bosserman, of Dun-
kirk, O., who came on the 30th to help us,
and remained with us until the evening of
Feb. 5th, preaching both day and evening,
except on Saturday, when we rained and made
it almost impossible to get to the place of
meeting. But with all the hinderances, we
had one of the most enjoyable meetings we
ever had at this place. Sinners were made
to tremble, and saints to rejoice. Two came
out on the Lord's side and were baptized.

Bro. Bosserman is not so much of a sensa-
tional preacher as some, but one who feels
not to preach the truths of the Gospel as it
is in Jesus. We could frequently hear him
refer to the Gospel for proof, though he nev-
er put that "handle" to it, as is done now-a-
days by a class of men who say, "The whole
Gospel, and nothing but the Gospel." God
did not use the term, "whole Gospel and
nothing but the Gospel," and I do not see
why we should. If the Gospel without save
us, those "whole Gospel" should not.

As a mark of love and respect, quite a num-
ber of brethren and sisters met at Bro. David
Snyder's, and had a lovely time together on
Tuesday, preparatory to Bro. Bosserman's re-
turn, and enjoyed a non-sectarian feast, such
as Paul did at Ephesus, when he had deliver-
ed unto them his farewell address, they all
kneeled down and prayed, and so we all did
and returned to our homes, much edified and
encouraged.

May God bless all the efforts put forth by
our evangelists, who are laboring for the
promotion of the Gospel of Christ.

GEORGE WORST.

Another Appeal for Aid to Build a Meeting-House.

Dear Brethren:—

THE Clear Creek church, of Saline Co.,
Mo., is now forth earnest efforts to build
a house of worship, which, seemingly, has
become an almost absolute necessity, in order
to accommodate the crowds that attend the
services. Public services will have to be
abandoned during the Winter, private houses
being unable to contain all that attend.

The query will doubtless arise, Where are
your school-houses? Well, they are all, or
generally so, insured, and the insurance
policies forbid their use for any other pur-
pose than educational, as prescribed by the
laws of the State.

The church members are all in limited cir-
cumstances, but are truly willing and in good
earnest in the matter of building. They feel
they will have to have a little aid from
abroad, and are now making private obliga-
tions to the churches of the Southern Dis-
trict of Missouri. They will probably need
$150 to $200 from the general Brotherhood,
in order to establish the house. I have
been requested to make this appeal.

Brethren, you can do much good for this
little church and the Master's cause, by con-
tributing but a very little of your means to
this religious enterprise. The question is,
Will you do it, brethren? Let each congre-
gation send but a little, and it will answer
the purpose. Please respond as early as pos-

side, as the Brethren want to now out their frame t ubers, and do all they can, before "crop time." All contributions should be sent to David Pruince, Arrow Rock, Saline Co., Mo., and all that is received, will be duly acknowledged through the periodicals.

Now, Brethren, I am not much of a hand to beg. I have set forth this case as it really is. If further explanations are desired, apply to Eld. S. S. Mohler and J. Hutchinson, who have visited this church and know of its wants. DAVID L. WILLIAMS.

Brownsville, Mo.

My Visit among the Brethren.

In the circle of home I'm seated to-night,
Through the Winter is frigid and stern;
And the earth is enveloped in its mantle of white,
Tho pleased my love that is a
The hearts of our children are merry in play,
And joy to the parents impart;
O that memory joy I how I wish I might stay,
To gladden my love the heart
The memory of brethren much cherished and dear,
Rec as as I'm wielding my pen:
Dear prayers and blessings are spoken by each dear,
And I'm wishing to see them again.

I left much cherished by my home in the West,
To dwell my labors begun,
I felt much in the presence of loved ones the rest
Bequeathed by the Son of Man.

With voices formal we are mingle in song,
And joined at the prayer seat
'Tis pen-out indeed, to linger among
Those brethren in fellowship sweet.

We arrived at home in Chariton, safe,
To test in God's benighter there;
We were happy to see, and tests to leave
For the place was dear by fear.

In the house of the Lord met the aged and youth,
With faces filled mated by love:
We found them in session for sewing the truth,
And blessings were poured from above.

Near to Cedar we came, our brethren to greet,
Where the dwell of Lebanon left;
Tho the joy the church in Chariton meet
Are more than a pen can tell.

Tho we met with some that we held in the stream,
As I retire to my home,
And Heaven have with and at home
Still sets their hearts aglow.

But here on earth pleasures flow
And the pilgrim's pace
And the tears of sorrow filled our eyes,
While from world and pleasure.

The beautiful stream of life's land,
Yields melody still in our heart,
As I pen to the pen to the glorious strand,
Where the pleasures are well and
As the ship that sails near a the sea,
From port to port is driven,
Strangers are we but a pilgrim,
Wing on our way to heaven.

GEORGE D. ZOLLARS.

An Announcement.

The District Meeting for the North-eastern District of Kansas, is appointed for the first Tuesday of April, in the Pony Creek meeting-house, three and one-half miles north of Morrill, Brown Co., Kan. Brethren in and around Morrill will provide conveyance to place of meeting. D. A. LICHTY.

From Dry Creek Church, Linn Co., Ia.—February 16.

Dear Brethren:—

DISTRICT MEETING assembled at 10 A. M., and organized by electing Wash. Wyland, Foreman; J. S. Snyder, Clerk; D. E. Brubaker, Reading Clerk. All business passed off pleasantly. Wash. Wyland was elected delegate on Standing Committee. Closed at 3 P. M.

Thunder, lightning and rain last night.—Roads are almost impassable; it is freezing fast now. J. D. HAGGETTLIN.

From Arrow Rock, Mo.

Dear Brethren:—

BRO. D. L. Williams has just closed a series of meetings at Walnut Grove, Saline Co., Mo., a new point. Commenced Jan 27th, and closed Feb. 11th. Twenty discourses were delivered; nineteen in the Grove, and one in the Chair Creek congregation,—in natural discourse of two young men, brethren in the flesh, sons of friend M. Rader and wife. Their names were James Thomas and Henry Lee, and their ages, respectively, fourteen and twenty-two. Both these young men died this Winter, one only five weeks ago. We conversed with him while there at that time. The text for the funeral was taken from Job 14: 10.

Great interest was taken in the meetings at the Grove. There were no accessions, but it was one of the brethren meetings that ever attended. Everybody seemed to take an interest in the meeting. All religious people that met with us, were well pleased, and saints made happy thereby.

Here let me say, if never has been my lot in life, to see a more orderly, loving people, in caring for the Brethren who attended this meeting from a distance. We hope God will abundantly bless the people above the Grove. This is near the writer's home, and a lovely country.

Any Brethren wanting to come West, will do well to visit and take a look at Saline Co., Mo. There is plenty of choice land, with an abundance of timber and coal. Any one, wishing further information in regard to this county, can address the undersigned, enclosing a stamp. A few maps of our county can be furnished free, on application.

The Brethren at Chair Creek are now engaged in building a house of worship. These Brethren are poor and need help. Will you help them to build a house of worship? If so, send all contributions to the writer, at Arrow Rock, Saline Co., Mo.

DAVID PRUNICE.

The Voyage of Life.

CHAPTER II.

In order that the voyage may be a pleasant as well as successful one, a spirit of kindness must be manifested toward all classes of passengers, without regard to the "rigs" of the vessel in which they are sailing. There is nothing like kindness in the world. It forms the sunshine of the heart. It melts away the prejudices of us, which sometimes form between friends, and causes the grand rays of affection to enter again the closed heart.

Hard words are like hail-stones in Summer, which beat down and destroy what they would nourish if melted into drops. There is no creature that can resist continued kindness. We can conceive of nothing more attractive than the heart when filled with the spirit of kindness,—a spirit that is so generous, so genial, ought to be emblazoned upon every act and thought of our life. Certainly, nothing so embellishes human nature as the practice of this virtue.

Kind reader, if you are careless of the opinions of others, remember that they are constituted differently from yourself, and never, by an inadvertent word or sign, cast a shadow on a happy heart, or eclipse the smile of joy that linger on a pleasant countenance. Take for your pattern our Lord and Savior of Immanuel. He who, while here upon earth, went about doing good, and never never wept save for another's sorrow. How true it is that

"A lit le word in kindness is spoken,
A motion of a hand,
Has often a load of the heart thy's broken,
And made a friend a enemy."

Why is it that we do not speak of the virtues and good characteristics of our friends, until we have consigned them to the tomb? It is a shame, not to know how much we love our friends, or how good they are, until they are sleeping beneath the clods of the silent valley.

Let me say to you, dear friends, cultivate the home virtues,—the household beauties of existence. Endeavor to make the little circle of domestic life a cheerful and happy one. How baleful the influence of that regard which dwells around the fireside, and where virtue lives for its own sake.

Home endearments, home affections and home courtesies, cannot be too carefully and steadily cultivated. They twine themselves around the heart, and cull for its best and purest emotions, and enable us to be more virtuous, more Christian, more upright in all our relations of life. It matters not what may go wrong in the world of business and politics, if our virtuous nature may be the struggle for fortune or fame, let nothing mar the purity of reciprocal love. It is said that

"Little deeds of kindness,
Little words of love,
Make the earth an Eden,
Like the heaven above."

The mighty and most ferocious denizens of the forest can only be subdued by kindness. Kindness is like a calm and peaceful stream, which silently and unobtrusively glides on its precious. The violent spirit, like troubled ocean, renders back the images of things distorted and broken, and communicates to them that disordered motion which arises from its own agitations.

Integrity is one of the fundamental principles of Christianity. It is the foundation of all that is high in character among mankind; other qualities are also very necessary, and in any odd to its splendor, but if this exquisite be wanting, all their lustre is lost. Integrity is never so much appreciated as when we lose everything to possess this jewel.

Many young men look around them and a great measure of worldly success seems to attend the world of priests. They are swindler crowded with public honors, rolling in wealth; they see the sharp man, the principled man, the scoundrel, the liar, the demagogue carrying off the prize wealth.

All this is a purzle and fearful temptation and multitudes of young men and old too, are not able to stand before it. In ambitious thirst for fortune and fame, heed not the divine law which says, "Who do such things shall not inherit eternal life." Great trusts may be sought by scoundrels, but great trusts never seek us.

O, reader, avoid all under-hand, all hard and servile ways; flee from injustice as you would from a viper's fangs and avoid as you would the gates of hell. Part with anything rather than your integrity. You be prosperous, you may have realized a valuable fortune; you may have your sensual pleasures, but rather a crust of bread with a clear conscience, than a palace without it. Rather, far rather the lowly progress in the church-yard than the mansions of glory, which sanctifies tales of fraud and villainy.

Charity is one of the characteristics of happy voyager. It is one of those sensible qualities of the human breast that imparts pleasure to its possessor. Charity is the dew of heaven falls upon the dropping flowers in silence. It is not heralded by sounding of trumpet. It never opens, nor seeks to heal the wounds made by others. Like their blessed Lord, the truly benevolent man and woman go about doing good for the sake of goodness.

Charity, the golden chain that reaches from earth even unto the throne of God, is an important mirror, set in a frame of love resting on justice and equity. Without this mirror, life is like a boat without a sail. In this heaven-born principle the main-spring action, the all-pervading motive power that impelled mankind in their onward course to wealth, the life that lifted its brite to world softened in its melting sunshine, is sweet and blissful era would down upon our race and Satan would become a bankrupt for want of business. Envy and revenge would have their diminished forces, and wars and rumors of wars would be heard of no more. Nation walls in matters of religion would crumble in dust; the household of faith would come what it should be,—one united band in Christ.

Now, patient reader, we bid you an affectionate farewell, urging you to profit by the safeguards that are intended to make safe and happy voyage to the "port of everlasting peace." Spurn not the gentle musings of God's Holy Spirit. Open the door of your heart when Christ is knocking for admittance; for after calling and knocking often, he will finally cease to knock, and the now deplorable your condition!

S. O. LUDAS.

Brethren at Work

A Religious Weekly for Everybody.

THIS JOURNAL AT WORK is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It is open as the New Testament is the only rule of faith and practice.

And as means that the unknown, misunderstood, and misrepresented Bible may be read and understood.

That the various sectarian and merchant-controlled papers can only partially do.

That Faith, Repentance and Baptism are conditions of pardon, and not mere sentiments.

That Loyal Baptism or dipping the candidate into the name, Jesus, is Christian Baptism.

That if S. W. Gesinger, as quoted on Issue 12, is a Christian he has observed all the Christian.

That the Lord's Supper is a real meal, and in memory of the Crucifixion, commanded by the Lord and not a mere sham.

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It aims also that the scriptural duty of assisting each with oil in the name of the Lord.

In short, it is the water of life that Christ and his Apostles have spoken of upon and now and if drinking thereof, a fresh and perpetual fountain of good out around that all must concede to be—

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THE PROTECTED TRAVELER.

BY D. F. HAFFENDER

Can traveler, with his day's work spent,
Beneath the forest's shade has pitched his tent;
He and his household soon are fast asleep,
Their balmier journey makes their slumber deep.
Above them branch the stars are glowing bright,
Like diamonds sparkling on the bosom of a girl.
Who is the regent for charge based
To mean the forest for his bloody feast—
Leopards and lions round the tent have prowl,
And wake the woodland with their hideous howl;
The traveler, startled at the dreadful sound,
Is hunting for his kindles all around;
The members wake, and with dreadful fear,
Rush through the thicket to return no more.
Is when Elisha, "and the Syrian band,
Saw sword and spear armed on every hand,
In gracious answer to the prophet's prayer,
And Christians flashed up in the air
Towards a certain round about him came
With horses and chariots and swords of flame;
And carried his path with a fiery flash,
And kept in safety from the Syrians' wrath.
Pleasant Valley, Ind.

THE CHARACTER OF DAVID.

Acts 13: 22-23.

A SERMON BY S. Z. SHARP.

PART I.

WHEN all the great men in Bible history are made to pass before us by imagination in one grand review, none appears more strongly marked, or stands out more prominently than David, the king. Kings were eminent as warriors, as prophets, as kings or as leaders of the people, but in David we find these striking qualities combined. We find none whose career was marked with greater extremes of humanity and grandeur, fortune and misfortune. None, who fell lower when tempted, or rose higher by sincere repentance, and secured for himself by this the assurance that he was a man after God's own heart. In view of this trait of character in David and the promise he and his kingdom have to the King Son and Son of God,—this subject assumes much more than ordinary importance. We wish we had the skill of a master to point before you the brilliant light of his character as well as the darkest shades; but we must content ourselves with a few prominent features set before us with the hope that these may induce us to seek further for grander truths.

The history of our subject resolves itself into three periods:

1. His youth.
2. His reflection to King Saul.
3. His life as king.

In the person of David are represented both the Jew and the Gentile. Through his father he descended from the tribe of Judah, while his ancestral mother was the Gentile Moabite, Ruth. The very name he bore, which means the "beloved," implies that he was the darling of his parents; while on the other hand, the fact that he kept his father's sheep, implies that among his brothers he was the lowest in the world's estimation, and was ranked the lowest in society. While this low position may have seemed very humiliating to him, it was the very schooling that made him great. It gave him leisure to commune with his king, by which he slew the Philistine giant, Goliath. The care of his father's flock prepared him for the care over a nation. It made him watchful and provident. The pure air of the mountains and the exercise of his body gave a robustness of health to his cheeks, strength and stiffness to his limbs, but chiefly the great solitude, the lack of companionship with men, made him seek the companionship of God and his works, and laid in his soul those deep religious convictions, those lofty principles of integrity which no subsequent temptations of Satan could overcome, and which attended him in all his future dark wanderings, as "a lamp to his feet" and "a light unto his path." The beautiful figures which so great by enrich his poems, he drank into his soul, when, as a shepherd, he drank from the the mountain brooks. When you read over his Psalms again, notice that his shepherd life composed the warp, while his subsequent experience composed the woof of his whole life. The goally man, compared to a tree planted by the rivers of water, as mentioned in the first Psalm, indicates how and when his powers of perception were trained. The 19th Psalm seems but the reflection of the light he drew from the heavens as he watched his flocks by night. He meditated on "The Law of the Lord night and day." His mind was engaged in the study of God's Law, and his heart was filled with God's love. Hence the Lord could well say of David, 'that He had found a man after His own heart.' The bravery of David in slaying a lion and a bear, and rescuing a lamb from their jaws, must be attributed to his faith in God, as he himself declares that the Lord had given them into his hands.

The introduction of David for the first time in history, presents also his whole family, and was on this wise: When King Saul had disobeyed the Lord, the Prophet Samuel was directed to anoint another whom the Lord would point out to him. By the Lord's direction, the Prophet came into the little town of Bethlehem, driving a heifer before him. The elders and people were dismayed on seeing the Lord's messenger in their midst, but he bid them sanctify themselves, and invited a solemn feast with the household of Jesse. Now the feast was prepared and the guests were ready. The Prophet, with his horn of consecrated oil, stood ready to anoint the second king of Israel. Eliab, the oldest son, tall and stately, passed before Samuel, and he said within himself, "Surely looks like a prince; this must be the Lord's anointed." But the Lord said: "Man looketh to the outward appearance, but God looketh to the heart." Seven sons of Jesse passed by, and the Lord said "No," each time.

Then the Prophet worked, saying to Jesse: Have you yet another son? He was told, the youngest is feeding the sheep. But the Prophet replied: "We cannot sit down until he come." Little David had to come and receive the office.

There are two points we want to notice in this incident: 1st, that man looks too much to external appearance or outward show and pomp, while God looks to the heart; 2nd, while little men seek after office, the office itself seeks great men.

But the crowning episode in David's life was his victory over Goliath. Forty times had this Philistine challenged the best man in the Israelitish host, and not a soldier dared to meet him in mortal combat. But when David came to visit his brothers in the army, and heard the challenge and the blasphemy of the giant, his soul burned within him, and he offered himself to the king as the champion on behalf of the Lord's people. He doubtless the armor of Saul, but soon found that "the battle is not to the strong," nor does victory depend on the sword. He goes forth with a sling in his hand and a few pebbles in his wallet. In the strength of the Lord he sends his missile against his enemy and lays him low.

There are several points in this remarkable contest that demand our attention: 1st, David did not go forth to fight his own battle, but the battle of the Lord; 2nd, the righteousness of a cause gives strength to the combatant.

This closes the career of David as a youth. Thus far all his steps have been upward—Victory crowned his every effort. The prospective crown and kingdom might gladden his heart, and if he had been impelled by ambition rather than by the fear of God, he might have sought the first opportunity to dethrone king Saul and possess his crown.

The second part of David's life now begins. He leaves the peaceful flock upon the mountain, and makes his abode with his fierce warriors. The strains of his harp that glided over the hills of Judea, now fill the palace of Saul and drive away the evil spirit. He is appointed armor-bearer of the king and commander over his guard. The king's son, Jonathan, became his bosom friend, and the king's daughter, Michal, became his wife.—The sword of Goliath was hung up in the Tabernacle to be seen by the people. The Jewish women sang David's triumphal song, and aroused the jealousy of Saul, who now determined to take his life and hunted him down like a partridge upon the mountain.—But the Lord whom he had served was with him, and delivered him from his enemies.

MODERN DEGENERACY.

BY JAMES M. REEP.

I SHALL claim for this article, but very little originality. I have gleaned from an article which appears in the Northern Indiana School Journal, under the above caption, written by F. E. Sims. The writer speaks of the modern degeneracy of both State and Church; and I think that his arguments upon the latter, at least, should be presented to the readers of the BRETHREN AT WORK.

Says he: "There is a prevalent idea existing in this country, that her social, religious and political interests have reached a greater degree of perfection than they have ever sustained in any preceding age." (He then speaks of the idea that our political leaders are superior in character to those of 1776.) "And," says he, "analogous to these, there is a certain class of semi-fanatics, who promulgate the doctrine that for purity and fidelity to principle, the modern Christians excel those godly disciples who became martyrs for their faith. If the churches of this day were called upon, as the Puritans of old were, to make a trial of their Christian zeal, by leaving their homes of luxury and ease, and leaving their lives and fortunes in a frail bark, left to the mercies of an angry ocean, with nothing beyond to greet them but the bleak, unfriendly shore of an unknown land, what would be the consequences of our present traditions and pompous Christianity? She would hand down her colors, forsake her gaudy temples of worship, which she has erected all over this beautiful land of ours, hand them over to her persecutors, and the next thing would be falling from grace, and scarcely one would be left to tell the simple story of the cross! For if there existed in the great heart of the church to-day, that true Christian zeal and spirit, which is the product of zealous godly fear, there would be less wrangling and disunion, and more peace and harmony would prevail upon earth. For instance, if the churches of a certain place cannot agree within their own walls, but must divide and subdivide, build a second and then a third, how can such a people hope that there will be room enough found beneath the vast concave heavens for such a conglomerate mass of antagonistic elements to dwell in, if they expect to dwell in peace."

"Popular sentiment is beginning to take a decided stand in regard to the question whether or not there has been a falling-off from the broad, primeval principles of truth and simplicity, in both Church and State. The statesmen have reduced the original forms of free government to such an suit their own individuality, and our ecclesiastical brethren have so modified the christian faith as to please the majority of mankind. The statesman is not a philanthropist. Neither, of a necessity, does a church membership imply a true Christian character. But with the advancement of education, manifestly other developments have been made, and the quick, dazzling eye of human ingenuity has caught hold of different principles, which having been incubated into both Church and State, have been made subservient to the accomplishment of ignoble ends.

"The oaks which adorn our western forests, and add grandeur to sublimity, are essentially the same as those which waved in harmonious freedom upon the hills of Bashan, and the vast choir of winged songsters which make the groves and orchards of our land melodious with their songs of praise and thanksgiving, chant the same golden strains to-day that gladdened the hearts of our first parents, as they roamed at pleasure amid the Edenic bowers of the land of Paradise."

"The vast multitudes who meet at the sound of the church-going bell," meet not with the same intent or purpose as those who met a hundred years ago—meet not, as it were, the living God, to whom they wished to offer apostolic and primitive worshipping; and there arises the great question: How will the piety and humility of this generation, who disdain to notice those in the more humble walks of life for fear of contamination, reconcile their conscience with their life, character and teachings to the humble Nazarene, who found no top too poor, or too far down in the scale of human degradation to take them by the hand, lift them up and administer to their necessities? Deplorable indeed must be the condition of our boasted Christianity, if, within the small compass of our country, such vital differences have arisen in both Church and State. It must be that we have forsaken the God of the universe for the more ostentatious potentates, rivalry and ambition; and if we bow as votaries at the shrine of such gods as these, how long will it be until the forest trees will cast their shadows over the grave of the American Republic? True enough, we, as a nation, stand without a peer, and in the power of arms, no other nation dares to cross swords with the United States of America. But this is no safeguard, for if we cast our eyes eastward, they are continually being greeted by the crumbling monuments of the Old World. There comes to our ears sometimes a breeze from across the broad Atlantic, bearing on its bosom the groans of a once expiring nation, warning us to shun the rocks upon which they were stranded."

"Let him who would doubt the question of Modern Degeneracy * * * throw back the veil from our modern Christianity, and let the emotions of the heart be felt by the refining fire from the altar of the Great *I am*, and if that produces no ripples upon her polished bosom, then he may truly say that modern degeneracy is a *farce*. It seems to us, that if these who think that the golden fruits of the millenium are ripening for the husbandman, would take an impartial view of this vast country of ours, with the Pagan upon the east and upon the west, and within her own bosom an energy of all that is pure and virtuous, who could but contrast these as dark and direful forebodings of a coming tempest? for already the forked lightning may be seen to play across the horizon, and the slumbering thunder begins to rumble as if wrestling with the more absolutely waves of the receding tide of former Godliness."

Brethren at Work.

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Religious Essays.

NOTE.—We write down other things unto you, that your joy may be fulfilled; and I trust we shall acknowledge even to the end.—1 John 1:4.

THE SEVEN CHURCHES OF ASIA.

BY JAS. Y. BECKLER.

The seven churches of Asia are a sublime mystery; for God has ordained that the history of the seven golden candlesticks shall be seen through every age on the earth. Christ, and the "seven lamps of fire before the throne of God." The Lamb slain "had seven horns, and seven eyes, which are the seven spirits of God, sent forth into all the earth." Rev. 5:6. The seven golden candlesticks are the seven churches of God on earth.—See Rev. 1:20.—Ed.

The Church in Ephesus.

These things saith he that holdeth my
The seven stars in his right hand,
Who walks and shines in his hand,
Whose light enlightens every land.
I know his works, he knows
The pains and thy careful care,
And how thou dost the evil hate,
And those who do it, cast out hence.
And those who claim apostleship,
Though they have none, will find them trial
And found them false hypocrit!
For by these works thou canst decide,
Though thou have none, and hast some
The results they have brought on thee
For you have not, and thou dost not find
In preserving slumber;
I will not bring against thee have,
Of work abandoned,
That, in thy zeal for right—nerve,
Thou hast fled, in the first
Remove, thy lamp from your place
To do the first works, or, if repent,
Or I will quickly come to thee
And in thy place will remove it
I will a more the church
If thou a long repent not,
And dost return to thy first love,
To do the first works, or, if repent,
For this thou hast, that thou hast
That thou dost hate, as I do too,
The deeds the Nicolaitans love,
And all the evil that they do.
Let him that hath an ear to hear,
Hear what the Spirit saith
To all the churches, for and seen,
Where there are works and there is faith
Even that overcometh,
And doth the things which I advise,
I give to eat the fruit that grows
On the tree of Paradise—

FROM C. H. BAYSBAUGH.

To Brother Harie—

YOUR precious letter came to-day. I was praying for a raven with his beak full of stamps, and, behold, I have received the bidding of God, all the way from Oregon. I meet about six thousand stamps this year, and it is often an astonishment to me where they all come from, to whom they are addressed, and for what purpose they are needed. Sometimes my patience and faith are tested, and I can kept waiting for my own good, so that I may speak, or write, a word of cheer to those who wait longer for mercies of greater moment than stamps and stationery. We need many a sore wrench, and many a heavy stroke, and many a crushing disappointment, to wean us from our dependence on God, and our unconsciousness in matters where we may imagine our work and influence almost a necessity to the advancement of God's kingdom, or the well-being of saints. God can do without our services, likewise He can get along without us, and we totally lose our power and means of serving Him, if God grows. We need a Divine and Omnipotent hand, such as Infinite mind to direct and restrain us.

God has high ends respecting us, and these justly strong and strenuous measures. We were bought with a price, and a great price, and we must not think it strange or unfaithfully in God if He heats his furnace seven times in order to smelt all the dross out of us, and "make us meet to be partakers of the inheritance of the saints in light." We must study Hebrews 12:5-11, as one of the most precious passages in God's sacred love-letter to His ignorant, wayward, erring children. The words "*hate*," "*scourge*," and "*pain*," in verses second, third, and tenth, should be and no doubt people in our heart of hearts.

That God is in earnest in saving souls may be seen in the cross. There He shows what He thinks of sin and the sinner how He hates the one and loves the other. Christ was holiness intensifying, and sin by substitution. Therefore He only could be a Saviour. His holiness was underived, his sin imputed. Therefore He could be a sinner by proxy, and yet innocuous as very God. No sin, I could do that, much less the holiest saint. This required the incarnation of Deity. Without shedding of blood there is no remission. God is a Spirit and in the power of his might, "let us strike boldly, confidently, and victoriously for the cross and eternal life.

THE CHURCH OF CHRIST.

BY W. H. BOOSE.

No. 1.—Its Nature.

We find several references to the Church of Christ made by Christ and his apostles under the title of the "Kingdom of Heaven," the "Kingdom of God," the "One Body," the "Household of Faith," the "Ground and Pillar of the Truth," etc. We may of thinking this over, and can to conclude that the "Kingdom of God" and the "Kingdom of the Heavens" bear distinct meanings. I would not make such an assertion, but when I get through with my reasons for so believing, I think you cannot help it.

"The Kingdom of the Heavens" is a description of the Kingdom of God extensively, and the "Kingdom of God" conveys the idea of the kingdom of the heavens *intensively*. The "Kingdom of Heaven" was in existence first, then the "Kingdom of God." The kingdom of heaven may exist without creatures, but the kingdom of God implies a being, also of intellectual advancement, hence without anything that becomes responsible to its Creator for its thoughts and actions.

The Kingdom of God requires sentient and responsible creatures, a feeling soul, beings that are capable of loyalty or disloyalty. "The Kingdom of the Heavens" simply means the rule of Jesus over the whole universe of matter and spirit. While "The Kingdom of God" represents His special rule over the hearts of men. We are told that "His throne is established in the heavens, and His kingdom ruleth over all." All the work of the Trinity, the planets, sun and moon, the enduring heavens and the bottomless pit beneath, all inclusively belong to this mighty kingdom of which Christ is King. This kingdom was created by the hand of God, He holds his scepter as its Sovereign. Though man had never fallen, and there had been no need of a Redeemer, it would have remained as now. But by Adam's transgression, man fell, something must be done again to reconcile man to God. The tables of stone were not enough, but His love must be written on the fleshy tables of the heart. This we call Christ, or "Kingdom of Grace." This embraces the time since He was manifest in the flesh to the time of His second coming.

His rule can be perceived and understood by all over whose hearts He is supreme, and they can apply its principles to their governance and the upbuilding and strengthening of their souls. Jesus came into the world, there was a work to be done in order to bring its principles and character of this great and glorious kingdom. He appealed to their reasoning faculties by the mighty truths of revelation, and made applications of the simplest facts of every-day life, and taught them, by many examples and precepts, the nature of this spiritual kingdom of which He was King. There was something at work. He made Himself felt mightily in the hearts of men. Milton says:

No war, or battle sound
The sound was heard, nor sword,
The ulc-pur and shield were high up-hung;
The hooks of mauns hoof
The hoarse of cymbal and the shrill
The trump of spake not to the armed throng,
And long—ent still with awful eye,
As if they only knew there no sign had sway.

D. M., in a general way, in my judgment, has superior advantages to make a judicious selection.

Who is to meet the expenses incurred by the revision committee, and how are they to be raised?

My musings on the above thought were not solely inspired by the pretty paragraph by the following abstract of a communication from one of the members of said committee:—

"I notice Bro. Moomaw calls Revision Committee, appointed April 30th, a very busy time; corn-planting not done, and no assurance of our fare being paid, besides other incidental expenses, to say nothing of the vast amount of labor in revision, classification, and arrangement. What are you about in such things, and will you present it to your D. M.?"

Since A. M. was entirely silent on the above point, it becomes an important thought, especially in the light we are now holding in their means, and may have several hundred miles to go to the place appointed; and perhaps must have a hand during their absence, and will by experience know what is lacking, that much of church work is very self-sacrificing.

But, in answer to the above question, I can only say that by experience I have learned confidence in the brethren; and I feel certain that the A. M. will act on the principle that all Christian bodies act; that is, to leave their representatives to manage what they employed them. If it is necessary to be paid by the D. M., we hope those, out of whose districts the members have been chosen, will aspire the matter. If any of them are send to delegates to the A. M. from the D. M., the district to pay their traveling expenses. Some brethren have suggested that the different districts send means with their delegates to the appointed place, so that there be no getting at A. M., but have it ready as a matter of bounty.

Official union prevents trouble in the church.

In our travels we find that where there is perfect union and harmony among the official members of a church, there, invariably, you will find success and prosperity. But where you find the ministering brethren viewing each other with a jealous eye, because of superior talents or greater honor, or promotions in office, etc., you may soon expect disorder and confusion to follow. For such a union can not bring forth good fruit. The Spirit that cuseeth "all the members to rejoice when one member is honored," is not there. Jealousy is from the evil one. We need a church government. You cannot govern and control fidelity if you cannot control the official. Especially the ministers, for every public act exerts a powerful influence over the flock in feeling, and the divided state of the office body will affect the laity in proportion to the ministers' influence.

I was pleased that sister Sophie Sechid be publicly answered the question, Why cause and does not Bro. Hope support himself. She knows whereof she speaks; and I feel goodly number who are slow to believe, that we will have to pay a minister for preaching, without handing up one dollar of the church's money. There are a number of ministers in America who have plenty to support themselves with, who could give their time to preaching, by having their traveling expenses paid, and then they would not take the same sacrifice that Bro. Hope is required to make; and may the church ever be free from appointing salaried ministers.

Lewis, Ill.

A BIT OF HISTORY

BY ALLEN BOYER.

ALEXANDER MACK was born in 1679, Schwiesheim, in the Electorate of Pfalzis, between Manheim and Heidelberg, Germany.

In 1709, he was married to Anna Margaretha Kimgin. In 1708, he and seven others were baptized in a stream at Schwarzenau, Germany.

In 1719, Peter Becker, with twenty families, came to America. He was the first member of the Brethren in this country.

In 1690, John Conrad Beissel, the founder of the Seventh Day Brethren, was born at Eberbach, in Chur Pfalz.

The first candidates for baptism in America were baptized Dec. 25, 1723, in Wissahickon Creek, at Germantown, Pa., Peter Becker officiating. The following named persons were the candidates: Martin Urner

wife, Henry Landes and wife, Frederic Long and John Mayle.

In the evening of Dec. 25, 1723, the first Love-feast in America, by the Brethren, was celebrated at the house of John Gomercy, Peter Becker officiating. Twenty-three communed.

Nov. 12th, 1724, Conrad Beissel and six others were baptized in Pequea Creek, in Pa., by Peter Becker.

About the beginning of 1725, Conrad Beissel and others became dissatisfied with the church, concerning the Sabbath and other matters, would not remain with the church, and then organized themselves as the Seventh Day Brethren, and Conrad Beissel was chosen their preacher and leader.

At a public meeting of the Brethren held at the house of Peter Becker, in October, 1722, at Germantown.

In 1728, Conrad Beissel and six others were baptized in Beir near Germantown.

July 7th, 1729, Alexander Mack, with thirty families, left Holland, and, after a voyage of seventy days, arrived at Philadelphia on the 23rd of September.

In 1726, Weiss, the first German Reformed minister, came to Penn's.

In 1735, Alexander Mack died, at the age of 73 years.

Prior to 1737, Luke 14th was read to candidates for baptism; then, at the suggestion of George Adam Martin, Matthew 18th was substituted, and has been read to candidates ever since.

About the year 1737, the Annual Meeting of general council was first introduced.

As early as 1738, the Brethren were called by friends, and unbeneficent enemies by the seceding Seventh Day brethren.

July 6th, 1768, Conrad Beissel died, aged over 80 years and four months.

Ephrata in Old Dutch Times, in 1732; in Good Swamp, in 1733; in Amwell, N. J., in 1733; in Conlestoga, in 1735; in White Oak, 1738 in Little Conewago, in 1738.

In one Conestoga is derived from the Indian word Koch-Kidelung, and signifies "Smoke-den."

A good part of the above bit of history I have obtained from a book entitled "*Chronicon Ephratense*," published at Ephrata, Pa., in 1786.

Iowa, Ill.

"REJOICE EVERMORE"

BY AARON MOW.

Why did Paul command rejoicing? Should this be a characteristic of the Christian? In what, then, should he our rejoicing? The day is about the first we comprehend which rejoices. We have before us the many activities of life. We have within our-selves the senses of recognition. Our sight opens to us the most common of all. Then it is necessary to the day, for greedy favors or dearest interests in this life. All honest work is performed in the light. The husbandman goes forth singing and rejoicing, to seek, cultivating his plants and gathering in his harvests. The merchant, also, in the day. Then is when we hear the sound of machinery, the hammer, and the hoof of the anvil. Would you learn the rejoicing of the day? Ask of the workers in dark mines. The little child loathes darkness.

But in the morning, how bright are its hours! Its eyes sparkle with satisfaction and delight.

David says: "Day unto day uttereth speech, night unto night showeth knowledge." In rejoice in the speeches of the day, and knowledge required by the night is manifestation. In the night the laborer finds a sacrifice, affords him a preparation for another day. Then the night has passed, the new day dawns, in what he regards, renewed splendor.

All this is of this life. But there is for us another day which shines more brightly than all our sacred days combined. It has in it wonder works of life than all human inventions combined. A life in it is more blessed than we are able to comprehend. We are free from pain and disappointment; our God is the light; our Redeemer the life, and from "spike tongues shall come the music of that land. There is true rejoicing. Between this day and that is a night. It is a rest for our earth-worn bodies. We must lay them down till they may rest, and be prepared for that new, bright day.

In other things we have great joy. Sociation is a season always welcomed. It seems to be the most longed-for season of the year. The man is happy in the thought that he can enjoy the beauties of new growths, and that he has the prospect of an increase of wealth. He early goes viewing and setting apart his lands; he at once provides and sends out laborers; he gives instructions where and how to dig, what to sow, and how to tend the same. Tending, then, is a most delightable so long as ing. It is tended with more particular labor. There are so many weeds crowding in the way, and these claim much of the laborer's attention. Yet this labor is not devoid of pleasure. The adverse growth is subjected, the weak and sickly plants are straightened and nourished, and soon a luxuriant growth is laid all over the land.

Brethren are in a like and tillage of which this is a faint picture. There is a Husbandman who has his mansion in the glories of eternal power. For his garments, he wears the splendors of light and tillers in this earth, but his hands are the hearts of men. The fruits of his labors are not corn and wheat, but the "spirits of just men made perfect." In his labor, he has always his eyes on his lands; he has given us the seed to sow; he has shown us how to cultivate; he has warned us against the seed of the enemy. Let no man say, I did not sow, let cultivate my lands. Let no evil weed be found, but let all be fruits for the Master.

He will soon come to see his garden. He means to call in his laborers with the riches of their work. What we call harvest. How many know the joys of the farmer when he has gathered home the crops of his lands! He rejoices; his children sing him sweet music. His laborers come into his joy, they feast at his table, and their wages are a rich compensation for their labor. This, though, endures only for a short season.

Can we, then, rejoice? Can we describe or compare it? A heaven of eternal real—glories of infinite brightness—music such as mortals never have heard, sung by saints and angels,—that is a source of rejoicing. And we shall dwell therein. We shall also receive pay. We shall wear new garments made of the light. We shall receive crowns, pure gold. Yet better than all, we shall live forever with God and our Redeemer. O, brethren, "rejoice evermore!"

PRAYER.

BY CHARLOTTE T. BONO.

MAN without God is nothing. Man alone is permitted to address his Creator through the medium of prayer. Happy is the man who has God for his father, and approaches Him daily and humbly thanks Him, for the many blessings He has showered down on him and at the same time breathes a prayer that He may supply all future needs. The man who is not true, has not, nor can have, the faith that our God is a God of prayer.

We feel that God sees us and knows our every thought, and if we live in constant disobedience to His holy Will, how can we expect that he will listen to our prayers? But if we live in the spirit of our Redeemer, and have and let him direct our ways, our prayers will ascend as a sweet incense, and our Heavenly Father will send us blessings more than we ask.

We have only to ask and trust, and He will withhold no good thing, and all things will work together for good. The answer to prayer may not come just when we expect it, for God knows our needs and will send our blessings in the manner that suits our condition best.

The praying heart can always find cause for prayer. When we arise in the morning, we find thoughts of thanks for our many fulness for His watchful care during the night, for preserving us from all danger, and that we can rejoice in the hope of arising in the day. While we are partaking of the morning meal, we can raise our hearts in humble praise, that He has so beautifully provided for the sustenance and nourishment of our mortal bodies. Our souls can also be fed our souls with that Bread that comets from above, and that we may be well supplied with the holy Spirit to guide us into all truth, and that His loving kindness may not depart from us. As we walk abroad, the heavens declare His glory and the earth is full of praise. The sun shines forth in splendor, telling us that it has been formed and placed in the heavens to give us light and heat. The green fields prove to us that God is ever mindful of his children, and that seed-time and harvest shall continue. Even the little flowers bloom to show us that God is ever mindful of us. Our blessed Redeemer taught a lesson of faith and trust when He said: "Consider the lilies of the field; how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these." All these things should call forth a grateful spirit of praise, that He is ever mindful of our smallest pleasure. He has given us a love for the beautiful, and ample means for gratifying our taste.

How is man ever cared for, and fills us with gratitude when we find a friend has remembered us and sent us something that he knew would please us; and if that friend has been at great trouble and expense, how much more we appreciate his kindness. We love to think of him and speak of it. Surely, we ought the more to be thankful to that Friend who provides every comfort. He relieves every pain, keeps us from all harm, protects us in every danger, and if we are faithful has promised us a life beyond the grave. Everything that we have, possess or enjoy, comes from His hand. Should not our hearts be raised with thankfulness, with love and adoration, when every moment there are blessings without number bestowed upon us?

"O for a heart to praise my God,
A heart from sin set free,
A heart that always feels the blood
So freely shed for me."

PROSPERITY.

BY LOTTIE RETRINO.

IN Matt. 19: 22, we read, "But when the young man heard that saying, he went away sorrowfully; for he had great possessions." This is a subject too deep and beyond expression to read this, as the last thing of one so promising, so attractive! Instead of becoming a happy disciple of Jesus, "he went away sorrowfully." He was sorry to go; his heart and conscience condemned him, but he had great possessions and could not consent to part with them; his worldly possessions drew him away from the Savior.

Christ and His Jesus taught his disciples, after the young ruler had gone, and which we may all learn, is the great danger to the soul from money and prosperity. "How hardly shall they have riches, enter into the kingdom of God." "And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

The disciples were amazed at his sayings, and wondered who could be saved under such circumstances. We may see the truth of this every day. If our tendency in life is likely to be rich and poor, we have reason to watch and pray. If we are poor and humble, let us not envy the rich, but be contented, and thankful that we are spared the temptation of prosperity.

Let us always remember, that in the works of life, the love of the world and the love of money may easily creep into and come between us and our Savior. Let us be watchful, and pray. If we are poor and humble, let us not envy the rich, but be contented, and thankful that we are spared the temptation of prosperity.

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ENTERTAINING ONE OF GOD'S PREACHERS.

BY J. P. EBERSOLE.

AND who do you think it was? Why, a Jew,—an Israelite, a descendant of Abraham, of the tribe of Benjamin,—a silent example of the Scripture which declares, "And I scattered them among the heathen and they were dispersed through the countries; according to their doings I judged them."

What power and truth there are in the silent eloquence of this race, in whose history and nationality God's mysterious dealings are centered, beginning with the calling of Abraham, passing on to Isaac and Jacob, strengthened in the birth of the twelve sons of Jacob, mystified in the sale and imprisonment of Joseph, shining forth afterward in splendor as the means of salvation in a time of great need, providing means for the sojourning of his brethren in the land of Egypt; lost, for a time, in the suffering of cruel slavery, receiving hope in the birth of Moses—making strong the fact of deliverance by the miracles of their chosen leader, verified in the crossing of the Red Sea, inspiring awe by the thunder of Sinai, causing hope to die in the wilderness of Arabia, revealing a strong arm of support in the taking of Jericho; proclaimed with power by the mouth of an Elias, Daniel and Jeremiah.

Who can entertain a Jew, and not feel as though he was in the presence of one of God's most truthful witnesses, whose habits and spirit of character, are a striking illustration that they were a peculiar people, with a purpose in view?

If one were inclined to doubt the authenticity of the Scriptures, a study of their history, as given in the Bible, coupled with their present condition, should certainly go very far toward convincing the most skeptical. Scattered as they are among all tongues and peoples, they serve to testify to the truth of the language, "For I have spoken it, saith the Lord."

But we believe that the time of their redemption is drawing nigh, when they shall be gathered out of all nations, and again possess the land of their forefathers, which is just now emerging from the bondage of the Mohammedan power, which power represents the children of the bond-woman, whose progenitor, Ishmael, was half brother to Isaac, who was the legitimate heir of Abraham, the great progenitor of the Hebrew race.

WHAT JESUS MAY SAY.

Two young girls were walking leisurely home from school one pleasant day in early autumn, when one thus addressed the other:

"Edith Willis, what will the girls say when they hear you have invited Maggie Kelly to your party?"

Edith was silent for a moment, and then raising her soft blue eyes to those of her companion, she replied:

"Ella, if your mamma told me to invite Maggie, I asked her the same question. She told me it made no difference what the girls said who thought Maggie quite beneath them because she was poor and her father's bills were paid by my father; and she asked me if I would like to hear what Jesus would say. She took her Bible and read to me these words: 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'"

"Ah, little rendered, never ask what this and that one will say when you are doing what is right, but what Jesus, your King, will say on the glorious resurrection morning that will soon dawn upon us.—*Methodist Protestant.*

WHAT TOBACCO IS MADE OF.

SELECTED BY WM. H. LYON.

We have heard the tobacco-users claim that the weed was food and drink to them, but never thoroughly believed them until British Parliamentary Report on adulteration set forth the following schedule: "Sugar, alum, lime, flour or meal, rhubarb-leaves, saltpeter, fuller's earth, starch, malt-combings, cocoanut-husks, peat, moss, molasses, burdock-leaves, hogs-lard, gypsum, yellow ochre, dyes composed of vegetable red licorice, scraps of newspaper, cinnamon-stick, cabbage-leaves, and straw-brown paper." This is convincing. Not only a food and drink, but it is also house and land, paint-shop and laboratory, with drugs, condiments and chemicals thrown in *ad lib.* Verily, tobacco is potent, but it is not diffusive.

Read the above, and then take a chew of this excellent food and drink. After doling that put your lips to your wife's or sweetheart's, and seal her with a kiss. Right! It is an insult to a pure woman to offer her the lips of a tobacco-debauchee. Suppose she calls onions, raw and strong, three times a day, and chews nutmegs between meals, how would you like those lips? But you compel her to submit to a mustier habit.

Greenland, W. Va.

THEY say that I am growing old, because my hair is silvered, and there are crows' feet on my forehead, and my step is not so firm and elastic as before. But they are mistaken. That is not me. The knees are weak, but the knees are not me. The brow is wrinkled, but the brow is not me. This is the house I live in. But I am young—younger than I ever was before.—*Guthrie.*

IMPATIENCE don't help matters; be wised

Brethren at Work.

Published Weekly.

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JOSEPH AMICK, BUSINESS MANAGER.

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David Vansant.	C. H. Bolinbaugh.	J. W. Southwood.
Daniel Hays.	A. B. Hays.	S. T. Bonsteel.

YOUR PAPER.

The date after your name on your paper shows to what time you have paid. Thus we send a paper to a person who has paid for it to that time. If it shows "Jan. '96," when the paper has the time on it then expires.

If the present month has not been taken within two weeks from time of payment, notify us at once.

TWELVE were baptized and added to the Shippensburg Church, Logan Co., Ind.

THE average of church-houses in the United States last year was more than one a day.

MARCH, the third month of the year, is named after Mars, the god of war in ancient mythology.

BRO. ENOCH EBY expects to spend this week at Nora Springs, Iowa. He will return home the 14th.

BRO. MOSES STOUFFER, of Milmine, Ill., favored the Brethren of Hudson with a few meetings a short time ago.

BRO. WM. HERRINGTON, of Lanark, came over to inspect the Mount last week. He seemed greatly pleased with things here.

CONTRIBUTORS, please leave a blank of one inch at the top of each page of your manuscript, and do not write between the lines.

A MAN ought never to become a member of a religious body, if he does not intend to be governed by the principles and usages of that body.

DURING the past four years, 198 boys and girls in Kansas have taken their lives, many of whom were under twelve years of age, and the only seven.

FEBRUARY came in as bold as a lion, but went out as gentle as a lamb. The last day of the month was the most delightful day since Winter set in.

BRO. PETER HAUMONDS, of the Camp Creek Church, Ind., has been ordained to the eldership, and Wm. Reed, of the same congregation, elected to the ministry.

BRO. LEVI EBY, of Lone, Ill., who has just taken unto himself sister Angie Yarger as his wife, expects to start to Kansas next week. Much joy to the happy couple.

THE Spring term of the Mt. Morris College begins March 28th. Students wishing rooms in the building, should apply at once. Address, D. L. Miller, Secretary.

EVERYBODY will fall on the 25th of March this year, and will not again be so early until the year 1904. If an early Easter indicates an early Spring, the latter ought to open soon.

BRO. S. H. MYERS, of Timberville, Va., expects to start West about the first of April, spending one month in Missouri, then to Kansas, and after the Annual Meeting go still further West.

THE *London Times* in an editorial, bewails the farming prospects. It says: "A crisis in field work exists. There is water everywhere. Good sowing time is wanted. It is surmised that much of the Autumn sowing is rotten. All Europe is in a similar condition."

THE March No. of the *Phrenological Journal*, now on our table, is exceedingly interesting, especially the biographical part. The *Journal* is always fruitful of information, and affords a line of study that cannot be otherwise but instructive.

CLUBBING RATES—THE BRETHREN AT WORK and *Primitive Christian*, to the same address, $2.50. B. AT W. or *Primitive* and *Young Disciple*, $1.85; or the three papers $2.15. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

$1.25 IS the price of THE BRETHREN AT WORK from the first of March to the end of the year.

THIS week we commence the publishing of an excellent "Sermon on Foot-washing," by J. W. Southwood, which will be completed in next issue. Preserve the article and let your neighbors read it.

INDIANA has been taking the lead on protracted meetings and accessions to the church this Winter. Many of her ministers have been quite active, and generally prompt in reporting their meetings.

BRO. M. M. Eshelman has moved from Washington, Kan., to Warrensburg, Mo. He has concluded to make the latter place his home. His correspondents will therefore address him at Warrensburg.

BRO Ephraim Yeck, of Eaton Co., Michigan, spent a few days in the Mount last week. He is now travelling in Missouri, expecting to visit Clinton and Jasper counties, with a view of locating if the country suits him.

WE think our readers will enjoy the good church news found in the correspondence department this week. It is encouraging to read such reports. The number of additions to the church is also very gratifying.

AN Farm Bank, below Cincinnati, Feb. 14, a floating house was wrecked, and in one of the rooms was found a baby, sleeping peacefully in its crib. The child was delivered into the care of the Catholic Orphan Society.

TWO boys at Amsterdam, N. Y., stole a pair of horses from a teamster and ran away. They were pursued and captured after a spirited chase, and have been lodged in the Johnstown jail. They had been reading flash literature, and tried to imitate the cowboys of the plains.

WE have one contributor who is a poor scholar, but he always makes his letters plain, and he always sets up his paragraphs between each word along the lines. By so doing, the editor has room to make the needed corrections. Some contributors might do well to follow his example.

PUT down another mark against Insurance companies. Catharine A. Pollock sued the Mutual Life Insurance Company of Philadelphia, for $5,000, her husband's policy, who died by accidentally taking poison. The Supreme Court decided in favor of the Company, which was also victorious in a lower court.

WE are in receipt of a very encouraging letter from Sister Julia A. Wood, of Va., expressing the kindest feelings for the B. AT W., which she has been reading the last year and renews her name on the subscription. She has not been in good health for some time, and is therefore not able to do much in the way of writing.

If the year 1893 holds out as it has commenced, it will truly be a year of horrors. Disasters on the ocean, accidents in the mines, small pox ravages, burning of public buildings and destructive floods have caused the death of thousands, and yet the scourge has storms in the North and yellow fever in the South are not here.

THE *Western Recorder* reports that during the great revival in the Sandwich Islands, Dr. Coan arranged his candidates in rows and took a pail of water and a large brush, and dipping it in the water he swung it around, saying: "I baptize all of you," etc. The *Recorder* suggests that these Fedons use a hose instead of a brush next time.

In about three weeks we will commence an excellent series of articles on feet-washing, by S. S. Mohler. Our readers will find the articles about as interesting and satisfactory as anything they have ever read on that subject. These, in connection with Bro. Southwood's sermon, will prove a strong defense of our faith and practice in feet-washing.

WHILE extreme cold has been the topic of universal discussion in this country, it is almost humorous to read complaints in the English press, of the untimely spring weather in the British Isles. It is said that as herald of Winter, beyond the sun-set coolness, has descended upon the pleasure zone of Southern Europe, and Summer attire is as much in order as in the mild semi-summer of October.

SERGEANT BOSTON CORBETT, the man who killed the assassin of President Lincoln, is living in Kansas, engaged in the cattle business. He has become a religious enthusiast, and in a letter to a friend in Camden, N. J., says that he has been directed by God to inflict daily corporal punishment upon himself as a penance for having taken human life.

MRS. EMMA B. DRESEL, wife of Francis A. Dresel, of Philadelphia, who died last month, paid the rent of more than one hundred and fifty poor families and distributed among the poor over $20,000 a year. She employed a woman to make inquiry into the merits of each applicant, and every week dispensed groceries, clothing and money to the poor, who gathered every Tuesday in the rear of her residence.

EVERY minister ought to have a scrap-book, in which he can paste good articles on subjects of interest. Divide the book into various departments; having one part for the design of baptism, another for the mode, another for feet-washing, etc. Preserve none but the best matter, and arrange that under its appropriate heads. This book will be found quite convenient when you want to read up on some important subject before preaching on it.

THE evangelist Moody has always had a great aversion to sitting for a photograph. A few weeks ago an English photographer succeeded in taking a photograph of him, but the privilege was limited to a few copies, to be distributed among a select list of friends. This is the first time in twenty-five years that Moody has faced a photographer's camera. Now he has purchased the negative, either to prevent the multiplication of the portrait.

In the town of Ledyard, Conn., are fifty Quakers who own property. They have scruples against taking oath and most of them will not even affirm. Last year a law was passed making the penalty accumulative for failure to return property lists, and these must be sworn to or affirmed. Ten per cent is added for the first year's neglect, twenty for the second, and so on. The Quakers must therefore lose heavily or sacrifice principle, unless legislature changes the law, as it is asked to do.

NO one would have thought, a few years ago that electric lights would soon take the place of oil and table lamps, but it has come about that way just now. From The Fortnightly Light Co., No. 22 Water St. Boston, Mass., we are in receipt of properly endorsed circulars, setting forth the merits and price of a little pocket apparatus, that can be carried from place to place like a lamp, giving forth a brilliant electric light, that will certainly precede if of great value in thousands of cases where such a light is needed. We hope to test the merits of one of these shortly, and will then report further.

EQUIP out of thirty cases of Babylonian antiquities recently forwarded to the British Museum have just been opened and examined. Their contents consist chiefly of tablets, in some cases broken, and relating generally to trade and to property in hand, slaves, etc. Others relate chiefly to the King Nebuchadnezzar, and serve to confirm the Biblical impression of him as a great king. A number of figures and statuettes are also contained in the cases, and from them it would seem that the type of beauty in Babylon, as in central Africa at the present day, was decidedly inclined to *embonpoint*. A number of silver articles are defaced, as though intended for consignment to the melting pot, but for some reason or other they never reached it.

FINE DRESSING.

RECENTLY a St. Louis lady told us how a plainly dressed people elected her, and now the Bazar of the leading journal of fashions in America, has a sensible remark that ought to be heeded by every professor of Christianity on this continent. Just about the time some of our people get ready to surrender their plain manner of dressing, the more sensible ones in other churches come out in defense of plainness.

The *Bazar* says: The best-bred people of every Christian country, but our own, avoid all personal display when engaged in worship and prayer. Our churches, on the contrary, are made places for the exhibition of fine apparel and other costly and flaunting examples of fashion, by those who have not the superior wealth and manners. We shall hear our gew-gawed devotees to reconcile humiliation in worship with vanity and dress. How fun fine clothes may affect the personal piety of the devotee, we do not pretend even to conjecture; but we have a very decided opinion in regard to their influence upon the religion of others. The fact is, our churches are so flattering with birds of fine feathers that no sorrow fowl will venture in. It is impossible for poverty, in rags and patches, to take a seat, if it should be so fortunate as to find place, by the side of wealth, in brocade and broadcloth. The church being the only place on this side of the grave, designed for the rich and poor to meet together in equal humiliation before God, it certainly should always be kept free to all. It is so in most of the churches of Europe, where the beggar in rags and wretchedness, and the wealthiest and most eminent, whose appropriate sobriety of dress leaves them without mark of exclusive distinction, kneel down together, equalized by a common humiliation, before the only Supreme Being. The adoption of a more simple attire for church on the part of the rich in this country, would have the effect—certainly of not diminishing their own personal piety, but of greatly increasing the disposition for religious observances on the part of the poor.

A SUGGESTION.

Brother Moore:—

How does the following suggestion strike you? Select such matter as may be from preceding pulpits, you retain a copy of each, and after these centers are in all over, then formulate from these copies all matter suited for A. M. sermons, and publish a paper, like Advertise the same before hand, and sell to order at a good profit. I believe THE BRETHREN would pay for such a copy. It is repeated there that there could be enough about two weeks before Annual Meeting.

D. A. BERRY

We have been thinking of something of the kind, but the time between many of the District Meetings and the Annual Meetings too short to enable us to get the Minutes from the various Districts, make a selection of the matter and have it printed, bound and print it in time to reach parties before they start to the A. M. But if the clerk of each District would send us such queries as are intended for the A. M. we might print them on a slip and take them with us to the A. M., and thus they supply those wished copies. It would be well for each delegate to have a copy. But we hope the number of queries this year will be so small that we can print them on a little slip, not larger than a page in our hymn book. We suggest the idea. Clerks of the several Districts could settle the matter intended for Annual Meeting.

PREACHING.

A BROTHER one time told us that the minister in the congregation where he lived was tiring the people out by his way of preaching. He had a sing-song tone to his preaching, and would sometimes preach for two hours, and when he was done, no one could tell what was said. Everybody, members and all, were glad when he quit. We told the brother that he ought to tell the preacher about it, for such preaching was doing the cause of Christianity harm. He said he would never do, it would greatly offend the minister, and bring him of anything of that kind.

This put us to thinking. As ministers we can tell the members and sinners of their faults. Sunday after Sunday, with the very best of grace, but when told of our faults we become offended. Now this is not right. If we have faults we ought to think any one by telling us of them, that we may make a needed reform.

But about that style of preaching. The sing-song tone is a very disagreeable tone. As a rule it kills all the good effect there might otherwise be in the preaching. The tone it is not Gospel. You find nothing of the kind in any of the sermons reported in the Bible. Those preachers have no sing-song tone in their conversation. In their business about the farm, in their shops or above you hear

ind of this kind. They talk as well as them, but just place them before the gregation and the sing-song tone comes. It is nothing but a habit, and their ns ought to tell them of it in a private ; as they can quit it. If the preacher is ction of heart, and he is told of his in a pleasant way, there is no danger ge becoming offended. He will listen as ngly as a child. If he is a man of talent ge judgment, he will ever afterwards feel ful for the correction. We sometimes ty to members, but too timid about such ; and then there are some ministers talk so short to the members that it them feel bad. All of us need more ity, meekness, and child-like simplicity. ve will talk over things of this kind ot becoming offended. Many persons go ugh the world, full of faults, just because friends are too timid to tell them of rors.

ere are but few persons who can preach ers, and yet make lasting sermons edifi-

It takes a man of good talent to ch interestingly even for one hour, es- ally at home, where the people are ac- med to hearing him. A man ought not ech longer than he can make it edify- ith his heavenly to preach longer than ntents of time and words, and tends to n a man's influence, as a preacher, in the ation of the people. There are time- s a sermon, three hours in length, may lo- ption, and do much good, but these ccasions are very rare, and it takes men of talent to preach such sermons. Long mons, however, are no indication of su- or ability. Men of talent prefer to con- se their thoughts, and make their points ts, and easily understood. It would be ne of the ministers would tell the ister if he is in the habit of preaching too g. He will certainly thank them for it. of the members can be better satisfied a shorter sermon, it will be to the minis- advantage to make the sermon short. Ministers should make their points as ess possible. Say nothing at random; ldor everything said, mean something. If ssible make every word count, and be cer- that you are telling the truth. When ou do, have a subject, and stick to the ect. Do not preach to kill time, but in ntended something. Carefully study the ed sermons reported in the New Testa- . See how condensed they are, and how ny all the points are stated. For a model ple, Stephen's sermon, found in the 7th pters. More concisely stated facts could be easily found. Try and preach so peo- can understand what you mean. To do ou must study. Timothy had to study ; he might do work that he would not ed towards be ashamed of, and so must we. ust study your sermons so much as your ypers. Study your subjects well and your rmons will come all right. Do away with ese mysteries, and condescend to telling ple Bible truths. We need more sim- ity and plain talking behind the table, ut so much of this roundabout way of ting.

A SERMON ON FEET-WASHING.

BY J. W. SOUTHWOOD.

John 13: 1-15.

"Now before the feast of the passover, ho Jesus knew that his hour was come at he should depart out of this world unto ather, having loved his own which were he world, he loved them unto the end.

And supper being ended, the devil now ith the heart of Judas Iscariot, Simon's ther, to betray him;

Jesus knowing that the Father had giv- ll things into his hands, and that he was e from God, and went to God;

He riseth from supper, and laid aside ganments; and took a towel, and girded self.

After that he poureth water into a basin, gin to wash the disciples' feet and to them with the towel wherewith he was ed.

Then cometh he to Simon Peter: and ith said unto him, Lord, dost thou wash feet?

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8. Peter said unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9. Simon Peter said unto him, Lord, not my feet only, but also my hands and my head.

10. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all.

11. For he knew who should betray him; therefore said he, ye are not all clean.

12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13. Ye call me Master and Lord: and ye say well; for so I am.

14. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15. For I have given you an example, that ye should do as I have done to you.

Our reason for offering so much Scripture, is because we think it best to have it before the mind, so when we notice the several points, we may the better understand, being that it is left by the context. Besides the subject embodies all the above Scripture, and even more.

Our object, in entering upon this subject is to set before the mind "truth" for acceptation, yet when we have concluded, it will be left optional with the reader to choose either "truth"—a safe position, or error—a position that is unsafe. "Choose ye this day whom ye will serve," whether the gods of popularity, or the Lord Jesus Christ.

We are aware of the unpopular view that we take of this subject, and nothing short of the love of truth could ever have induced us to take it up. We are also aware that whatever is unpopular has objectors, who offer objections, even if in reality there are none but what are found in their imagination.

We do not purpose to notice all the arguments and objections that might be offered on this subject, because we should not be able in the length of one sermon to do so; but we shall answer some of the most important in such a way that other objections may, for the most part, be answered by the same reasons and principle. We shall also try to sub-stantiate our position—that it should be observed as a church ordinance—by a series of reasons sufficient, we believe, to set the candid inquirer after "truth," to thinking and "searching the Scriptures" which "testify of the Gospel of God unto salvation to them that believe."

We prefer to notice first the objections, and give our reason for the observance as an ordinance lastly. The first objection which we desire to notice is that, claimed by those who say that the Feet-washing spoken of in the above Scripture is only the ancient Jewish custom of hospitality which was practiced in those and earlier times in that country, which is sandy, and in which the people wore sandals, and hence they, of necessity, for the purpose of cleaning their feet observed this custom; but as we live in a different country and wear shoes, there is now no need of practicing it.

My first reason for not accepting this objection, is, because according to that custom the servant washed the Lord's feet (Sons. 25: 40-41), or else they washed their own feet, (Gen. 18: 4, 19: 3, 24: 32, 43: 24, Judg. 19: 21.) while that taught by Christ in our text is just the reverse; for instead of the servant washing the Lord's feet, we see the Lord washing the servants' feet, and instead of them washing their own feet, Jesus says: "wash one another's feet."

My second reason for not accepting this objection is, because Christ gave them "an example." If it had been the ancient custom it would have needed no example, but was something new, and hence needed an example; therefore Christ gave the example.

My third reason is because if it had been that well-known "custom," Peter would certainly have known what Jesus was doing, but we learn, from verse seven, that Christ said to Peter, "what I do thou knowest not now; but thou shalt know hereafter." To claim that Peter would not have known what Jesus was doing, if he had been washing their feet, is charging him with greater ignorance than we feel willing to do.

My fourth reason, is because the ancient custom was free to all, while this taught by Christ was only to those who claimed him as their "Lord and Master," hence a church ordinance.

My fifth reason is, because Judas was not clean. If it had been for the cleansing of the feet as was the ancient custom, then Judas would also have been clean; because we can reasonably infer from what occurred when Peter refused, that, if Judas had refused, there would have been mention made; and also from the reading "when he had washed their feet," that it means *all* because it does not read, the feet of *some*. But as Judas no doubt had his feet washed as well as the other disciples, and yet was not clean, it is evident that Jesus refers to something else instead of the "ancient custom" of cleansing. By reference to the second, tenth, and eleventh verses we learn, that he had reference to the evil spirit in him; therefore if the uncleanness has reference to an uncleanness spiritually, is it not reasonable to conclude that the cleanness has also reference to a spiritual cleansing?

My sixth reason is, because that custom had no penalty for those who refused, while that given and instituted by the Savior has the most severe we know of; that of having no part with Jesus. "If I wash thee not, thou hast no part with me." (8th verse) Who can conceive of a greater penalty than to have no part with Jesus, who is our Savior?

My seventh reason for not accepting the feet-washing of our text as being the "ancient custom," is, because Jesus said to his disciples, "know ye what I have done to you?" (See verse 12.) If Jesus should have asked this question when he had been cleansing the feet according to the Jewish custom, it would have been quite useless, for they certainly knew what it was.

The second objection which we notice is that claimed by those who say that feet-washing is not a command.

My first reason for not accepting this objection is, because if words have any meaning, and Webster is authority, it is a command. Webster says, command means "to order with authority, to by injunction upon, to direct, to bid." Now if there is anything in our text, or other Scripture, that shows that Christ "ordered" his disciples "with authority," then it is a command, or else Webster has given us a wrong definition of the word command. But we have only to refer to the third verse, and we learn "that the Father had given all things into his hands." If Christ, who is the Son of God, after having "all things given into his hands" by his heavenly Father, had not authority, when among all the creatures of earth or the host of heaven, can authority be found? Christ, with all this authority, orders his disciples to do as he had done to them. What he had done to them is so clear that we think all can plainly see. Again, command means "to direct," and we find that Jesus directed his disciples by both word and example. He poured water into a basin and washed their feet and then told them he had given them an example. He also told them to do as he had done. "Ye should do as I have done to you."

The third objection we notice, is offered by some who admit feet-washing to be a command given to the disciples, but not to any others.

My reason for not accepting this objection is, because Jesus who had "all things given into his hands" by his Heavenly Father, commanded the disciples, on the night of his betrayal, "to wash one another's feet," and comes now after his resurrection, to eleven of these disciples as they were assembled in a mountain in Galilee, and told them that "all power was given unto him in heaven and in earth." With this he commanded them to "Go, teach all nations, and baptize them" and teach them to observe all things whatsoever he had commanded them. (Matt 28: 16-20.) We notice that they were to teach *all* nations and those they baptized they should teach "to observe *all* things whatever he had *commanded* them" not excepting feet-washing.

The fourth objection is, that feet-washing was not, according to the Scripture, taught nor practiced after the day of Pentecost.

My first reason for not accepting this objection is, because we are not willing to question the obedience of the disciples, and as Jesus came unto them with all power of heaven and earth, and commanded them to teach *all* that he had *commanded* them, it certainly would be charging them with disobedience to the highest authority to say that they did not teach nor practice the ordinance of feet-washing after the day of Pentecost.

My second reason is, because it would be giving to the disciples greater power and authority than to Christ himself; for it would be giving them power and authority on or after the day of Pentecost, to repeal or annul what he had commanded them; that, too, when he had all power of heaven and earth. No such power was never given to the disciples.

My third reason is, because it is coming to a wrong conclusion to think we must not go beyond the day of Pentecost. If this is true, why do disbelievers in feet-washing go to the eighteenth of Matthew for church rules, or to the twenty-eight for the formula of baptism? Such arguments sometimes prove too much for their advocates.

My fourth reason is, because feet-washing was and is practiced, since the day of Pentecost. For Paul speaking to Timothy about thirty-two years after thesday of Pentecost, tells him, "Let not a widow be takeu into" a certain "number under three score years old," and, after speaking of several other requisites, he makes mention of these words: "If she have washed the saints' feet." 1 Tim. 5: 9-10, showing that it was thirty-two years after the day of Pentecost, not forgotten, but made a requisite. Again, if it had not been taught or practiced after Pentecost, how then did Paul, who was not converted until about three or four years after the day of Pentecost, know anything about it? But we find that Paul *did* know of it; and not only *know* of it, but wrote to Timothy about it, in the case of the widow, making it one of the requisites, which were required before she should be received into that number.

(*Continued next week.*)

AGAIN has many hundreds of languages, in only eight of which the whole Bible can be found. The missionaries of Burma, Siam, under the lead of Dr. Laws, are occupied with its translation into two more African languages, the Chittongs and the Chinyungs.

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Of the above ambunt $15.35 here been expended for the purpose designed by the donors.

Home and Family.

MOTTO.—And the fruit of righteousness is sown in peace of them that make peace.—James 3. 18.

'Tis a Stormy Night.

'Tis a stormy night, and the wintry winds
Round the chimneys howl and moan,
The air is filled with the blinding sleet,
The pavements are white with snow;
The creaking shutters and signboards swing
With a harsh, unpleasant sound
The windows are frosted with spectral leaves;
The icicles cling to the frozen eaves
And the darkness seems profound

There's a dingy building—old and gray—
With ruined and crumbling walls;
With strange old gables and cheerless rooms,
And narrow and winding halls.
In its lonely loft there's a dreary room
With a broken and hingeless door;
Where the frozen sleet and flying snow
Through the broken panes of the window blow
Into drifts upon the floor.

A flickering tallow candle burns,
And its dim light softly falls
On the sight that darkness half conceals
From the face of the time-worn walls.
Two sleeping forms in the corner lie,
In that damp and cheerless place,
The one a mother—a drunkard's wife—
Who wears the look of a wasted life
On her beautiful, pale browed face.

And the form that lies in the mother's arms
Is a fair haired little child
Whose sad, sweet face has the care-worn look
Of a man that has never smiled
The tear-drops fall from her dreaming eyes
On her cheeks so cold and fair,
Her little head on her mother's breast,
With its ringlets seems to rest,
And she calmly slumbers there.

'Tis midnight now, and the mother wakes—
She opens her wild, blue eyes;
She moves about in the mouldy straw,
Where in restless pain she lies.
She speaks in a tone of deep despair
As the dismal night rolls on:
"O who, when my wasted life is done,
Will care for my little harmless one,
When a mother's love is gone?

"I am dying to-night, a neglected wife,
And my throbbing brain seems wild
With the pain I feel; O God pity us all,
And care for my helpless child!"
The little girl from her sleep awakes
And speaks—yet she pleads in vain—
"What makes you, mother, so cold and still,
I feel ghastly cold, I am cold and chill,
Will you never speak again?"

The night went by, and the father came
At the cold, gray dawn of day,
And up the stairs to his cheerless room
He recklessly groped his way
But Death had borne to the Better Land
The souls of his wife and child!
Heaven pity those who unjustly bear
The drunkard's wrongs, and are forced to
The ways of a drunkard's life

SELECTED BY KATIE MAERS.
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Habit and the Man.

How often is the remark heard, "If I had A's money, what an amount of good I would do with it, and how much better I should know how to enjoy it than he does;" or, "If I had nothing to do all the day in and out, no family cares, like Mrs B, what service I would give to visiting the sick and relieving the distressed;" or again, "If I had C's talent, how I would make it tell, instead of frittering it away as he does." Such expressions are so common that they may be said to be "always in stock," as certain lines of staple goods are at the stores. But there is a very simple test of them, and a very sure one. Just ask the one using them, "What are you doing with your income, whatever it is?" "How many moments are you stealing from your limited time and manifold cares that you may do good to those who need your thought?" "How are you making tell the talent God has given you?" In other words, "What is the habit of your heart, the spirit of your life?" That will tell the whole story. What you do with the little you have of money, talent and time, is the sure index of what you would do with these if they were suddenly and indefinitely increased. What you do with those, moreover, as God gives them to you, is all you will have to answer for. It is to be remembered that you have not to shoulder A's fortune, B's time and opportunity, or C's talent. The servant who made right use of the two talents which his Lord entrusted to him, received the same recognition for faithfulness as the one who had received five. And it would have fared as well with the possessor of one, had he but followed the course of the others and made the use of it that was intended.—But he belonged to the class who say "If I had been given the five talents, I would have made far more of them than did even the faithful servant." Whereas, the important truth is, that had he been given the five talents, in the same spirit be would have buried them, and pleaded at last the same pitiful story of the hard master as his excuse.

This is indeed a most important truth. It is practical, coming close to every Christian's life. The simple fact is that the man, who, when asked to contribute to a charitable or a church object, pleads poverty, and in addition says, "If I were as well off as Blank now, I would do it with delight," would not give though he had Blank's wealth ten times over. On the other hand, the man who says cheerily, "It's but little I can do, but that I will do with all my heart, only wishing it were more," is a philanthropist, and would be a great one, should he ever find himself face to face with great opportunity.

The question is, then, not what you would do with what you have not, but what you actually are doing with what you have, whether of outward possessions or of mind and heart. The late Mr. Morgan, who died honored and beloved by all who knew him, never would have been the philanthropist he was, had he waited to be benevolent until his fortune was made. He began giving in small sums when his means were small. The habit of giving was a part of the man. The number of his known and larger gifts is reckoned, but of the constant and smaller liberalities and beneficences that brightened and blessed thousands of poor, struggling souls, who shall reckon them? And what was true of him is true of all philanthropists whose inner life becomes revealed to us.

It is the same in Christian work. The pastor does not come to rely upon those ambitious members who are watching for large opportunities, and lamenting limited capacity and chance. He knows they would not see or be ready for the great chance if it came. But he looks to the faithful, every-day workers, who have the spirit of the Master in all their work, and count it all worthy and sacred because it is his service. No one can measure to what large work and influence they may attain, but we know of a surety that they are the ones who will attain, because always in the line of growth. It was a broad law, working itself out in human experience everywhere, that Christ formulated when he said: "Unto every one that hath shall be given, but from him that hath not, even that which he hath shall be taken away from him." No truth can be learned that should tell more powerfully on the Christian heart than the blessed truth that God's service is one that ever enlarges and enriches by faithful performance of it as it comes day by day. Let every one do this with what he hath, and unto him God shall and will give abundantly. The habit of service is the index of the man.

Matrimonial.

MATTHEWS—TERRELL.—By the undersigned, near Edinburgh, Christian Co., Ill., Feb. 18, 1883, Mr. James Matthews to sister Mary Terrell. M. J. McCLURE.

SHANK—KNOP.—At his residence in Mt. Morris, Feb. 15th, by the undersigned, Mr. Daniel R Shank to Miss Mary E. Knop, all of Ogle Co., Ill. JOSEPH AMICK.

Fallen Asleep.

"Blessed are the dead which die in the Lord"

BROWER.—In the English River congregation, Feb. 19, from a severe cold, the infant daughter of Bro C. M. & sister Lizzie Brower, aged four months lacking a few days. Funeral services Feb. 20, by Jas Evans to a large concourse of people. PETER BROWER.

STUTSMAN.—In Pleasant Hill church, Ill., Bro. Daniel U. Stutsman, aged 71 years, 9 months and 28 days. Funeral by Jonathan Brubaker and D. B Studebaker from 1 Pet. 1: 3 DANIEL VANIMAN.

ANNOUNCEMENTS.

District Meetings.

April 6, for the State of Nebraska, at Blue River Valley church, Butler Co., Neb. Stop off at Garrison.

April 19, Southern Missouri at Deep Water church Henry Co., Mo. Stop off at La Due.

April 20 Southern District of Iowa, near Frederic, Monroe Co., Iowa, on the C. B. & Co. R. R.

April 2, District of Oregon, in Lebanon church, Linn Co., Oregon, ten miles east of Albany.

April 24, Northern District of Illinois at Yellow Creek church, to commence at 8 A. M.

May 8, at 9 A. M. North-western District of Kansas and Colorado, at Kansas school-house, 4 miles north-east of Burr Oak.

Love-Feasts.

May 23 Wolf Creek church, Montgomery Co., O., twelve miles north-west of Dayton, near Brookville.

May 26 and 27, at Washington, Kan., at Bro. John Gumby's, 3 miles south-west of Washington.

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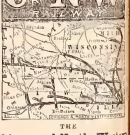

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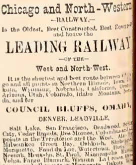

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HAVING our pleasant home in the East ready for this thriving section of the United States, our choice of routes was for the third time, for the lines of travel were quite a little of wonderful of Western cities—Chicago more than ever are we pleased at location, for magnificently it affords under the greatest gain in all the advantages of travel, and holding, the great City, abundantly compensates him, at the cities of the year, with manifold pleasures attractions, which never fail to make immensely interesting to expect.

Also rolled into that marvel of magnificent architecture and convenience, the and announce Union Depot, situated on Street and connecting the entire block.

Adams and Madison Streets,—is the most convenient and centrally located city other in the city. At no moment of day will you fail to obtain a street cars ing to any portion of the city, at the of Madison and Canal Streets; but after you ride in the always-room-for-one, omnibus, or engage the services of the Jackson hackman and you need not fear ing vehicle, or assert your rights in the unjust conveyance,—the street-car, you will insist the effort to obtain a view of the and blocks of Chicago, as through street you pass.

Upon your arrival at this great depot, and time around it, you realize that you are the very heart of the city, though, as one, a day spent in making a thorough reconnaissance of the metropolis, is preferable. multiplicity of excellent hotels make one hazzard, and in a day's time, a thing, if that self-interest must needs be consulted. If you would see a splendid combe built up with bustling cities, busy towns thriving villages, interspersed between of the finest farming land in the world, purchase a ticket at your starting-out, through to this, city, and see that it is via Chicago, and carries you westward Iowa, Nebraska, Burlington & Quincy R. R. R.), is beyond controversion, the shortest, fast and most speedy line to this country.

It was a royal train, which carried us Council, and consisted, independent of the and engine, three baggage, two express one U. S. postal, a large, airy and roomy long car, three splendid passenger coaches richly and tastily furnished parlor car, Pullman sleeping car, and a magnificent Dining found in the chair-cars of any other road the continent, three Pullman sleeping and one of that company's famous dining cars, the whole forming the longest and finely the most magnificent train leaving entering Chicago or any other city.

The passenger coaches are really marvels models of elegance, ease, beauty and in fact, the parlor cars are at the service passengers without cost, each containing private dressing rooms for ladies, one large for gentlemen, and a baggage or porter in charge of a porter. The sleeping cars marvelously built, elegantly decorated fine carving and inlaying of rare woods, ling and elaborate painting, and furnished costly mirrors, luxurious chairs, sofas, lounges, fine linens and beds as clean and comfortable as those of the finest hotels.

The dining-room cars, which, by the way, road was among the first to introduce elegantly furnished, and no hotel in food supplies a more sumptuous and inner bill of fare, for all which but 75 cents for each is assessed. Very justly may the Burlington Route" claim to be what it is, finest equipped railroad in the world." Its traverse the very heart of the Continental Illinois, Iowa, Missouri, Kansas, Nebraska and Colorado, and embracing rare resources and capabilities, and embracing a territory of over 2,000 miles in length from East to West, and about 500 in width from north south. These are incontrovertible facts such a trip over this route, about which we can said so little, but could justly my more, said worthy.

The climate here is unexcelled in all that to make a visit pleasant and desirable. rather has so far been very mild and agreeable; the snow-fall has been exceedingly light, and already we seem to be enjoying the soft and delightful breezes of Spring.

So pleasant was it yesterday, that we paid a visit to Bismark Grove and there found a most desirable place for our Annual Meeting. Everything will be in readiness in early May, and advices from various parts of the country promise a very large concourse of our people.

Let our friends in the East follow our suggestion, purchase their tickets via Chicago, observing carefully that the coupons read to that city; there pass over the Burlington Route (C. B. & Q. R. R.,) via Quincy to Kansas City. With promise of more anon,

D. P.

The Covering.

AS I am considerably puzzled about what constitutes the proper covering for sisters, I am writing for information. Are thin goods, like those almost universally worn by the sisters, a covering? Some one please answer briefly through the B. at W. A SISTER.

An Announcement.

THE District Meeting for the North-eastern District of Kansas, is appointed for the first Tuesday of April, in the Pony Creek meeting-house, three and one-half miles north of Morrill, Brown Co., Kan. Brethren in and around Morrill will provide conveyance to place of meeting. D. A. LICHTY.

From Polleview, Ill.—Feb. 19.

Dear Brethren:—

WE are all in union with the Church and at peace among ourselves, though we are not very successful in increasing our number. We have made several efforts this Winter to hold some meetings, but the cold and inclement weather frustrated our designs. We have added nothing the last year, four; three by baptism and one reclaimed. At present we are issuing four letters to members, emigrating to Iowa. Still we are not discouraged, but try, as best we can, to hold forth the Word of Life. Brethren, call and preach for us. Remember us in your prayers.

JACOB NEGLY.

A Narrow Escape.

Dear Brethren:—

WRITE on the way home from D. M., on the last express, and at high speed, an aide of one of the coach tracks broke, causing a terrible thumping and jarring upon the ties on the track, and a general consternation among passengers. The train was finally brought to a stop, after bruising and splintering the ties for some thirty or forty rods. No one hurt, but it was a very close call. I was sitting over the broken track, and it causes an unpleasant sensation to creep over me, whenever I think how different the mishap might have turned out. "My soul shall make her boast in the Lord.

D. E. BRUBAKER.

Maxwell, Story Co., Iowa.

A Suggestion.

Dear Brethren:—

THERE has been a strong move made to build a meeting-house in St. Louis, with so much success, that we cannot well withdraw from the enterprise. Now, where there is a will, there is a way. Let each one consider himself a committee of one, to raise the funds necessary for building said house. Nearly all of us can, if we will, pay one dollar each, and send to Annual Meeting in May. Let each congregation in the Brotherhood be canvassed, and the money be collected and paid to the delegate, who can pay over the same to John Metzger, who will be there if his health will permit. Bro. Metzger and his associates have their heart in the work, and will apply the money to its intended purpose.

Bro. M. M. Eshelman's dime proposition lacked the machinery to collect it. It cost 30 per cent to send it. The plan there proposed will cost anything, and a dollar will not be missed by any one.

When I belonged to a church where they have salaried preachers, I paid $30 a year for the preacher and four or five dollars for incidental expenses. I don't want to see Bro. Metzger and his colleagues worried for want of funds. He is like myself—living on borrowed time, above three-score and ten, and we would like to see a good, substantial house put up next Summer. Let us all put our shoulder to the wheel.

DAVID MAYER.

Girard, Ill., Feb. 21.

Primitive, please copy.

From John Metzger.—Feb. 19.

Dear Brethren:—

I JUST thought I would pen a few lines for your weekly paper, which makes its visits in our family and brings so much good news and speaks evil of no one. I can see a Christian spirit in it. We had a refreshing season of late. Bro. M. J. McClure came to Cerro Gordo, the 12th ult. Had meeting in the evening and delivered twelve sermons during his stay with us. He preached the Word with power, that it made some sinners tremble. — On Thursday evening five came out on the Lord's side. On the morning of the 16th, Bro. McClure left for another field of labor. We think some are not far from "the kingdom. Some have said, we will come before long. The Lord bless the dear brother for his labor.

Our District Meeting.

Dear Brethren:—

THE District Meeting for the Middle District of Iowa, passed off on the 16th inst. It will long be remembered as one of the pleasantest meetings of its character that we have held for many years. Not a jar or a harsh word to ruffle the feelings of any. Each brother seemed to try to excel in kind words and Christian deportment.

One request was made—petition go up to A. M.,—a petition to repeal the mandatory act, and a request to advise members against litigation for church property. Before and after our Annual Meeting, a number of pleasant seasons of worship together. May God bless the dear brethren and sisters in Linn county. They seem to possess the spirit of the Master, and look us all into their kind care during the meeting. D. E. BRUBAKER.

What Shall We Have?

Bro. M. M. E.:—

Please let us all know through B. at W., what kind of fare we will have in Dining Hall and in Restaurant at next A. M., so that we can decide which we will prefer. See p. 5, No. 6, of B. AT W. J. W.

THE following is the "Bill of Fare," though the food in the Dining Hall has not been specified. I think we have had more, therefore, except pickles, which the Committee decided not to put in:

RESTAURANT.—Meals 25cts each.

Bread, butter, pies, fried beefsteak, cold beef, potatoes, eggs, coffee, tea, milk, crackers, apple-butter, sugar.

DINING HALL.—Each Man to pay $.00; Each Woman 50cts; for three days.

Bread, meat, butter, apple-butter, tea, coffee, milk, sugar, salt.

In addition to this there will be a lunch stand, where articles can be purchased by the piece. Nothing shall be kept at this stand that will be injurious or in the shape of a luxury, unless a few candies for the children might be regarded as such. The Committee has proceeded carefully, in order to keep within bounds of Scriptural principles and good common sense.

M. M. ESHELMAN, Sec'y.

From Bourbon, Ind.—Feb. 24.

Dear Brethren:—

WE, the members of Camp Creek district met in church council on the 23rd inst. in our meeting-house. Elders from adjoining districts present, were, John Kinsey, John Zellers, also two ministers by the name of Miller, from Nappanee, Ind. Business passed off pleasantly and in the Spirit of the Master.

The object of this meeting was, to hold a choice for a minister. The lot fell on Bro. Wm. Reed, a very talented brother, about 40 years of age. He had been an elder in the Christian or New Light church for twenty-seven years. Bro. Peter Hammond was ordained to the eldership. Had preaching on the evening of the 22nd by Eld. Kinsely, and on the evening of the 23rd had preaching by Charles Burns, from Goshen, Ind., and Daniel Rigel of the same place. Those brethren were also present at the council-meeting. May the Lord bless the labor done, and also the brethren who were with us. GEO. B. SRIVELY.

From Salem, Oregon.—Feb. 16.

Dear Brethren:—

WE closed a series of meetings yesterday, in the Lebanon Valley church, Linn Co., Oregon. Brethren M. M. Bashor and Joel Sheely attended said meetings all the time, and the writer part of the time. Had excellent meetings, resulting in two additions by baptism. One applicant for baptism is yet to be attended to; one member was restored, and others, we think, are counting the cost. Let the Lord be praised.

We have had much cold weather here this Winter, though not as many rainy days as we have had other Winters. Health generally good. Brethren, pray for us, we are but a little flock in the far West.

DAVID BROWER.

From Eldorado, Kan.—Feb. 18.

Dear Brethren:—

ABOUT a dozen of us are located here, close together in Butler Co., four miles southwest of Eldorado, the county-seat of Butler Co., with one speaker in the first degree and the writer as deacon. We are at present attending the Winfield church, which is about 22 miles from here. Brethren, come and help us. There is plenty of cheap land here yet. Special invitation to speakers. There are yet places in the East, where there are six and eight speakers behind one table who should do as Bro. John Wise did.

The St. Louis, Fort Scott and Wichita R. R., comes to Eldorado from the East, and the Atchison, Topeka & Santa Fee from the North; also a branch from Florence. Any one that anticipates coming, should drop me a card, and I will meet him at the station.

JACOB BARNHOUR.

From Moscow, Idaho Territory.—Feb. 8.

Dear Brethren:—

If you will give me space in your valuable paper, I will answer a few of the many questions asked by Brethren and friends in the East, in regard to Northern Idaho.

This is a very healthy climate; no ague here, and we very seldom hear of any fatal fevers. The diphtheria is very fatal at times; though it has not been very prevalent since we have been here, three years ago last fall.

The water is generally soft and of the best quality. Frosts are common in Summer, from which the crops are damaged to some extent. Some seasons we grow all kinds of vegetables adapted to cold climates to perfection; also wheat, oats, barley, some corn, and flax for seed.

This is said to be the best flax-growing section in the United States. The soil is black, heavy and very fertile. There is no need of irrigating, except along the river bottoms. Northern Dakota is principally prairie country, and near the mountains, where there is some small timber and brush. On or near the mountains there is a vast amount of timber. Of course those that live a great distance from the mountains have their timber just that far to haul. The timber is principally pine, fir and tamarack. As a general thing the lay of the land is very rough and hilly.

Our nearest railroad point is thirty-five or forty miles, but we expect a railroad to Moscow next Fall. Land is worth from $10 to $30 per acre, according to improvements and location. Government land can be got in places. Land has doubled in price in the past two years. Any families wishing to emigrate to this place, (don't want any fault-finders, too many of them here now) should not wait; now is the time to come, the sooner the better. Moscow will soon have railroad advantages, and be the county-seat. Schoolfunds are the same here as in the east. We can raise apples, pears, plums, prunes, cherries and small fruits. Currants, gooseberries, strawberries and raspberries grow in rich profusion. There is a fine fruit grown along Snake River, as I ever saw.

Peaches do nicely here; apples never get wormy. We have long, balmy Indian Summers and generally have a heavy snow-fall. The snowfall this Winter, up to this date has been six and a half feet. The weather has been unusually cold since the 18th of January. At this writing, the mercury is ten degrees be-

low as on the 19th of January, the mercury fell to 42 below zero, and it has been from 20 to 30 degrees below zero several times. It is very uncommon to have such cold weather here. Before this cold "spell," the weather was mild.

This is not the best of stock country; harvest-time is August and September. Farm hands are in good demand at $1.50 per day. Not very many Brethren are here, and those few are scattered. There is a good opening here for an earnest preacher of the Gospel. Our elder, Bro. Isaac Harshey, is getting old and broken down, and cannot fill his appointments at all time. Bro. Thomas Stewart is young in the ministry, but, with proper encouragement, his talent may be improved to a great extent. Two were made willing to come into the fold of Christ, last Fall.

Since Bro. Enoch Eby contemplates visiting the Pacific coast next Summer, we would like if he would give us a call. The Northern Pacific R. R. will be completed by that time, and furnish cheap and direct communication with this part of the West.

S. J. PETLEY.

From Union City, Ind.—Feb. 26.

Dear Brethren:—

"REJOICE with those that do rejoice." One received and baptized Feb. 19. Six more the 20th and rejoicing the 25th, two more. Blessed be the name of the Lord. We thank God and take courage. W. R. SIMMONS.

From Milford, Ind.—Feb. 27.

Dear Brethren:—

I JUST closed a protracted effort in the Tippecanoe congregation. Four persons received by baptism into the one body, and the church seemingly much revived—seems to be the immediate result of these meetings.

W. R. DEETER.

From South English, Iowa.—Feb. 26.

Dear Brethren:—

We are at present in the midst of an interesting series of meetings, conducted by Bro. Jas. Evans, with fair congregations and good weather. Good sleighing at present. Considerable sickness among children. May God bless our effort. PETER BROWER.

Railroad Notice.

ALL those coming over the Columbus & Toledo R. R., to District Meeting of Northwestern Ohio, will pay full fare to the place of meeting, and one cent per mile for return trip. The meeting will be in the Oak Grove Church—on the Limestone Road.

JOHN P. EBERSOLE.

From the Pyrmont Church, Ind.—Feb. 26

Dear Brethren:—

HEALTH is good here at present. Had much rain and high waters this Winter, but we have had no bad roads so far. The Pyrmont church has lately held a series of meetings. Bro. David Neff came on the 13th of Feb., and remained till the 20th. Seven were received by baptism; all young. Elder Miller will come soon. D. A. CRUTSINGER.

From Mt. Vernon, Ill.—Feb. 25.

Dear Brethren:—

WE had some pleasant meetings, notwithstanding the inclemency of the weather and the muddy roads. Bro. David Trostle, from Carrie Grove, came here two weeks ago last Saturday, and preached seven able sermons. His preaching took well. Some seem anxious to hear him again. Brethren, do not forget us, but call on us whenever you can. I have the confidence that much good can be done here. D. F. EBY.

From Sandfield, Mich.—Feb. 24.

Dear Brethren:—

ALTHOUGH there have been no accessions to our number here lately, the members all manifest a deep interest in the meetings by filling their places at the house of worship. Since Christmas we have had meetings every Sunday forenoon and evening, and once in two weeks on Saturday evening also. Peace and union are with us, and we are led to hope that others may be constrained to come into the church and family of God by faith, repentance and baptism. Some we believe, are counting the cost. Brethren and sisters, do we all strive to let our light so shine before men that they may glorify our Father, which is in Heaven? Do we fully realize that in all we say or do we either gather with Him, or else scatter abroad? Be careful then should we be in all we say or do!

PETER B. MESSNER.

Announcement.

THE District Meeting of North-western Ohio, will be held with the Brethren of Rome congregation, Hancock Co., O., on Saturday, April 14, 1883. Discussion meeting on the 13th, at 1 o'clock P. M. Those coming by way of Toledo, will there take the Columbus & Toledo R. R. to Alvada. Those coming over the B. & O. R. R. from the East or West, will take the C. & T. at Fostoria for Alvada. Those coming over the T. F. & C. from the West will change cars at Forest, and those from the S.M.C. change at Upper Sandusky and run to Carey. Passengers will be met at the above named stations on Thursday and Friday.

J. P. EBERSOLE.

From Girard, Ill.—Feb. 27.

Dear Brethren:—

We attended meeting in the Pleasant Hill congregation last Sunday. Had the pleasure of witnessing four young persons unite with the church by baptism. One of them is a teacher of the Pleasant Hill school, and the other three are her scholars. They are all bright, intelligent young people, and, if faithful, will be an ornament to the church and neighborhood in which they live. I hope they will so live, that others seeing their good works, may be constrained to unite with the church, and assist in the great work of saving souls and glorifying God.

CHAS. C. GIBSON.

From Monmouth, Kan.—Feb. 26.

Dear Brethren:—

I HAVE been receiving cards from different parts of the country, asking information, if you will spare me a little space in your columns, I will answer. I and my family and rooms in price from $20 to $30 per acre, according to improvements. Now and then a piece can be had for less. It is undulating prairie. It is heavy soil; black, red, and gray. It is a good country for stock. Good markets and coal is plenty. Can buy it from five to eight cents a bushel. If any further information is wanted, enclose a cent or stamp. HENRY SHOLLER.

From Shipshawana Church, Ind.—Feb. 25.

Dear Brethren:—

JUST closed a series of meetings, which commenced Feb. 12th. Samuel Phiel, of Noble Co., Ind., did nearly all the preaching. He proved to us the Word of God, with power and richly admonished us to walk faithfully in the statutes of God's holy law. We had large congregations most of the time, especially in the evening, with good order. The brethren and sisters were much revived, and twelve precious souls were added to the church by baptism. May they go on with us, discharging the duties of Christians, and be faithful to the end, is our prayer.

S. J. BOMGARDNER.

From Linmer, Ill.—Feb. 24.

Dear Brethren:—

On the 18th of Jan., 18th John Wise came to our place to preach for us until the 21st. He had his arrangements made to move West, He could not stay longer. The members seemed to be much built up and the unconverted were concerned, but as he had only the meetings were at the greatest interest, the results were not so good, but we think the Word spoken, will be as bread cast upon the waters.

We also had another short series of meetings, conducted by Bro. John Harshberger, commencing Feb. 6th, and closing on the eve of the 20th. Here we were again filled with heavenly manna. Many good, and, we hope, lasting impressions were made. The immediate result of this meeting was shown in one instance at the last evening meeting. A young man that had left the church, (the Father's House) and wandered away. He now came to himself and resolved to come back. He arose before the large congregation and confessed he had done very wrong by leaving the church; hoped the Lord would forgive him, and the church receive him back into the fold again. This was done by all present. May the Lord bless us in every good work. ISAAC H. ARNOLD.

From Logan Church, Ohio.

Dear Brethren:—

Our protracted meetings are over the past week, and good, encouraging preaching, but not very large crowds on account of the icy roads. There were no additions, but deep impressions were made. Some seemed almost persuaded to come out on the Lord's side. Brother McMullen stayed with us several days, going home on the 13th, on account of his mother's sickness. The brethren held two more meetings, then closed. Two have since been received by baptism.

SARAH A. MILLER.

Lewistown, Ohio.

From Milford, Ind.—Feb. 26.

Dear Brethren:—

YESTERDAY we had preaching at Graysville and am happy to inform the many readers of your valuable paper, that one more, a single man, was added to the church by confession and baptism. This makes four single members that have united with us this Winter. Some young people get the idea that no one should join church but married people. This is a sad mistake. If our young friends would join church while young, it would save them from a thousand snares and temptations. More than that, it gives us a good home, where our fathers and mothers in Israel can teach us how to live, that we may grow in the knowledge of Jesus and His Word. J. H. MILLER.

From Arcanum, O.—Feb. 23.

Dear Brethren:—

Bro. I. J. Rosenberger came to the village of Georgetown, in Ludlow and Painter Creek church, Feb. 15 inst., and delivered thirteen discourses in his usual impressive and soul convicting manner; congregations increasing in number and interest. Closed last evening, with a densely packed house. Bro. Isaac took his leave with the hearty wishes of members and others. Immediate result of the meeting, members much encouraged, five received by baptism; others proposing to follow. Quite a number have yet to be seen, ere counting the cost. The Lord help them that they do not spend all their time counting the cost, and never build.

Bro. Isaiah Reirich, of Michigan, came to us on the 16th, delivered two able discourses at the Pittsburgh house, and two at the Painter Creek house. Had large and interested congregations. The Lord bless the dear brethren for their earnest labor among us, and we hope they may soon come this way again. J. SUTTSMAN.

Missionary Work in Kansas.

"AND that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Luke 24: 47.

As the time for holding our next District Meeting is drawing near, I hope those who are wide-awake for the spread of the Gospel will see that their delegates are instructed, or will send such as will favor a home mission for the District of N. E. Kansas. I would suggest that two brethren take the field for six months, and all the expenditure of that time two others take their places for the remainder of the year. I believe churches have a right to instruct their delegates to the District Meeting as to their desires. I believe there are at least 1,000 members in the District of N. E. Kansas. Fifty cents apiece will raise $500.00. That will keep two brethren in the field for one year. I am willing to give five dollars or even more. Now brethren, can we, in the face of the text quoted, be idle, as long as there is a creature that has not heard the glad tidings? Are we warranted in staying by the pay? Shall we consider it to go into all the world and preach the Gospel to every creature. Are we willing to do it? Faith comes by hearing. We want a missionary fund created. If we undertake to get the preaching done without a fund, the consequence is, the preaching is not done; or if it is, your preacher will get poorer and poorer each year, his children cry for bread, and he and his family drag through a life of poverty and hardship. We went a Paul and Barnabas sent out this year by the District Meeting, and preached, and if the church does not act, I will not be responsible. I expect to be a witness, and you too will be on my brother and sister, in that notable day. Acts 1: 8.

Some of our able brethren claim that the Gospel has been preached to all creatures, but I do not think that time fulfilled. We want men to go out into the highways and hedges in Kansas and call sinners. My idea is, that the Brethren will push the work more vigorously the coming year.

A. J. PEEBLER.

Rock Creek, Jefferson Co., Kan.

Attention.

WILL the brethren in Minnesota and Iowa who expect to attend the coming A. M. on railroads running NORTH and SOUTH, please drop me a card at once? State the name, your railroad, and name of General Ticket and Passenger Agent. The above information will greatly facilitate the railroad arrangements over said roads.

D. E. BERKEY.

Maxwell, Story Co., Ia.

From Galesburg, Kan.—Feb. 26.

Dear Brethren:—

We are now having nice weather; so farmers are busy. Farmers are beginning to think of plowing. Some sickness, owing to the sudden changes of the weather. It has been pretty cold here this Winter; the thermometer as low as eleven degrees below zero. I church seems to be in good order. The Brethren are all looking forward to the time when they will be permitted to attend our Annual Meeting in Kansas.

M. O. HODGINS

From Loraine, Ill.—Feb. 24.

Dear Brethren:—

TUESDAY morning, the 13th, I left home to visit some Brethren in Mo. Was met in La Belle by Bro. Conrad Steffen, who stayed me to Newark, Knox Co., where I preached two sermons in the Methodist church. Not having the privilege to stay any longer, we went to Cherry Box, Shelby Co., where we met with the brethren and sisters. Here brethren Colebank and Bright have their regular meetings. Here we enjoyed the hospitalities of the brethren, and preached two discourses, one Sunday evening. Owing to heavy rains and high waters, attendance was small, but the best of order and attention prevailed.

On the 14th I left home I had thought to ride by way of Williamstown, Lewis Co., but account of high waters I could not at the time reach that place. Shall try in the future to do more and some other time have more at that place. Having nothing from my family because of high and fallen bridges along the railroad, I set out for home by way of the Wabash, St. Louis & Pacific R. R., to Quincy, where I found home. H. W. STRICKLER.

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A Religious Weekly for Everybody.

THE BRETHREN AT WORK is an unsectarian, pure and simple Christianity in all the world.

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Jesus Christ, the son of the unknown, immortalized great God is the only source of salvation.

That the sacrifice—sufferings and death—of Jesus Christ are the only price of redemption.

That the Holy Spirit, in its influences are only propulsion, and hence for the reasonable of sinner.

That Time Repentance or dipping the penitent in the water, is Christian Baptism.

That Foot Washing, as taught in John 13, is a command to be observed in the church.

That the Lord's Supper is a rich meal, and is to be observed by Christians, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That the Anointing of the Sick is binding to the end with all saving principles of the Religion of Jesus Christ. Faith in obedience to the words in James 5: 14, 15, shall, with and consecration is essential to Jesus and Christian purity.

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MILLER & SNIDER,
Mt. Morris, Ill.

VOL. VIII. MT. MORRIS, ILL., MARCH 13, 1883. NO. 11.

THE SWEET WILL OF GOD.

I wonder thee, sweet Will of God,
And all thy ways adore,
And every day I live, I long
To love thee more.

Man's meekness waiting upon God,
The end can never be,
For man on earth no work can do,
More angelike than this.

He always wins, who sides with God,
To him no chance is lost;
God's will, to him, is sweetest, when
It triumphs at his cost.

Ill, with God's blessing, is all good;
And noblest good is ill;
All things are right that seem most wrong,
If they be Heaven's will.

When obstacles and trials seem
Like prison-walls to be,
I do the little I can do,
And leave the rest to thee.

I have no cares, O blessed Will,
For all my cares are thine;
I live in triumph, Lord, for thou
Dost make thy triumph mine.

TO BRO. J. D. MAST.

BY M. J. MCLURE.

"For by the grace of God are ye saved through faith: and that not of yourselves: it is the gift of God." Eph. 2:

Your question confines attention to the first clause: "Can a person fall from grace after he is saved?" A perusal of the whole chapter shows, that Paul was writing to persons who once were unconverted sinners, but now they are Christians, quickened and made alive in Christ; and if in Christ, then they are saved from sin.

But right here is where your trouble comes in. From what is the Christian saved? In the fifth verse Paul emphatically says: "By grace ye are saved." Persons sometimes imagine more in that salvation than the Bible will warrant. Modern sanctification claims entire exemption from temptation. That this will not do, is proven by Matt. 26: 41, Luke 8: 13, James 1: 12, and 2 Peter 2: 9.

Calvinism teaches that all who are saved in grace can never fall away. Let us see. Paul says that those to whom he was writing, were saved then; yet they were only members of the church at Ephesus—mortal beings like we are now. In ch. 3: 13, he speaks to these people thus: "Wherefore, I desire that you faint not at my tribulations for you." This betrays, at least, a danger of growing weak in their Christian life, and if they might grow faint, they might be in danger of a worse fate.

In 1 Cor. 9: 27, Paul says of himself: "Lest by any means when I have preached to others, I myself should be a castaway."

Here are two plain lessons: Paul was certainly among the saved; yet he, notwithstanding, was in danger of falling away from his condition as saved.

Again, "When the unclean spirit is gone out of a man." Luke 11: 24. This certainly describes the condition of a pardoned person, for to be free from sinful spirits is the hope of all, and when that state is attained, the person is in the same condition as the Ephesian brethren to whom the text was addressed.

It is said in Luke 11: 26, that the expelled spirit associates with himself seven others, and all enter into that man's heart, and "The last state of that man is worse than the first." Here is a plain case of falling away from a saved state.

Again in Heb. 6: 4-6, we have another case. Verses 4 and 5 describe the blessings of the real Christian, and there the writer says: "If they shall fall away." It would be absolute deception to use this language, if it were not possible to fall from the condition referred to in the text as saved.

Once more in 2 Peter 2: 20, 21. Here is drawn a picture of a man who had "escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ," fallen into the same sinful state again, and describing his awful condition after his fall.

Perhaps these testimonies are sufficient to prove possible apostasy, but it must be remembered that these Ephesian brethren, though described as "saved," were yet on earth. Then the questions arise, from *what* had they been saved? How far did their salvation reach? It is here that those who hold the doctrine of the final preservation of the saints, err. Convicted sinners are always tormented with the burden of sin resting on their consciences. They have a horror of the consequences if they die in that state. And they desire is to be relieved from that dread. Yet that can never be, so long as the burden remains. Just now appears the only power that can satisfy the sinner's longing cry, and after inculcating faith, which produces godly sorrow and consequently repentance and obedience, the Grace of God removes the burden and constitutes the sinner an adopted child of God, and the man is saved,—not in heaven, but from the sins that are past. Now the man is among those set apart for the service of God, and if he is faithful to his obligations, the grace of God is sufficient for him. If he is not faithful, evil is present, and that be *away* fall away, is proved by the texts given above.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

In this part of the work-house, considerable interest is felt in church extension. At the District Meeting in Oct. last, the following question was presented: "Will this D. M. of 1882, favor the idea of adopting a plan to assist poor or weak churches of Southern District of Ill., in building plain houses of worship?" Ans. "Yes." It was further agreed upon, that the official brethren of each church should appoint one of their number to circulate a subscription paper in his church to ascertain how much each member would give to each church to be built in this way; the obligation to pay the amount subscribed to hold-one year. A committee of three was appointed to examine into the condition and prospects of such churches as ask help. After such churches have made what all they can, and the amount subscribed by other churches has been reported, the committee shall decide upon the propriety of building, but it shall not run the District in debt.—Now let us see what may be done by proper co-operation. In the Southern District of Ill., there are thirty-six organized churches,—eleven of which, including the 1st St. Louis church, have no meeting-house. These thirty-six churches have a membership of about 2,000; say, in round numbers, 2000 members. Many of these could give from ten to five dollars toward such house and not miss it. Others can give 25 cts. to $1.00, so as to make an average of 50 cts. to each member, which would be $1000.00 to each house built in this way. Don't be alarmed. You can't be hurt by it much, for if the eleven churches should all build at once, costing 50 cents per member for each church, the cost for the eleven churches, would be but $5.50 per member.

Thus we see what may be done by proper efforts. In eleven months ending Nov. 30, 1882, the Methodists in the U. S. raised as a donation fund, $125,780.00; loan fund, $403,671.50; a total of $529,451.52. All this was expended in church extension, helping to build in the eleven months, 434 churches, for one each day and 100 over. This year they expect to reach two for each day. They now call for 100,000 workers who will either give or raise $10 each this year, which would be $1,000,000 for church extension. What will we do? This is the question for us to settle.

RUTH.

BY J. S. MOELER.

NAOMI, Ruth's mother-in-law, had left the land of Israel during a severe famine, and journeyed to the land of Moab, with her husband and two sons. Her husband and both sons died in that country. This was doubtless a sore bereavement. When she heard that the Lord had blessed her native land, she resolved to return thither again. Her two sisters-in-law were determined to go with her. Through the entreaties of Naomi, Orpha remained in the land of Moab; but Ruth's attachment to Naomi was so strong that no entreaties could induce her to remain. "For whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God: Where thou dient, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part you and me." Ruth 1: 16, 17.

One of the leading features of this noble woman's character, was her strong attachment to her mother-in-law. Attachment to one another, is one of the leading elements of the Christian religion. It is a noble trait — one that we should all covet. How pleasing to see parents attached to their children, and children to their parents; husbands to their wives and wives to their husbands; neighbors to neighbors, and Christian brethren and sisters to one another. This love, or attachment for one another, was a peculiar characteristic of the early Christians. Christ loved his disciples to the end. Christians, in the Apostolic age, had such strong attachment for each other, that they sold their possessions and gave to all as they had need. It is said that while Christian martyrs were chained to the stake, their attachment was so strong that they embraced each other; which drew from their persecutors the remark: "See how these Christians love one another."

Another excellent trait in Ruth was her virtue. Boaz, in whose field Ruth had gleaned, said: "For all the city of my people doth know that thou art a virtuous woman." This was a great recommendation to Boaz, whose wife she became. One of the greatest ornaments of women, is their virtue. It will go farther towards obtaining good husbands, than all the styles of ribbons, flowers, ruffles, hats, feathers and flirtatious put together.

From the Standard.

HUSBAND OF ONE WIFE.

CAN you tell us where the proof is that polygamy was in the primitive church, and that Paul tacitly sanctioned it, fearing to give offence, only requiring that men each have one wife?

There is no *proof* of it. Many have suspected that there was a *hint* of it in 1 Tim. 3: 2, where Paul says that a bishop must be "The husband of one wife" implying, it is thought, that only in the case of bishops was this insisted on. We see no force in this. It might as reasonably be argued that because the bishop is not to be given to wine, no strifer, not greedy of filthy lucre, therefore, the members of the church generally could be given to wine, could fight, and be greedy and avaricious. We take it that the import of the phrase is, that he must be, or must have been, a married man, with a family of his own superior to others not in having but one wife, but in the skill and faithfulness with which he rules in his family. All the directions in the New Testament, concerning marriage, are based on the idea of the union of one man and one woman. No, man is taught how to behave towards more than one wife.

HOW IT WAS DONE.

THE following from the *Youth's Companion*, shows what a minister should do in case he is likely to be overcome by doubts and fears:

A young minister, whom for convenience we will name Bassett, was called, through family influence, to the charge of a small and wealthy church in a large city.

He was a young man of great mental force, but of a moody, melancholy temperament. His work was light, his congregation needed no material aid, and belonged to a class that are apt to keep their spiritual disquietudes to themselves. Mr. Bassett wrote his one or two scholarly sermons a week in the solitude of his luxurious study, and was then at liberty to devote himself to any other intellectual pursuits.

Very soon the bishop of the diocese began to receive lengthy letters from him, setting forth his doubts on philosophic or religious questions. Now he could not understand the origin of evil, and felt his faith shaken by doubts. Again the question of the constitutionality of the soul seemed to him not satisfactorily answered, and he was in an agony of despair and terror.

The next week he was drawn to the house of an opposing church, and a month later wrote very plaintively that doctrinally affected him so strongly, that he felt he could not conscientiously remain in office as a Christian minister.

The wise old bishop listened to his argument, his doubts and his cries of distress and pain, almost without reply. He did not argue with him. He knew better than that. But in a month certain influences were brought to bear on the sincere yet perplexed clergyman, which removed him from his luxurious, scholarly idleness to hard work.

He was made pastor of a church in a mining district, where he was surrounded by squalor, ignorance and vice. Sincere that he was, and sympathetic as were his desires for the good of men, he plunged into the midst of his work with eager help them.

The bishop received no more letters on the origin of evil, or the philosophy of Fichte. Instead, came hurried scraps of notes, with inquiries as to a cork leg for Pat Flynn, or admission into an asylum for the Widow Muldoon, etc., etc. Mr. Bassett had a private fortune. He gave it freely to help the misery about him. He gave his whole time, thought and strength to the temporal and spiritual good of the poor people under his charge.

"And what," said the bishop, when he visited his parish, "has become of your doubts and speculations?"

"A man who is busy putting out a fire has no time to speculate on the principles of combustion or the chemical effect of the water he is using," he said, smiling. "I not only thank God that he has given me the best work to do for Him."

The old adage will bear enlarging. "Satan finds work for idle brains, as well as idle hands, to do." And as strange as it may seem, it is active efforts in right and benevolent callings that bring to life the best thoughts, opinions and conclusions as well as the best experiences. Right effort is the soil from which flows right thinking. It sets thought in the true direction.

Religious Essays.

NOTE.—We write none other things than you than what you read or acknowledge, and I trust you shall acknowledge even to the end.—2 Cor. 1:13

THE SEVEN CHURCHES OF ASIA.

BY JAS. Y. BECKLEY.

The seven churches of Asia are a sublime mystery; for we read that the seven churches are the seven golden candlesticks. The seven stars were in the seven candlesticks, and the seven lamps of fire are the seven spirits of God. The Lord also "had seven horns, and seven eyes, which are the seven spirits of God." Still, they symbolized obedy in the arks of the covenant which the Lord commanded Moses to build. Ex. 25:10.

The Church in Smyrna.

These things saith he, the First and Last,
Who was most earnest of all men in zeal,
Who has been dead, but is alive,
Who will the wreck of worldly success—
I know thy works, for I can see
Thy tribulation, poverty;
I also know the blasphemy
Of those who still claim Jews to be,
But they are not, for they, to far,
The synagogue of Satan are.
But thou art rich in grace of God,
To have thy garments washed in blood.
Fear not those things which thou hast to suffer,
Within them shall suffer—do not fear,
For some, the devil will divide
And put a prison in thy hand;
And ye shall suffer ceiuous ways
In tribulation ten full days;
But in, then faithful unto death,
Take courage, and be strong in faith,
And I will give you a crown of life—
A crown of life forevermore.
Let him that hath an ear to hear,
Attend to what the Spirit saith
To all the churches, far and near,
That he who overcomes in faith,
Shall quite escape the second death.

THE CHURCH OF CHRIST.

BY W. H. ROOSE.

No. 2.—Its Nature.

In looking at the creation, we can readily come to the conclusion that every creature is dependent upon one or more of the rest of its neighboring classes. Were it not true, there would be nothing but selfishness. God could have lived without the angels or men, for He did not wish to be so selfish; He did not wish to have all the glory to Himself, but wanted other spirits to share it with Him. He prepared the earth for man, and created plants and flowers, trees and grasses; created fishes to ply their way through the deep and the streamlets; and beasts to roam the plains and hills in quiet; but He found that the world were, so far, incomplete; there must be a nobler animal, one that shall be superior to all the rest of His creatures—"And God said, Let us make man in our image, after our likeness"—"male and female created he them." This crowned his former works. He looked at his work, and pronounced it very good. He gave man dominion over the beasts, fishes, birds, reptiles, herbs, fruits and everything He created. To these He gave an instinct. The young birds build their first nests as finely as the parent bird. The beaver, kangaroo, and other animals constructed the animal kingdom near their first-born as successfully, and with as tender care as their ancestors. But this instinct was not given to man; it is the result of reason, a free moral agency. The inferior animals are capable of neither retrogression nor progression; man of both though not at the same time. His life may appropriately be likened to the seeds of numerous; one is the pivot of action. We can decrease as much in the value of our character as we can increase. All that we can ever attain of intelligence and wisdom, must be attained by growth, accumulating by experience. God's work was one of progression, and man's work must be the same, if he would fulfill the mission God designed he should. But wisdom does not always prove to be true divine or godly progression. There are channels of forbidden wisdom, and we should not strive to ferret out its hidden depositories. Man's work Eve was at satisfied with the wisdom with which God endowed them, but sought to explore the regions beyond that of innocence, in order to know what is right and what is wrong.

They were coyed by Satan to disregard the positive declaration of their Maker, that the day they ate thereof, dying they should surely die. So it has been all the way down to the present time; men ruthlessly sell their rights to the Tree of Life to obtain knowledge that God never intended that man should know. Men are not content to accept a truth and nurture it, but will go beyond and seek a reason for its existence, and when they rouse a little from their ambitious stupor and find their efforts are futile, they disconnect the whole thing as a man-made theory or delusion

No wonder God sorrowed, when the crowning works of His creation laid down their robes of innocence and exposed their nakedness. I have often thought that the war for pre-eminence among the angels had no more power to arouse the sympathy of a God of love than the fall of Adam and Eve. The God did not forsake the wandering ones. He sought the treasures of earth and heaven to find a creature possessing qualities that would entitle it to perform the most agonizing, yet the most glorious of works—that of Redemption.

He could find none. There was but one; and that was the Only begotten of God! He was to be manifest in the flesh to be a ransom for many. What immeasurable love! As boundless as the kingdom of the heavens. But God did not deem it best to send Him yet, but promised Abraham that He would send a sacrifice for Adam's sin. And we find that His people were continually reminded of the new dispensation. Though they know not when He would come, they placed implicit confidence in God, and wavered not.

FROM C. H. BALSBAUGH.

Lettie Ketring, My dear Sister in the Heavenly Bond:

Your good letter came a few days ago. I was glad for it, because it testifies your continued loyalty to Christ. You know so much, that the number is pitifully small who really know the great secret of genuine Christian peace and strength. Loyalty to the Brotherhood, and all it teaches, is not necessarily fidelity to the truth as it is in Jesus. I will go further, and say, that fidelity to all that Jesus himself has commanded, in a merely literal and outward way, is not the truth that saves. Salvation is not being taken away from the earth to a place where sin is not, but being emancipated from the thraldom of perverted self. This world is a very beautiful place, and it is full of sweet fragrance, and will not scratch or prick any one ever much that is not worse overgrown with thorns inside. All this great, grand, ravishing panorama of wonder and beauty spread over earth and sky, has become food for sin, because sin lives and revels in the misuse of what God has made for our enrichment. Sin has so perverted the Grand Architecture of the Great Universe, which is the glory and power and wisdom and goodness of God. We live in it to glorify self, and reject and forget and dishonor God, seeing nothing that is not addressed to the senses, and thinking for aught that ministers not to our inordinate and sensuous cravings. This is the world, the hating, hateful, Godless world of mankind, the New Testament, and will suffer This is the world that environs us, touches us in every nerve, takes hold of all our senses, masters us so easily with its snares and witchcraft, makes us forget our Father, that we are in the world, and by constitution a part of it, an element in its make-up and history, and to live as though not of it, is what the Apostle John meant when he said, "Little children, keep yourselves from idols." How few can be found who do not plead some exception which is "not for Jesus sake?" The Incarnation of God is such a vital thing, so absolutely essential, that some of our most cherished theories wince under the tremendous strain, and can neither proclaim nor live a religion which does not denounce the complete re-shaping of humanity by God's Son, as "blasphemy and hallucination." One faction breaking communion with the church in order to step backward on traditional ground, and another struggling off to gain the right to disregard and rejected of men. Rather than endure this ordeal, millions have turned from some of Christ, barter their eternal weal.

The Brotherhood continues many who are ashamed of Jesus. Ah! who does not know how horrible the reality that we are in a world lying in wickedness, and that we are perpetually bathed by the atmosphere of ungodliness. Oh, how often do many of the saints take part in the frothy, frivolous talk of the well-schooled world, embracing its shallow, carnal judgments, and acting our part in the drama of iniquity, as if Darwin and Huxleyl were the true expounders and interpreters of humanity and nature. Often and often I see members, even preachers, complimenting the world and the flesh as if Inspired were right, and Christ wrong.

Zion needs waking up. I would have been glad for a vigorous and persistent protest from both the over-conservative and over-progressive—if they had confined themselves to the central, all-controlling truth of God manifest in the flesh. But Huxleyl does not more completely push God out of existence, than the fall of Christ from certain expressions of life by the doctrine that to express for Jesus' sake is "a delusion, a hallucination." We cannot limit this principle to suit our notions, any more than we can that of Divine Omnipresence. It claims universality if allowed any footing at all. In Christ it could not exist, or He not be Christ. "I have chosen you out of the world." "I pray not for the world, even as I am not of the world." This makes a clean cut as to principle, and should make a clean cut as to motive and conduct. It is shame enough that we are so defective practically, and the thousand times greater shame and peril if we make this shame our glory.

Incarnate God made Himself of no reputation. Christ is the deepest point are yields, and because so many, many nominal Christians have not in this "the same mind that was also in Christ Jesus;" they are damned, naming the Name of Christ, and bearing on forehead or in right hand the devil's brand. The Name of God on our brows means the life of God in our hearts, and expressed in our demeanor.

HOW TO GIVE.

BY J. C. LAHMAN.

As the attention of the Brethren has often been called to the subject of missions and other charities, through our periodicals, I now propose to offer a few suggestions for our consideration, individually and also collectively.

We, individually, fail in doing much of the work required of us—and clearly set forth in the Scriptures—for want of exercise of action. Unity of action can be brought about only by individual responsibility. Upon this subject we have spent considerable thought. Each individual brother or sister is responsible to God for the ability or talents He has given them, for good, temporally, as well as spiritually. We, then, are only instruments in the hands of God, and we should see that we are aware of the position assumed by some dear brethren, that our alms-giving should be done in secret, we will only say that opportunity is offered at all times; the good to all near, visit the fatherless and widows, etc. Yet that does not excuse us from the Lord's work of spreading the Gospel. "Go ye into all the world, and preach the gospel to every creature." "Behold, I send forth to us to-day as when the Master uttered it.

"But how?" says one. "It is the minister's work." Ah! my dear brother or sister, do you not pour the oil and wine? Do you help lift one another's burdens, by contributing to your poor minister's wants. Your prayers alone will not supply the bread and clothing for his wife and family. This time there, in one trip, costs more than you contribute for a whole year. Show your sympathy in a substantial way, and thereby he can go forth, knowing and feeling, you are brethren of his church, and interested in the salvation of souls, and all move forward as one strong man to the work. (We are not now advocating a tithe ministry, by any means.)

Again, there are many calls received for Danish Mission, the St. Louis meeting-house, and other places that need help to further the Master's interests; but now, how to reach each person's comprehension of the great work to bring about correct of action? First, the Church, or body, must mature plans, and the members be educated or taught to see the necessity of the work. In order to do this, there must be a reconsideration of the comprehension of its members. It is true of churches as well as of governments; if we get too much in advance of our subjects, a backward step must be taken. It was only after a great deal of bloodshed and expense that the Emancipation Proclamation was issued. At times, there seems to be impatience manifested on the part of some, at our slow progress in advancing the Master's great cause. Comparing our own church work with that of other denominations in point of wealth, etc, with our own experience individually, in the divine life, may serve to illustrate that point.

But, let us suggest something that may aid us in discharging our duty. Say for every one thousand dollars' worth of property, as a basis, give one dollar; and for every fractional part of a thousand dollars, fifty cents; etc. Or giving as they may be able: but let some certain amount, from this basis, be specially set apart for these public purposes, we ourselves to give or divide to such objects as ourselves select. Yet, we do not say, do something, and none need be barelegs. Brethren, in many ways we can save a little for the good cause, from some of the luxuries of life, perhaps.

Franklin Grove, Ill.

A LIVELY DISCUSSION.

BY DAVID L. WILLIAMS.

On the 11th inst, we closed a series of very interesting meetings at Walnut Grove, this county, a new point of preaching for the Brethren. We had a large congregation, considering the inclement state of the weather, the very best of attention, and most excellent order. They are a living people that live in and about Walnut Grove, and this is an excellent section of the country. No members are here except David Province, who is in the second degree of the ministry, and his wife. Their address is Arrow Rock, Saline Co., Mo. We preached nineteen discourses here, mainly doctrinal. On our return home, we found Mr. Taylor.

A discussion was just opening at Antioch Church, above our farm, between Eld. B. F. Taylor, a Baptist, of Brownsville, and Rev. Wm. Grisson, a Christian (Campbellite) minister, of Shelter, this county. Eld. Taylor, by request of some of his Baptist brethren, had advertised in the Brownsville *Herald* that he was going to expose Campbellism at Antioch Church, and would spend a few days and nights in the work. One of their Elders dispatched for Grisson, and he was promptly on hand. The affair was a shameful exhibition, especially upon the part of Taylor. His members, however, or the most of them, seemed to gulp it down freely. Yet we glean of some important thoughts from it.

The first day was given to Grisson was decidedly too much for Taylor. One of Taylor's arguments was that we could and did believe into Christ; and the very moment that we believed in the heart into Christ, we entered into the church. He said that the Greek word "eis," producing over fifty texts that had the original "eis." Grisson used only one of his texts against him, which upon his entire theory. It was where the Jews believed on him, but did not confess him Taylor's efforts were all about as frail as this one, except his "repentance before faith" theory, which we will notice.

The transgression of the law is sin. We have a knowledge of sin by the law. Guilt and condemnation are fastened upon us by the law. The goodness of a guilty conscience creeds within us repentance toward God, the offended party. Then the Gospel presents Christ to us as a deliverer from this condemnation, and we exercise faith in Him, and are saved.

They disputed much about the name of Christian; and Grisson, in his last effort, did a very frail work for his cause. He said that he was a Christian, by the Lord's Lamb's wife, and calls upon one of his members, saying that his wife was called after his name the very moment that the ceremonial bath was administered to her. Considered the probability of a young couple, under engagement, getting married. The day was set for it, in the near future. They were enjoying the affections of husband and wife, if they were not legally such, until the day fixed had arrived, and the ceremony was performed, and the bride had no right to call herself Christian, and the bridegroom, also, nor would it look decent in her to do so.

Now, what have we? We have it here said that the Church has no right to call herself after the name of the Bridegroom until the wedding-day arrives, and the solemn rite performed; and as that is not to be until the evening of this world, the Church must then be content to remain a virgin, and bear a virgin's name, and not bring shame and reproach upon herself by calling herself after her contemplated husband before she has the legal right.

Furthermore, he (Grissom) told us that our Savior's real name is Jesus; that an angel had authorized his mother to call his name Jesus, and that "Christ" is but his official name,—"the Christ"—"the anointed King." Now, again, what have we? We have this: the Church, the virgin, calling herself after the official name of her conjugal husband and before they are married, which would be a shame even after they were married. It would be equivalent to Mrs. Garfield calling herself Mrs. President; or inscribing herself Martin President instead of Lucretia Garfield, in joining her husband in an instrument of writing. Taylor was too thick-headed to see these points.

Bronsville, Mo.

A FUTURE STATE OF EXISTENCE.

BY JAMES WIRT.

The doctrine of immortality, as taught in the Gospel, implies not only the eternal existence of the soul, but life and union with God, the Creator. Everlasting life is more than everlasting existence, it is everlasting well-being. That the soul is immortal, has been proven by reason and philosophy. There is an abundance of Scriptural evidence to establish this important doctrine in the minds of all who accept the authenticity of the Bible. How glorious, how dark the thought that man, with all his capabilities, should be annihilated, yet such is the fact of existence! On the contrary, how animating to contemplate the prospect of enjoying an unending existence in the kingdom of God! This universal desire, in all enlightened souls, is a prelude to its immortality. The fact that the Creator has endowed us with anxious longings for immortality, is strong proof that there is in man a principle, which is not to be frustrated during the Creator's work. The teachings of Scripture are explicit upon this point, and they portray to the renewed mind an eternal existence, where the spirits of just men made perfect will dwell together, and be ransomed of the Lord may mingle and intermingle in the blest associations of the high intelligences of heaven.

The Bible informs us that we become qualified for this exalted state, in the future, by modesty and meekly submitting to the requirements therein contained, a few of which we shall enumerate.

Implicit confidence should be placed in the word God has given of His Son. In that record we read that whosoever comes to God is required to believe that He exists, and that He is a rewarder of all those that diligently seek Him. Repentance, faith, works, and living a life in conformity to His will, enables us to know Him whom to know aright is life everlasting.

Jesus, in the parable of the rich man and Lazarus, brings to view many facts pertaining to a conscious state of existence after death; one is, that we shall retain our identity, and be enabled to recognize those we have been familiar with during this life, and also that we shall carry all the powers and faculties of the soul to that future world, and remember the events and circumstances of our early life. We are told that the just and righteous will fail to enjoy the rewards of a well-spent life, and that the humble righteous, though their lot had been low and ignoble, will be welcomed home by the Lord, desirous of that country into Abraham's bosom.

The circumstances and appearances of Moses and Elias on the Mount where the Savior was transfigured in the presence of Peter, James and John, go to show the independent glory of celestial beings. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." "The first Adam is of the earth, earthy, the second Adam is the Lord from heaven." These two passages of Scripture plainly infer that man is at present only in the initial period of his existence, refined finally, through the redemptive means of grace, the work of Christ, to be enabled to arrive at the full stature of Christian manhood, resembling our blessed Lord, who our Elder Brother. Then the saints shall see Him as He is, and be like Him.

Throughout the New Testament, a prominent thought inculcated is, that Jesus is the ideal Man, whom we are to follow. Did Jesus humble himself? So should we. Was He obedient to the will of His Heavenly Father? In like manner it becomes us so to be, so that when the Savior makes His second advent into the world, He may own us, and not deny us when we come before His Father and the holy angels.

Virden, Ill.

THE GREAT EXCHANGE.

BY S. T. ROSEBRAUGH.

"Here, Lord, I give myself away,
'Tis all that I can do."

This offering of self implies man's extremity. He has rolled all his powers, and yet realizes that human agency must fail. Now is God's opportunity. Man gives; God takes. The offering goes to the Creator. Man goes to the Maker, to the Redeemer. Christ comes in all His resplendent glory; comes forgivingly; comes mercifully; comes with pardoning power. Man approaches the fount, stained with sin. The incensed children His bleeding side. Christ, by his sacrificial death, went to the Garden of Agony, to the Jewish tribunal, and finally to the cross upon Calvary to bleed and die. Thought He scorn, behold! now He *comes*, clothed with all His heavenly graces, with all His attributes and perfections. Art thou hungry? He is the bread from heaven. Art thou thirsty? He has the water of life; drink, and you shall never thirst. Your soul is stained with sin. Christ gives you one cleansed from all defilement; "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

A life of sin, by obedience to divine law, can be exchanged for a life of holiness; a companionship with sinners, for an association with saints; frequenting haunts of vice, for the assembly of God's children; the life of earth, for the companionship of angels; the glory. To the carnal eye, all is dark; y faith we see. By sin, we fell, and lost our possessions; by the discoveries through the lens of faith, we behold a new heaven and new earth, wherein dwelleth righteousness. Here we are imperfect; by the discoveries of faith, we see the spirits of just men made perfect. By sin, we lost the image of God; by the discoveries of faith, we see our bodies changed and fashioned like unto His glorious body. Here we die, and go to earth; in that unseen land we shall live again. Here we are anxious, prized for all the faithful of God. May we all live in this life, in humble obedience and honor to God, that finally we can make that happy exchange, and forever dwell with God.

Dunkirk, O.

THOUGHTS ON FEET-WASHING.

BY JOHN BABBRAGER.

This is proven to be a church ordinance in the same way that we prove all other Gospel injunctions; the proof is the Gospel itself. Therefore that the particular place at which our Lord gave this pattern or example, accompanied by a positive command, was not in some private house with the family, but in a large upper room, furnished for the occasion. Now, since the example, which we are to follow, was given in this public religious assembly, organized with Christ at the head, it is plain that it was a church ordinance.

There are many advocates who say that there was no body, or church, in authority before Pentecost. I ask, which is of more authority, a body organized with Christ at the head, or one with the Holy Ghost at the head? I will here ask those who seem so much disgusted at the idea of foot-washing being a church ordinance, if our Lord had taught or to institute foot-washing, as a church ordinance, and He not a right to do so? And if He had, what language could He have used, in connection, so as to convince us, as great as the 13th chapter of John, to make it more clear that this was His intention?

The want of apostolic example is made a great hobby; yet the apostles are equally silent in regard to the mode of baptism. From the narrative we are sure that Paul enjoined it upon the church at Ephesus, for He could not have excluded a widow from the number for not having observed a thing unknown in the practice of the church. Were the use of the formula for baptism, recorded in Matt. 28. 19, as explicitly to the carnal nature as that of foot-washing in the church, it would soon sink into oblivion. That many professors around us strict to observe apostolic example as they pretend to be, is quite plain, from the fact that they use it when it suits them, and reject it when it does not. For example, Christ instituted the Communion in the night; and if, as they say, the disciples came together to break bread (Acts 20: 7), thus observing the Communion, we surely have a clear and positive apostolic example for observing it in the night; and we are unable to find any historical authority, either sacred or profane, for its observance in the day-time. Yet the example of the apostles and that of the ancient Christian martyrs, the third and fourth centuries, cannot with them, outweigh the authority of their own custom.

Such persons frequently undertake to prove that Christ did really not mean what He said. If the sacred writers do not mean what they say, then it would be necessary for an angel to come down from heaven to inform us. But how unwise thus to trifle with, or to evade the Word of God, by cunningly devised schemes!

A negligious Jesus Christ originated public foot-washing in the church among his brethren, by precept and example, accompanied by a positive command, "Do as I have done to you." All who become His disciples should do as He did; whereas, Alexander Campbell originated private foot-washing, in a private family, accompanied by a positive command, "Do not observe it in the church, but if it is done at home, it must be done in a private manner." All who become his disciples practice just that way; therefore, there is a difference of practice between those who follow Christ and those who follow Alexander Campbell.

HONORABLE WOMEN.

BY D. E. MARSHALL.

"Nevertheless, Paul, when he departed out of Athens, and came to Corinth; and found certain Jews named Aquila, born in Pontus, and his wife Priscilla, lately come from Italy, because that Claudius had commanded all Jews to depart from Rome: and came unto them."—Acts 18: 1-3.

Certain incidents of important points connected with the transit at Antioch, worthy of our attention. The incident occurred on Paul's first missionary tour. Witness the genial air and demeanor of the rulers of the synagogue, as they invite the new missionary "if ye have any word of exhortation for the people, say on." What genuine courtesy, how much like the modern spirit of a free pulpit. But wait. It may be that, after all, the rulers' courtesy may vanish like mist, if the exhortation does not run smoothly in the grooves of the accepted Jewish doctrine. Here comes the disappointment and chills begin on the part of the parties extending the free rostrum courtesy. How little did they anticipate the theme of that, to the rulers, troublesome exhortation. Much less did they anticipate that those living, burning words would be repeated the next Sabbath, and be reiterated in the ears of the assembled pagans, in the city of Corinth.

A strong point here is, that a good Gospel sermon will lose none of its power by a repetition. To the rulers of the synagogue, it is a stumbling stone; to the Jew, Christ was no longer avail; hence, envy, that dark passion of the soul, asserts its blinding sway. The next step in the drama is to "stir up the devout and honorable women" and slander and persecute the missionary. Another point here is, that the influence of honorable women may become a factor in the elements of persecution against a good work. Just what just was tried by the women of Antioch, in this rude treatment of God's embassadors, we are not informed. Whether they did more than give the false charges wider circulation, we do not know. Perhaps, after the fashion of our modern gossips, they indulged in the secret whisperings to an intimate friend, that "such and so on" is reported of "those—know." But one thing every one that has studied the case, ought to know; that is, these ladies of Antioch were not *honorable* in the highest sense of that term. Honorable in the highest sense of that term, relation to certain families of rank and nobility, and therefore commanded respect, and enjoyed influence. But the part they played in the expulsion of the missionaries from their coast, reflects a dark shade of dishonor upon themselves, and was dishonoring the best work that ever men devoted their lives and energies to; the ultimate blessings of which work would be to elevate their own sex to the highest plane of true womanhood possible to attain in this life.

Maxwell, Ia.

EDUCATIONAL.

BY S. Z. SHARP.

There is one College in the United States for every 187,000 inhabitants. This would give our denomination only one College.

Two bills have been introduced in the California Legislature, to provide free books in the public schools; but it is not considered likely that either of them will pass.

How can we best conduct our schools so as to harmonize most fully with the principles of our church, and at the same time make them self-sustaining? This is what those of us, who are engaged in teaching, are trying to do.

College Museum.

There is considerable interest being awakened in Mt. Morris College in the subject of natural history. A society is being formed by some of the students and faculty, for the special study of this interesting subject. God's works will be their chief text-books, and specimens will be collected for the College museum, into which nearly one thousand specimens have been placed within the last few weeks. Thus far, the contributions have been mainly conchological, one department of which is pronounced finer and more extensive already than that contained in the University of Michigan. All friends of the College and of higher education are solicited to donate minerals, Indian relics, etc.

Influence of Higher Christian Education.

As has been shown, in this column, higher Christian education can be traced back nearly to the days of the apostles. Luke and Paul, the two educated disciples of the Lord, wrote more than three-fifths of the entire New Testament. It was those who doubt the usefulness of Colleges can thank God, every time they open the Bible, that there were Colleges in the past, to educate men who could translate the Bible into our own language; and, if we feel for the salvation of heathens, we may thank God that there are Colleges now, educating men to translate the Bible into every known language on the globe.

Colleges are instruments of power, and when made the servants of a church, they are powerful aids to that church. Of the 364 Colleges in the United States, 276, or more than three-fourths, are under the control of the various Christian denominations. The Catholics, who know best how to make their Colleges serve their church, alone have 54.

Don't Waste Vital Energy.

The waste of vital energy is a fault very common in all ranks in the present generation. A most unfortunate fault, too, for the most vigorous persons in the country do not have any vitality to spare. Most persons inherit far less than they need, or at least find upon reaching mature years that much of necessary vital energy, what physicians call nerve and force, has been hopelessly lost in childhood or youth, through the carelessness and ignorance of their parents. Often it is permanently impaired by bad habits and evil indulgences in youth or early manhood. All persons should endeavor to make the most of all their vitality, whether they save little or much, for they will need it all before the end of life has come. To this end we recommend to all the following code of useful rules for living:

1. Don't do anything in a hurry.

2. Don't work too many hours a day, whether it be farm-work, shop-work, housework, or school-work.

3. Don't abridge sleep. Get the full eight hours of it, and that, too, in a ventilated and sun-purified room.

4. Don't eat what is indigestible, nor too much of anything, and let good cheer rule the hour.

5. Don't fret at yourself or anybody else; nor indulge in the blues, nor burst into fits of passion.

6. Don't be too much elated with good luck, nor disheartened by bad.

Positively be self-controlled, calm, and brave. Let your brain have all the rest it needs. Treat your stomach right. Keep good conscience, and have a cheerful trust in God for all things and both worlds.—*Ex.*

Brethren at Work.

Published Weekly.

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YOUR PAPER.

The date after your name on your paper shows to what time you have paid. Receive bill as a receipt and a request for a receipt. Thus: "*J. Jan. 97,*" shows that the paper has been paid for up to the date "*J Jan. 98.*" shows that the time will then expire.

☞ If proper credit has not been given within two or three weeks from time of payment, notify us at once.

Bro. D. C. Moomaw, is traveling and preaching in Maryland.

J. P. C., of Pleasant Grove, Kansas, desires some one to explain Luke 7. 38.

Bro. B. H. Miller is on the Standing Committee for the Middle District of Ind.

J. D. MAST will please send his post-office address to W. Arnold, Somerset, Ohio.

The District Meeting for Northern Ind. will be held on April 12th, instead of April 5th.

THOSE desiring reliable seeds will do well to consult Bro. A. M. Snyder's advertisement on sixth page.

BRO. John Fritz has changed his address from Richland, Keokuk Co., Iowa to Ollie, same county and State.

THE time set for Moody and Sankey to return to this country is after two weeks of labor at Liverpool in April.

THERE have never been so many students preparing to enter the ministry of the Scotch Free Church as at present.

BRO. Jesse Stover, of Lamotte Prairie, Ill., has been elected to the ministry. Bro. John Ingwalder, of the same place, has been called to the ministry.

OUR "Sabbath text, said, "Behold how good and how pleasant it is for brethren to dwell together in unity," and we have no doubt but, only we wish we could see a little more of it.

BRO. C. Lesh, of Flora, Ind., writes that the District meeting in Middle Indiana this year was the best and most encouraging ever held in that district. Every thing passed off harmoniously.

A NEW Wallinsian church is about to be organized in Rome, close to the spot where the Wallinsian martyr Pierce was burned at the stake, for declaring the truth that is now freely proclaimed.

WE are receiving a number of orders for "Robert's Rules of Order," on parliamentary practice. Those who have to preside over public bodies, would do well to read the work *Prices To* cents.

WE received a letter from Attamont, Cal., containing this confiding statement: "This is to inform the relations and friends of Sister Esther Crockerton, that God has taken away her husband. He died Feb. 19, 1883."

AT a recent dedication of a church in Smyrna by missionaries of the American Board, services were conducted in English, Armenian, Greek, Turkish, and Spanish, the languages spoken there, and used in Christian worship.

THE socialism and general disquietude in Germany are breaking down our Sabbath laws, workingmen in Germany would like Sunday Tues to stop the factories and close the shops, and 6,000 of them have petitioned Bismarck, for such laws.

CLUBBING RATES—THE BRETHREN AT WORK and *Preacher Christian*, to the same address, $2.50. B. at W. or *Primitive* and *Young Disciple*, $1.85; or the three papers $3.00. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

$1.25 IS the price of the BRETHREN AT WORK from the first of March to the end of the year.

BRO. S. H. Baker has changed his address from Ellsworth, Wisconsin to Menomonee, Dunn Co., of the same State.

WE do not print all there is sent us about the revision of the Minutes. The members of the committee ought not to say much about it themselves, and others can wait till they learn what the committee may agree upon.

A HUSBAND and wife, in Ohio, sends us $2.00; fifty cents to go to the Orphans' Home, and the other to some good cause. We put the latter in the Poor Fund to be used in some case, paper to the worthy poor. It will make some one's heart glad.

Do not fail to send us a copy of the Minutes of each District Meeting, as we desire to print on a slip all the queries intended for the A. M. for the benefit of those at the A. M. who desire a copy, so as to have time to think over some of the questions before they are required to vote on them.

BRO. J. W. Trostle, and some other families have just moved from State Center, Iowa, to Quora, Plymouth Co., Iowa. He is located four miles east of Quora, in a new field of labor, where there are but a few Brethren. He will commence regular meetings at once, and also invites the brethren to visit them as occasion may permit.

THE *Helping Hands*, published by Bro. D. Emmert, of Huntingdon, Pa., is a little late reaching our table this year, but it comes in good shape, and is filled with new type, in a very attractive form. Price only 50 cents per annum. It is a work of charity, intended to aid the needy and distressed, and therefore ought to be patronized and encouraged.

FROM what little we can learn, we would suppose that the committee on revision is doing a most thorough work with the Minutes. They seem to understand their business, and by the way, will understand the Minutes by the time their work is finished. We have the utmost confidence in the committee, believing that they will do their work prudently in the fear of God and men.

A LANCASTER, Pa., school teacher whipped a boy for swearing during school hours, for which he earned her to her face, and she whipped him again. The boy brought suit against the teacher for assault and battery, but the jury decided that she served the boy right and requisited the teacher. That was a sensible jury. A few more teachers and juries of that kind would be a valuable addition to many localities in this country.

As the members of the Winnamac Church, Ind., will not feel to send a delegate to the District Meeting of Middle Ind., they forwarded a letter which did not reach the meeting in time to be read, hence their request for a preaching sis. not considered by the meeting, but we understand that the Mission Board will take the wants of that church into consideration, and do what it can to supply them with some preaching at least.

The future of the church depends largely upon the children; we should spare no pains in bringing them in. If not converted in childhood and youth, it is extremely doubtful whether they ever will be. A scientific sermon may be of some value, but the sermon that reaches the heart of a child and leads to Christ is of far greater value. That preacher is the wisest and most successful who interests the children and brings them to the Master.

THE following is gleaned from the writings of Dr. C. M. Stightcomb, in the *Herald*, and published in the *Flogel*: Vol. I *Reporter*:

"I think many of our best citizens are not aware that there is now in Flogel Co., a great work of Christian and Art education. In this way was my first visit to the School, and I must confess that I was agreeably surprised that an institution of such inestimable advantages to the country was being pushed forward with such energy. The building is of critical form, whose main audience hall is 54x22, with 17 feet in the clear. At the end of the hall, opposite the main door entrance, is an elevated platform across the entire end of unique and artistic design. From this stand many "Young American" are taught that

"Full sake from little acorns grow."

BUILDING HOUSES.

To this issue, brethren Daniel Vaniman and Jas. R. Gish, both of Southern Illinois, are working in the right direction, and we hope they will succeed in interesting every member in that part of the State, for the cause is certainly worthy. Since we do not need to pay our preachers as other denominations do, we certainly ought to be amply able to spend considerable for houses of worship, where they are needed and will likely do good, and the cause be sustained around them. We trust Southern Illinois will push this work and thereby stimulate other districts to follow suit in the good work.

Without attempting to meddle in the business matters of others, we may be allowed to suggest that it would not be advisable to aid in the building of a meeting-house for a poor congregation unless the congregation itself could raise at least one half of the money. If the congregation is too weak for that then it should be made a missionary point, with special efforts to work up the interest and increase the numbers until the necessary standing and strength can be attained. Something of this kind would stimulate weaker congregations to greater efforts, and also prompt our more prosperous congregations to efforts with double force at these needy points.

Furthermore, the house should be clear of debt, and not too costly. We believe that many congregations in the country build too large for their means. A neat, one-story house, properly seated, well ventilated, costing not more than $1500 will answer the purpose of any congregation needing help to build. In many localities a house costing $1200 would be plenty large enough. If the house is well ventilated there is not much danger of getting too many people into it. Then preaching has a much better effect on people when the house is crowded, even if the room is small.

When a good work of this kind is recommended by a District Meeting the sisters of the different churches ought to be prompt in carrying out the wishes of the District. They ought not to lay even a straw in the way of any good work properly suggested by the churches, but rather lend their influence to its support. Too many housekeepers are more or less indifferent about things of this kind, and for that reason the work is often wholly neglected.

HE WANTS TO PREACH.

The Disciple church is supposed to be about as liberal in permitting its members to preach, as an organized body well could be, yet she finds it necessary to use some restrictions, in order that her reputation may not be too much injured. Below we give a question and answer from the *Christian Standard*, that may be instructive to some of our readers:

What ought a congregation to do in case a man wishes to preach in a locality where it is inconvenient, or perhaps is not all different point? What action ought the church take in case of the man's being called to the ministry of a preacher. H. C. CORNELL.

Fayetteville, Ark.

If such a person were found in a community in which there was no church, and had none with which to connect, he would be justified in proceeding to preach to the best of his ability; but when a church exists, and is necessarily responsible for the doing of her members, it is disorderly for any member to go out preaching without having the approval of the church. Everything is to be done "in order." If every one who thinks he can preach, is to be allowed to go out on preaching expeditions according to his own will, the church may be brought into disgrace. If there is a competent eldership in the church, those who develop a gift for preaching in the social meetings of the church, will be duly noted and encouraged. Under the direction of the elders, they will be tested for a sufficient time in the tasks assigned to them; and when the elders and the church are satisfied that such an one is worthy to be entrusted with the responsibilities of the Gospel, they will call him to the work. If this body does not have proper qualifications, in godliness and character and culture, and the church is full

do him justice, he should respectfully of the church their approval of his desire speech. If he is proceeding without re- to the wishes of the church, he should expected as to the proper course to pur- and the judgment of the officers and the ch should be had as to the propriety of bringing him to preach. Nor should con- be given without careful and thorough gation as to his fitness, intellectually, ally and spiritually.

A LETTER FROM BRO. STEIN.

Stein's absence for nearly two years, been no less a mystery to us than to the hbood in general. We have heretofore plied, as soon as received, all inferma- concerning him. We also made diligent uiries in different parts of the world, ugh the U. S. Government, but were able to learn anything of his whereabouts, ss at all satisfactory, until on the of March, sister Stein, who resides gs place, handed us a letter in Bro. s own familiar hand-writing, dated at Francisco, California, Feb. 1, 1883.— letter lifts the veil and solves the mys- that has so long hung like a dark pall the fate of the writer. We have heard ny of his friends before he left here, but I was some what unsettled in regard to rmanity of Christ, and his letter now ishes our painful apprehensions were ly groundless.

his letter is addressed to the church at place. It was placed in the hands of D. Miller by sister Stein, with the request to it as might be deemed best. After stat- briefly the change that his mind had un- ugone, he says:

know that my position will be regarded by many ren brethren and sisters as strange and disagree- ,—a position of which I have remained absent from and shall, till I hope the publication of this work will not injure the worthy enterprise, which in- the interests of other excellent individuals, whom I wish to speak only in terms of praise, I am ex- to sacrifice, and to whom I could offer no acceptable ifactory apology for separating myself for the ent and freedom for investigation which I so ardent- wish to put my mind to rest.

ny statement I hope will be a sufficient excuse for ing the sense of duty which I had been taught to tribute to your paper. My family, to whom I com- ntlement of my business, will join me soon in the West, after I decide where to settle. Please me kindly from your membership. Wishing with to publish what I considered and felt to be my ed love. I have you still. The memory of many Brethren will ever be dear to my heart, for they friendly of any one's attempt to do right. Sorry regret some, but I did not intend it. It mention- ndar of my position and opinions from the church ,public, please publish this letter, after so long without modification, so my last apology is in the to public life. In the love and peace of God I am ,affectionately. Your,

J. W. STEIN.

After receiving this painful letter, we at consulted to give it to the public through ly appeared to be the fitting way to deal with the matter, we called together the Elder- of this congregation, and they unanimous- in the same advice. As to where Bro. s has been, or what he has been doing, we ve absolutely nothing, save what is in the given above. We have these facts, that the painful anxiety of many may be lieved in regard to his fate. It is a bitter painful task indeed, thus to part from whom, on account of his kind and love- disposition, and his good works and work ing, we had learned to love. However ll, we are pained at the course he has tak- which cannot but bring sorrow to many ends, yet we must say that, in retiring from the church and school, he did so in such a manner as to do as little harm to either as ible.

In conclusion may we express the hope of the Holy Spirit, the Searcher of all hts may not forsake him, even in this dark hour, but may godly lead him back to the ch as it is in Christ Jesus, and to the ser- that prized his former teaching and de- ed of our doctrine so highly! We give to the church hoping that it will satisfy ny anxious minds, and put to rest forever many painful rumors and surmises as to Sister Stein.

D. L. MILLER,
M. S. NEGLEY.

A SERMON ON FEET-WASHING.

BY J. W. SOUTHWOOD.

(Continued from last week.)

WE shall now give some of the reasons why we hold to, and practice the ordinance of feet-washing. In first reason, we believe Christ gave an example. If he had not intended that it should be observed, there would have been no need of an example; but an example he was in the idea of an after observance, that is, it is understood that when an example is given, that the party to whom it is given shall observe it or else there would be no need that an example be given, as Christ intended that it should be observed. He therefore gave the example.

My second reason is, because it was given only to the followers of Jesus. If it had been the ancient system of hospitality, it would have been given to all, but it was only given to those who chimed and owned Jesus as their Lord and Master; we may therefore conclude that it is a commandment to the church, to the believers in, and followers of the meek and lowly Lamb.

My third reason is, because Jesus says, "*ye should and ought*". Whether tells us that should and ought each denote an obligation. Should denotes an "obligation of propriety," that is, it is right, as we should pay our debts. We dare not say we should not pay our debts, hence, it is binding in this, and all other cases, it certainly is in the case of feet-washing, when Jesus says we should. Harvey says, "should denotes that the act or state is not dependent upon the will of man, but upon that of another;" hence, duty or obligation; as, he should pay his debts, *i. e.* it is his duty. (See Harvey's grammar p. 74.) We, therefore, conclude that it is not dependent upon the will of the disciples or followers of Jesus, but upon the will of the Father, which Christ came to do and to teach, hence, not as we will, but as Thou will. Ought, "an obligation of duty," as we ought to speak the truth; "my brethren these things ought not so to be." Jas. 3:10. (See Webster's Unabridged Dictionary.) Since ought is an "obligation of duty," all who ought to speak the truth, which no one will certainly attempt to deny; ought we not to wash one another's feet, when Jesus says we ought? which leads to my

My fourth reason is because we want Jesus to be the "author and finisher of our faith" in this as well as in every and all other cases, inasmuch as he is given to us, "as a leader and commander to the people." Isa. 55:4. "Let that He proved water into a basin and washed his disciples' feet; all that believe the Scriptures, believe that Jesus did so, hence He is the author and finisher of faith but we are told to stop here, when He comes after his triumphant resurrection, He tells them to teach *all* things whatsoever He had commanded them; observe, He does not accept feet-washing, therefore we want Jesus to be the finisher of our faith. Some believe Him in the first part, but rather than let Jesus be the finisher of their faith, they substitute their opinions of these who are necessary to wash feet, and thus let these men or their opinions be the finishers of their faith on the subject of feet-washing.

My fifth reason for the observance of feet-washing is, because the Savior told His disciples that the Father would send the Holy Ghost, which would bring ALL things to their remembrance whatsoever He had said unto them. The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 26.) If Jesus did not intend to have feet-washing observed, why did he send the Holy Ghost to bring it to their remembrance? (See John 14: 15, 16, 26.) Those who seeking in this to excuse their faith, or strength, on their confidence, as there was in His miracles. We fail to see any other object in bringing this Holy Comforter, which is the Holy Ghost, only that they might be more fully prepared to observe and teach it, and that too from henceforth among all nations. By reference to the first, fifth and eighth of Acts, we infer that the Holy Ghost came upon the day of Pentecost, but instead of repealing or annulling what the Savior said to His disciples concerning feet-washing, He brings it and all other things to their remembrance, and teaches them ALL things, which will not admit of accepting feet-washing We therefore are lead to conclude that the Holy Ghost taught the same ordinance of feet-washing that Jesus taught, it being one of the "all things" which the Holy Ghost taught.

My sixth reason is, because Peter says, Moses truly, (not falsely) said unto the fathers, "a prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall you hear in all things whatsoever he shall say to you." "And it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people." (Acts 3: 22-23, Deut. 18: 15, 18, 19.) In this, both Moses, the prophet, and Peter, the apostle, tell us, that "every soul" (Jesus,) "shall hear him in all things, and all that will not hear Him, shall be destroyed from among the people. Ah, says one, but this only requires us to hear this Prophet, it does not require us to do what he says to do. We can reasonably infer that to hear in this sense means to heed—to obey. To hear us hear what this Prophet says to us means hearing and not doing. Hear ye that hearth these sayings of mine, [illegible] doeth them not, shall be likened unto a foolish man which builds his house upon the sand: and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock." Let us not be like the foolish man, hear and not do, but let us both hear and do, by obeying the subject of feet-washing, and all others, and thus build our hopes for Heaven and immortal glory upon the "Rock of Ages," the Rock of eternal salvation.

"On what foundation do you build, neighbor,
Your hopes of Future fair,
Do your walls reach down to the rock below,
And dwell securely there?

My seventh reason is, because Jesus said to Peter, "If I wash thee not, thou hast no part with me." (verse 8.) We believe that we are no better than Peter, and perhaps not as good, and how we can have part with Jesus, if we disobey Him in the commandment on this subject, is more than we want to show by practice. But, says one, that "no part" means only at the Supper of which they were about to partake. Another says, "no part" means, have no part in his church on earth. A third says, you are both wrong, it means "no part" in his Heavenly kingdom. Well says another, what does it refer to? We have no way to determine the meaning of Scripture than to take its own wordings, especially when the bearings of other Scripture admit. Now then, if Jesus meant "no part" only at the supper, then he could have part with him in other things or places; but the wording is "no part." "If I wash thee not, thou hast no part with me." What then, we think, is the part that a person cannot be saved without having his feet washed? We mean to say just what Jesus says upon this and nothing more. But whether we can be saved without observing this ordinance I do not know, nor do I know that I want to know; because I know if all other requirements are complied with, and we observe this ordinance, we are safe, because Jesus has taught it by both word and example and authorized his disciples to teach it.

My eight reason is, because Jesus says the Word which he has spoken shall judge them in the last day, which we will not receive his words. He says, "he that rejecteth me, and receiveth not my words, hath one that judgeth him; the words that I have spoken, the same shall judge you in the last day." (Jno. 12: 48.) Jesus does not say his "words" on everything else except feet-washing. No, he excepts nothing. We also hear Jesus say, "If He doth love me, keepeth my sayings." But, "if a man love me he will keep my words." Again, "He that hath my commandments, and keepeth them, he it is that loveth me." If ye love me, keep my commandments." Let us consider that we have no higher authority for the communion, which was instituted the same night, nor for any other command, than we have for washing "one another's feet." Neither do we want any higher than Jesus, for he is our Lord and Master, and the power and wisdom of God to us on this as well as on other subjects. Therefore we feel it our bounden duty to obey.

Brethren and friends, what are we trying to do with the Savior's command to "wash one another's feet?" Are we trying to observe it the best we know? Or are we trying to set it aside by accepting the opinions of men? Let us extend all to choose a safe position, so when the last day comes and the "words which Jesus has spoken" are presented, that we will not have to say, we have failed to comply with your "words" on the subject of feet-washing. Do not think we are better than Peter, nor that God will be more merciful to us than he was to Peter when he said, "If I wash thee not, thou hast no part with me." Let us not build our hopes of prospects for the future upon a foundation upon the opinions of men, but let us build upon the sure, upon a rock, the rock of eternal ages—even Jesus Christ who is the only foundation that will stand when once the rains of God's vengeance descend, and the winds of everlasting adversity blow, and the floods of eternity roll in upon us. May we all become so awakened that we will "humble ourselves under the mighty hand of God," by bowing in humble submission, and yielding implicit obedience to this command, and to all things he has required at our hand. "If ye know these things, happy are ye if ye do them."

Montcalm City, Ind.

THE great revivalist, Harrison, who has been making no small stir in the United States, occasionally gets in a little dream about his pay for preaching. He demands $100 a week, and makes a row if he does not get it. He is so self-willed that it makes him more trouble than a good man ought to relish. We are of the candid opinion that the sooner Christians refuse to employ these self-willed preachers the better it will be for them. When a preacher comes into a community, and pitches into the things his own way without so much as showing common courtesy to the officers of the church, you may rest assured that the man is engaged in the wrong business.

REPORT OF DONATIONS RECEIVED.

Donations for Freeds.

☞ THE following sums have been donated by the persons named, to send the BLAT W. to the persons specified by them:

John Wakes, Kan.	$ 1 00
Esther Cockerton, Cal.	2 00
William Horning, Ill.	1 00
Hilary Horning, Ill.	1 00
Previously reported,	130 65
Total,	$133 65

For the Poor.

☞ THE following sums have been donated by the persons named, to send the BLAT W. to the poor:

Sister Holsopple and Husband, Ohio.	$ 1 50
Previously reported,	18 46
Total,	$19 96

Of the above amount $16.85 have been expended for the purpose designed by the donors.

For the St. Louis Meeting-House.

☞ THE following amounts have been received at this office since our last report:

A Sister, Kansas,	$ 50
E. B. Wimer, Oregon,	25
Joseph Studybaker, Ohio,	1 00
Eliza Loudan, Indiana,	25
Total,	$ 2 00

For the Danish Mission.

R. W. Hufford, Illinois,	$ 20
Henry Stauffer, Illinois,	20
Total,	$ 40

For the Arkansas Meeting-House.

E. B. Wimer, Oregon,	$ 25
Joseph Studybaker, Ohio,	1 00
Total,	$ 1 25

For Orphans' Home, Southern Illinois.

Sister Holsopple and Husband, Ohio. $ 50

Home and Family

MOTTO.—And the fruit of righteousness is sown in peace of those that make peace.—James iii. 18.

The Word of God.

THERE is something noble and soul-inspiring in the reverence which the Savior always showed for the Word of God. Though himself divine, and speaking as it were in his own right, yet he ever appealed to the written word of the Lord as an infallible arbiter on the questions of life.

When the tempter stood before him with his imperious demands, Jesus answered him, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It is written, "Thou shalt not tempt the Lord thy God," and when defeated at every point, the devil made a last desperate charge against the lines of Omnipotence, Jesus calmly said, "It is written, thou shalt worship the Lord, thy God, and Him only shalt thou serve." Times about without number did Jesus appeal to the written words against his fierce assaults.

Didn't Think.

OPENING the door of a friend's house one day, I made my way through the entry to a small back court, where Ned, the only son, was crying bitterly.

"Ah, Ned, what is the matter?"

"Mother won't let me go fishing. Harry and Tom are going to the harbor, and I want to go, too." Ned kicked his foot angrily against a post to the great danger of his new boots.

"Where little dog is this," I asked, as a brown spaniel came bounding up the garden walk?

"It is mine," cried Ned in an altered tone. "Didn't you know I had one?"

"No, indeed. What a fine fellow. Where did you get him, Ned?"

"Father bought him for me. He is so loving, and I teach him many things. See him find my knife;" and Ned, wiping away his tears, threw his knife into the close. "There Wag," said he, "Now go and find my knife." Wag jumped into the grass, and after a great deal of smelling and wagging, came triumphantly forth, and brought the knife to his young master.

"Give it to him," said Ned, pointing to me; and Wag laid it at my feet.

"This is a knife worth having," said I, "four blades."

"Tis a real good one; father gave it to me on my birthday; and he gave me a splendid box of tools too." And Ned looked up brightly and quite forgot his crying.

"Let me think," said I, "Was it this knife that you hurt your foot so with?"

"Oh no," cried Ned, "that was done with the ax; but I've got well now."

"I was afraid you would be laid up all the Spring."

"Well it was mother's nursing, the doctor says. Mother and father look great cares of me. I was lonely staying in the house so; but mother used to leave work and read to me, and father often stayed with me."

"I should think you had very kind parents, Ned." The boy hooked down upon the floor and a slight pout pondered his lips. "I suppose there are none who have your interest and happiness so much at heart."

"But I want to go fishing," muttered Ned.

"And can't you trust them, Ned, and willingly agree to their wishes? You may not know the reason why they object to your going; but, from all your experience of their kindness and wisdom, are you not sure that they would not cross your wishes without good reason for doing so? And, surrounded as you are by so many proofs of their love, will you sit there and murmur and cry, and fill your heart with angry and stubborn thoughts, because of one little denial of your wishes? Is not this a very poor and ungrateful return for their kindness? It is little enough that a child can do for a parent, and that little he ought to do most cheerfully. I suppose the best return a child can make to its parents is a cheerful obedience. How small that seems! And will you grudge giving your Ned, Ned?"

Ned looked sober. Tears started in his eyes. "Oh sir," said he humbly, "I didn't think of all this—I didn't—I suppose I ought."

"Didn't think" is at the bottom of a great deal of our ingratitude and murmuring against both our earthly parents and our Father who is in Heaven.—*Children's Friend.*

Celestial Distances.

In a recent lecture in New York, on the subject of "Celestial Measurements," Prof. C. A. Young, of Princeton College, explained the methods by which the distances of the heavenly bodies from the earth are determined, and made the following statements:

"The sun is about 8,000 miles in diameter. If you could make a straight railroad around the equator, it would take just about twenty-six days to make the circuit of it, at forty miles an hour, without any change of stations. No practical means of conveyance will take you around in less than three months. Then the nearest fixed star is eighty-six billion thirty times as far away as the length of the earth's diameter—about 240,000 miles. That is not so very inconvenient. Then, when we come to the sun, we find its distance is about four hundred times as great as that of the moon—about 95,000,000 miles.

These figures mean nothing until you take an illustration. Take a railroad from the earth to the sun, with a train running forty miles an hour without stops, and it would take 265 years and a little over to make the journey. So that, if the locomotive of this country, at the time they started from the mother country had started from the sun by this railroad, they would be just about reaching this country now. Just a few feet could have been afforded it, for even at a cent a mile, the fare would have been $930,000. You see there are very few people, even in the New York Central, afford to go to the sun at that rate of cheap fare.—But when we come to the nearest star, whose distance is 200,000 times as great, we can do nothing with it, even in our imagination. If we should count the money that it would take for a railroad journey to it, even at a cent a mile, it would come to two hundred thousand millions of dollars—a hundred times the national debt of the United States. I do not suppose there is money enough in the world to pay the fare of one person."

Fallen Asleep.

[To send out the dead which die in the Lord"

GARDNER.—At Cobbart, Iowa, Feb. 22, sister Hannah Gardner, aged 59 years, 6 months and 4 days.

Sister Gardner was one of the poorer members of the county. For the last two years she suffered a great deal. She leaves a husband and family of children; all grown. Funeral discourse by the writer from Ps. 116: 9-10 S. M. GOODMAN.

HARMAN.—Near Arlington, O., Feb. 29th, George Harman, aged 77 years, 7 months and 28 days.

The subject of this notice came to his death by a fall from a ladder. He was a long time in health and possessed infinite amiability. Funeral services by the writer, assisted by D. Yoder, of Ind.

S. T. BOSKIMAN.

BOWMAN.—In the Londerville congregation, Feb. 10th, 1883, Clara Etta, the daughter of our friend Daniel and sister Catherine Bowman, aged 1 month and 3 days. Funeral by the writer from Isaac. 12: 23. DAVID BRUBAKER.

MILLER.—Near Dayton, O., Feb. 18, 1883, in the Stillwater congregation, under Allen Miller, aged 72 years, 1 month and 18 days. Services by the Brethren from Rev. 14: 13.

By her death, both the family and the church lose from among their number a lovely member, and a faithful, affectionate, devoted and true—an example of modesty, quietness and meekness, and desiring earnestly found in one so young, and which was for her the ornament of all who knew her.

While sick, thinking back over past years, yet few in number, and looking forward to the great future, she felt that there was a work for her to do. She was baptized a month previous to her death, and departed in the full triumph of redeeming grace. It is to be hoped that others will follow her example, as she has shown, and accept the warning by her death.

On Monday afternoon previous to her decease, she called for the Elders (at Ministers) to be anointed, and in the evening, together with a number of brethren and sisters, partook of the Lord's Supper and Communion. The Lord bless and comfort the dear family S. W. HOOVER.

ANNOUNCEMENTS.

District Meetings.

April 5, for the State of Nebraska, at Blue River congregation, Nuckolls Co., Neb. Stop off at Garrison.

April 10, Southern Missouri at Deep Water church Henry Co., Mo. Stop off at La Due.

April 26, Southern District of Iowa, near Fredonia.

April 26, Northern District of Iowa, near Ackley.

April 26, District of Oregon, in Lebanon church, Linn Co., Oregon. Stop off at Lebanon.

April 26, Northern District of Illinois at Yellow Creek church, Stephenson Co., Ill.

May 8, at S. M. Miller's, near Western District of Kansas and Colorado, at Kinney schoolhouse, 4 miles south-east of Kinney.

Love-Feasts.

May 12. Wolf Creek church, Montgomery Co., O., twelve miles north west of Dayton, near Brookville.

May 26 and 27, at Washington, Ind., at Bro. John Gandy's, 3 miles south-west of Washington.

Advertisements.

ADVERTISING RATES.

(For Nonpareil line, each insertion.)

One time or twice, per line	2 cents
One month (4 times)	7 cents
Six months (26 times)	25 cents
One year (52 times)	40 cents
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A. M. Snyder,
DEFIANCE, Logan Co., O.

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Peel, washing a Church Ordinance, by J. E. Ebersole, PRICE, 10cts.

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The Home or Heaven.—By Daniel Vaniman. Gives the arguments in favor of the Brethren. Should be read by every member. PRICE, 10 cents.

The Home or Hell.—By Daniel Vaniman. Gives the arguments in favor of the Brethren. Should be read by every member. PRICE, 10 cents.

Close Communion.—A neatly printed book of 32 pages. It gives a concise, but comprehensive subject, brought in a simple though convincing form. PRICE, 5cts.

Children's Tracts.—"Going to Heaven in a Railroad Car," "Little Ella and Her Mother." Should be read by all little boys and girls. PRICE, 20 cts.

Family Rules and Regulations.—By J. H. Moore. Should be in every family and hung up in a conspicuous place. Should be in every family. PRICE 20cts.

Proper Plan of Worship.—By Solo Gingrich. By J. H. Moore. Showing that the positions assumed by the Brethren is scriptural. 16th. PRICE, from 12 copies, 10 ct.

The "One Fold" Conflicted.—By M. M. Sohenkel; abbreviated "annually contents of the Gospel." Should be read by every member. PRICE, 50cts. From 12, 40 ct.

Non-Conformity to the World.—A tract by Christian Hope (Christian Ebey). 32 pp. This pamphlet should be read by every member in the church. PRICE, 5 cts. From 12, 4 ct.

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Sabbatism.—By M. M. Sohenkel, showing that the seventh-day Sabbath was given to the Jews and other Jewish rites, and that the "first day of the week" is the Christian Sabbath. Should be read by every member. Supply nearly exhausted. PRICE, 5 copies, 50cts. Per 100, 10 cts.

Mein and Roy Debate.—There is no book in the world that has been read more than this. Its discussions of the Sabbath, both old and new testaments, and the Christian Sabbath, and the Lord's Supper, and the Trine Immersion, and the Lord's Supper, and the Trine Immersion, and the Lord's Supper, and the Trine Immersion

Correspondence.

NOTE.—Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name—Malachi 3: 16.

Railroad Notice.

At the crossing over the Columbus & Toledo R. R. to District Meeting of Northern Ohio, will pay full fare to the place of meeting, and one cent per mile for return ticket. The meeting will be in the Oak Grove church—on the Limestone Ridge.

JOHN P. EBERSOLE.

Announcement.

The District Meeting for the 2nd District Virginia will be held April 11 and 12. Arrangements have been made for the opposite church, so all can reach the place of meeting in ample time, the morning of 11th. Purchase your tickets for Mauretown.

E. F. SHAYER, Sec'y.

An Announcement.

The District Meeting for the North-eastern District of Kansas, is appointed for the first Sunday of April, in the Pony Creek meeting-house, three and one-half miles north of Denil, Brown Co., Kan. Brethren in and about Morrill will provide conveyance to place of meeting. D. A. LICHTY.

From South Bend, Ind.—Feb. 25.

Dear Brethren:—

PURSUANT to the call, Bro. John Metzler came to our place Feb. 12th, and preached two good sermons. Church revived; one reclaimed; one received by baptism. May the Lord call many others to the fold who are needing salvation, is the emotional expression of many hearts. DAN'L WHITMER.

Attention.

WILL the brethren in Minnesota and Iowa, also expect to attend the coming A. M. over railroads running NORTH and SOUTH, please drop me a card at once? State the name of your railroad, and name of General Ticket or Passenger Agent. The above information will greatly facilitate the railroad arrangements over said roads.

D. E. BURKSER.

Maxwell, Story Co., Ia.

From Spring Creek Church, Chickasaw Co., Iowa.—Feb. 23.

Dear Brethren:—

HAD a series of meetings in our little town, commencing on the 12th, and continuing five evenings. Bro. Marion M. Fowler, our home minister, labored with us. A good number were there, and good attention given to the precious truths revealed to us. One sister send come out on the Lord's side, and was baptized, and, we trust, much good will be the result from the seed sown.

CARRIE E. PEASE.

Announcement.

THE District Meeting of 1883, of the North-western District of Iowa, will be held May 2nd in the Lordsville church. Deliver to meet at 8 A. M. Those coming from the East, on the "Fort Wayne Route," will get so as to arrive at Lordsville, at 2: 15 P. M., those from the West, at 1 P. M., to be met at Lordsville on May 1st, if due notice is given to W. P. Workman, Lordsville, Ashland Co., Ohio.

NOAH LONGENECKER, Clerk.

From Denmark.

Dear Brethren:—

MEETINGS here in Copenhagen are doing well now. The hall is filled again and praise reigns. There seems to be earnest inquiry after the truth and we feel encouraged and hopeful for the future. After seed-time, harvest may come.

Our dear deacon, N. C. Nielsen, will go to America with his family, next Summer. He understands English well and can speak it. He is a very good tailor, and can make clothes cheap in our brethren wrong. If any in America would like to see him as he passes through, in order to hear how things are in Denmark, or if any can give him good advice as to location, and thus be a living, connecting link between the Brotherhood in Denmark and America, please send him a letter, either through me or Bro. J. Quinter.

C. HOFF.

Faxegade 28, Denmark, Europe.

Announcement.

THE District Meeting of North-western Ohio, will be held with the Brethren of Rome congregation, Hancock Co., O., on Saturday, April 14, 1883. Missionary meeting on the 13th, at 1 o'clock P. M. Those coming by way of Toledo, will there take the Columbus & Toledo R. R. to Alvada. Those coming over the B. & O. R. R. from East or West, will take the C. & T. at Fostoria for Alvada. Those coming over the T. F. & C. from the West will change cars at Forest, and those from the East change at Upper Sandusky and run to Carey. Passengers will be met at the above named stations on Thursday and Friday.

J. P. EBERSOLE.

From Houston, O.—Feb. 28.

Dear Brethren:—

WE, the Brethren of the Lorraine church, Ohio, have just closed a very interesting series of meetings. Bro. William Boggs, of Covington, Ohio, came to us Feb. 18th and stayed until the 25th. He held forth the Word of Life with power. The members were much revived and encouraged to go on in the good work they had begun. Although there were no additions, yet we were made to feel that many were counting the cost. We hope the seed sown will bring forth fruit, and many precious souls will come to Christ and live. We ask the brother to come again. May the Lord bless him, is my prayer. MATTIE A. LANDIS.

From Jas. R. Gish.

Dear Brethren:—

I COMMENCED a meeting in the Christian church, at Metamora, our county-seat on the 17th of Feb. Preached seven times; had what was to me a very pleasant meeting, although I was entirely alone as to our membership; none living near, and I don't know of but one member of our church preached once by the Brethren, and that was over twenty years ago. Old Bro. Samuel Garber preached there once. I preached by night; distributed Tracts by day, thus sowing good seed. Now I must wait and ask, What shall the harvest be? Wonder, if the devil,—that ugly bird, will pick up all the seed? Well, he will try. But, brethren, don't forget these destitute places. Preach the Gospel to every creature.

Roanoke, Ill.

Address Wanted.

I HAVE just received a card from Bro. D. F. Kesler. He wants to know something about the address of Bro. We will please give me his address, I will be glad to write to him. Right here let me say that I am frequently censured for not writing up our country, and having it published. I don't believe in that kind of work. I know of persons who have been "over-persuaded" by these printed articles written by brethren, and they have gone to that land of promise and country, but they did not like it, neither did they like the one who wrote the article. While we have as good a country as I have seen west of the Missouri River, there are just two classes of people we don't have any use for here; first, such as are not satisfied anywhere; second, those who claim to be in the church, and, at the same time, are in sympathy with the factious.

Good people of the world, and good, faithful members of the church, we would like to see come to our country. Any brother or sister, who loves the church instead of division, rebellion and faction, desiring information about this country, can be accommodated by addressing me as below.

LEMUEL HILLERY.

Bellville, Republic Co., Kan.

Meeting Houses Once More.

THE importance of having places of worship, must be apparent to all that have given this subject any thought,—especially where there is a congregation or a strong probability of having one.

As there are many calls through our papers for assistance, and but few heeded, could we not adopt a better system,—one that will work better and give more satisfaction? Heretofore there have been calls for help to build meeting-houses. We donated for that purpose two or three times, but from some cause there was not one of the houses built, neither was the money returned. This is somewhat discouraging.

Now, if the districts will take this matter in hand, my impression is, that it will work better. The Southern District has adopted a good plan, which is safe and will work well, if we will all take hold of it and help it to work. The best plans that can be adopted, will not amount to anything unless we do our part. Brethren, read the plan, in No. 8, page 7, of A. W. Read the plan. Make a note of it. If you can better the plan do so. Let us all work as a Brotherhood,—be helpers together. There are many brethren and sisters in every district that can give from one to five dollars to each house built in their district and not feel it either, while others can give less, and all can give some, and that help the weaker churches, to build houses of worship. To the housekeepers of the Southern District of Illinois, I would say, don't forget; work now; send your report to Bro. David Vaniman, Virden, Ill.

JAMES R. GISH.

To the Members of Northern Illinois.

Dear Brethren:—

I AM just in receipt of a letter from a worthy saint, a blind sister, who went from your Clyde in the Swatara, about a year ago, with her son-in-law and daughter to the place mentioned in her letter. Her son-in-law and daughter are not members but splendid people. They need them poor, and I know, must be needy, for they have so much grit to allow such a thing as this request, if they could prevent it. They are like some poor preachers, that would rather suffer than ask for help.

It would pay any of the wealthy brethren to visit sister Mahala Doud. Besides being blind, she is feeble, but a greater degree of cheerfulness and resignation I have never seen manifested by any one.

We are here in a new country, and the greater number are poor in this world's goods; if it were otherwise, we would not bother you. But knowing that the sister belongs to your district, I can, with a degree of confidence, inform you of the circumstances.

May God bless you and help you to act prudently, and I will surely bless you for ministering to the poor, and yet your wealth is not affected. LEMUEL HILLERY.

Near the Brink of Death.

THE following letter was written to H. R. Taylor of Deep River, Iowa, by Eld. John Murray of Marshall Co., Ia., on the 13th day of February, 1883, and the night the dear old brother speaks of in his letter, was Jan. 14th, when friends were watching over him, expecting that a very few minutes would close his earthly career on earth:

Dear and Much Respected Brother:—

With much pleasure do I remember your visit to us in my affliction.—Notwithstanding the distance being fifty miles, and the weather cold and stormy, you made your way through. Please accept my heart-felt thanks for your visit as well as for the kind sympathy you manifested towards us, the few days you were here. I also accept, with pleasure, of what the members tell me of your labors at the two meetings you were with them.

Perhaps you think, as it has been reported, that I know nothing of what transpired the last night you were with us; but I so remember of you saying, I would soon pass away. I also remember the tears that were shed around my bed that night, by my loving and tender-hearted wife and children and kind friends. I also remember the wet cloth applied to my parched lips. Now I feel to say, as did the Apostle Peter, "Blessed be the God, and Father of our Lord Jesus Christ," for what he has done for me! I do believe the blessing and the sustaining grace of God, as well as the prayers of the faithful had much to do with the restoring of my health thus far. I acknowledge that all were done for me that tender hearts and loving hands could do; but James 5: 16, I believe to have been of effect.

I remember much of the prayers, made by yourself and Bro. Saylor that morning, before you left. I did, and do still believe, they were made in faith, and confidence. I believe God heard them, and the prayers of elders Trostle and Dickey who were called here to attend to the ordinance of anointing with oil.

After these morning prayers, the misery appeared to leave me, and return no more.—Then I could lay and meditate freely of heaven and heavenly things, thinking how God had dealt with the human family, and how he ever remembered those who were called and obeyed Him. Had thoughts about Abraham, Moses, Samuel, David and Jesus, who is the Author of eternal salvation to all them that obey him.

While contemplating these things, it came to my mind that perhaps I had been too impatient during my afflictions. The Apostle James says (1: 4), "Let patience have her perfect work." I prayed for more patience, which seemed to be granted to me.

I am glad to know we can profit from afflictions. Paul makes this clear in epistle (2 Cor. 4: 17). It yieldeth the peaceable fruits of righteousness unto them that are exercised thereby. "Praise God from whom all blessings flow." ELD. JOHN MURRAY.

Ready to Compare.

AFTER a season of hard work of about six weeks, day and night, sometimes until nearly midnight, I have succeeded in completing the revision of the Minutes, to the best of my ability, considering all the circumstances; limited as we are by the provisions of Annual Meeting under whose instructions we are acting.

We have, in the fear of God, with no other motive (we hope) before us, than the glory of his name and the good of Zion, endeavored to embody all that is valuable, and to leave behind everything that is not conducive to the edification of the church, or the advancement of the Master's cause, and to furnish something, (the Bible being the Polar Star), around which we can rally,—united together in a band of unity, with the Master at the helm, the Old Ship may brave the waves, avoid the breakers and sail safely to the desired harbor.

In the prosecution of our work, I was surprised to find so few questions upon which there was a material difference of opinion among the entire Brotherhood, and even in those few, the principle involved was by no means of sufficient magnitude to have caused division, and only needed a little more vital Christianity, a little of that charity, that "hopeth all things and beareth all things," to have kept the church together.

Besides those general questions, such as ordinances and commandments, there are four classes of questions that have from time to time, come before Annual Meeting for consideration and adjustment.

First,—Such as are clearly supported by an express Scripture or combination of Scriptures, which, in the decision of such, the Scriptures should be referred to, with the declaration that members who will not respect and obey them, cannot be held in fellowship with the church.

Second,—Questions with their decisions that are supposed to be sustained by the spirit, or implied meaning of the Scriptures. In such cases the decisions should be referred to, with a fair and unquestionable interpretation, and if decided to be absolutely sustained, and supported by the generally accepted principles of the church, that members be recommitted to conform to them, upon pain of excommunication.

Third,—Comprises such questions as are presented, but under varied circumstances, which may be properly adjudged where all the circumstances are known. These should be submitted to the church and there decided by the judgment of the church, according to the circumstances and the established principles of the general Brotherhood.

Fourth, Such questions as frequently come up, upon which the advice of Annual Meeting is sought, but of such a nature, that good men may (and do) differ. Therefore Annual Meeting is not disposed to make a positive decree, but may express an opinion. Upon such, let Annual Meeting give advice, with love and forbearance.

We repeat that we find in the decisions of the past, these different classes of questions, and they are likely to come up in the future.

and if, in the formation of decisions, a little care is taken, then can be so worded, that it will be easily understood to which class they belong, and there will be no difficulty in applying them without enquiring whether they are obligatory or advisory. Examples can be given of the different classes of questions.

Announcement.

THE District Meeting of Southern Ohio, will be held April 28th, in the Lower Twin Valley church, Preble Co.

H. H. BRUBAKER.

Notice.

THE District Meeting of Northern Indiana, will be held in the Washington District, Kosciusco Co., April 12th, instead of April 5th, as had been formerly appointed. Those coming by rail will be met at Warsaw by the Brethren. Meeting to commence at 9 A. M.

JESSE CALVERT, Clerk.

Announcement.

THE District Meeting for the State of Michigan, will be held in the Woodland church, Barry Co., on Saturday, April 21st. Those coming by rail will stop at Hastings ville, where they will be met by conveyance the day before the meeting. A full representation is desired. I. N. MILLER, Clerk.

To Whom it May Concern.

HAVING noticed an article in the February number of the *Vindicator*, over the name of Moses Plunket, stating that the Limestone Creek Church had taken a stand against Sunday-schools, High Schools, and various other things, and that they will not represent at District Meeting this year, I hereby inform the Brethren that it is all a mistake. The church here has not decided against any of the above, but is still trying to work in harmony with the general Brotherhood.

JOHN P. ZIGLER.

Broadway, Va.

From Huttonsville, Crawford Co., Ill., March 3.

Dear Brethren:—

THE Brethren of the Limestone church have had some good meetings, believing that the Lord was with them. Our elder, David Troxel came to us Feb. 28th, and preached six sermons. We had good order and attention. Good impressions were made and some are near the kingdom. Having only one minister here we hold a choice for speaker and one deacon. The lot fell on Bro. Jesse Stoner for speaker and Bro. John Bookwalter as deacon. We are trying to serve our Master as best we can in our weakness.

JACOB SWIGGER.

From Dayton, O.—Feb. 27.

Dear Brethren:—

Bro. Jesse Stutzman has been with us, holding some meetings in the Bear Creek church, Montgomery Co., Ohio. The rains and bad roads interfered much with the meetings, yet they were well attended and the interest was good. Thirteen were baptized and we believe much good was accomplished, not only in making those who are not in the church feel that they have a soul to save, but the members were strengthened in their Christian career. Could he have stayed longer, we believe others would have been persuaded to come to Christ, but our weakness in his own church he was obliged to leave when the interest was well aroused.

JOSEPH BERGHLY.

From Quoin, Plymouth Co., Ia.—Feb. 28.

Dear Brethren:—

We left State Center on Tuesday Feb. 13th, three families of us, and four car loads of stock and goods for Battle Creek, Ida Co., Ia. Arrived on Wednesday noon. From this point we had to take our goods, 30 miles, by private conveyance. The journey was a disagreeable one.

I am now located nine miles north-west of Correctionville, in Woodbury Co., Iowa, and four miles east of Quoin, in the south edge of Plymouth Co. No organized church here nearer than twenty-five miles, which is Bro. John Early's district, in Cherokee Co. There are several families of Brethren scattered over this part of Woodbury Co., and we expect holding meetings in our neighborhood, nine miles north of this, and continue to hold forth the glorious Gospel to the people here. I am located on the north half of section 3, in Rutland township. I make this explanation, for brethren, living within reach of our meetings, can report. Our first meeting will be next Sunday, March 4th, at 11 o'clock, and every two weeks from that time on. As we are in a strange land, we have to call on Brethren to forget us. Come and help build up the church here; I think we have good society, and a good fertile soil; good water, etc. Our wives and children are well. We thanked God, safe and sound; and to-day we are all at our new homes. We expect a few more families, next week, from State Center or vicinity. The dear brethren and sisterhood of State Center will please accept our thanks for their kind assistance in helping us to load our goods at State Center. J. W. TROSTLE.

From Potsdam, O.—Feb. 27.

Dear Brethren:—

Bro. I. J. Rosenberger came to us, in the Lodine and Painter Creek congregation, on the evening of Feb. 18th, and commenced a series of meetings in our church-house at Georgetown. Bro. R. preached fourteen sermons with power and demonstration. The members were awakened to a sense of duty, and with joy we feasted on the good things of heaven. Sinners were made to tremble. Five precious souls took upon themselves the name of Jesus and were baptized, and three with the newness of life. Others were almost persuaded to forsake the ranks of Satan, and join in with the people of God. May they consider well what they have to be their duty, and shortly make that wise choice as did Mary of old.

Bro. R. took leave of us on the evening of the 22nd. His sands as feel very sad; for we feel sure that if he could have spent a few days or a week longer, that many more might have been gathered in. But circumstances were such that he could not stay longer.

He expects to move in a few days from Hancock Co., O., to Covington, this (Miami) Co., O. We fondly trust that he may, some time in the near future, come back to visit among us; that he will go on, sowing the good seed, and that, what he has already sown, may bring forth a bountiful harvest, to the honor and glory of God and the saving of many precious souls. SARAH PUTNER.

The Last Meeting.

THE Brethren around Washington, Kansas, having no meeting-house, in which to assemble, use their private dwellings for meeting purposes. The Sunday-school meeting is at Bro. John Gauby's; in two weeks from this time at Bro. Cyrus Gauby's, and the next at Pewell's school-house. The old custom of giving all their dinner, and feeding all the horses, is kept up by these brethren who have appointments at their houses.

On the evening of the 22nd, ult., the members met at my "third house" for singing, and had a very pleasant and edifying meeting. On the 23rd, 24th and 25th, had the same house for praise, prayer and preaching. On Sunday, the 25th, at the widow Hall's here in the city, and in P. M. in the Court House, where the preaching was directed upon the live kingdoms, or prophecy fulfilled and fulfilling. The evenings of the 25th and 26th, we met in the house of the Temperance Society. Four persons were baptisa, and others so impressed with the love of Christ, that they can scarcely longer remain away from him.

These are our last meetings here, perhaps forever, and we rejoice in the Lord, that they have been marked with so much interest and attention by those who were present. The members were faithful in attending, active in exhorting each to help, and gave heed to the Word preached.

Our short stay with the church in Washington was marked with peace and goodness. Not one ever acted rudely towards us. The church is at peace with the Brotherhood, and is striving, quietly and faithfully to do its duty. We love the members; and while they have their infirmities, they are striving to do what God requires of them, looking to God for both honor and reward.

They possess a good country, have good water, healthful climate; excellent roads during the greater part of the year, and are very blessed in many ways. We do not leave them because of the cause, climate or for any difficulty among them, but because we believe we have found a place, better suited to our labors as publisher.

To-morrow we leave for Lawrensburg, Mo., where we expect to pursue our calling under the direction of our Heavenly Father.

After the March number of the *Missionary Visitor* is published, the *Children's Friend*, *Youth's Helper*, a paper, undenominational in character, and designed as a help to young people, will be issued, and the *Worker* discontinued. The reason for this will be given in the March number of the *Worker*. We dislike to abandon the labor of the pen ministry among our brethren, but owing to circumstances best known to us, we must do it.

The contributions of our dear brethren and others in Washington, were returned to them, having been made able to do so by the members in Johnson Co., Mo. The Lord reward all for their kindness. M. M. BEHELMAN.

Feb. 25, 1882.

The Debate Again.

I SEE in B. AT W., No. 6, current volume, a sketch, clipped from the *Christian Evangelist*, giving a report of the Newton Co. debate, between Bro. Miller, and Morgans, of the Campbellites, which we wish to give a passing notice.

We don't know of any "resurrection of dry bones in the Valley." All is quiet. We were a little diverted at the application of their pruning-knife to the word "*baptism*." Bro. Miller proved, to the minds of all the intelligent thinkers, that the "tail end of "*baptism*" was left off, and that it was only anxious to have Bro. Morgans would have the "tail end" cut off, and so, he and his church are left standing by a modern stub, which had its origin at Bethesda, about the year 1217.

Morgans' knife did not stop at the tail end of *baptism*, but it severed the tail end of the proposition, namely, the Salvation of the Holy Kiss. This proposition Morgans emphatically refused to argue, after being urged by the Brethren's committee and others. Does this look like "signs of disappointment?" Nay, verily, friendly *Evangelist*. The Tunk-Brethren are very anxious to let the people know what the Scripture says of the ordinances of God's house.

Bro. Miller was not bothered with Morgans Scriptural quotations nor arguments, except with and to the following: "Let every man cut stand out his nailes' ears;" and, "I'll stick antenciously to them as the woman did, who called her husband 'scissors.' In order to cut off it, he tried drowning her. But when she could no longer speak, she hunted scissors with her fingers." Any intelligent man would be bothered, to have to meet such ideas, especially when trying to discuss the holy oracles of God's Word. Now, in conclusion, we will say to the *Christian Evangelist*, and to all concerned, that the *truth* is not going to suffer, when outrusted into the hands of Bro. Miller. L. E. PUCKETT.

Pierce City, Mo.

Visit to New York City.

LEAVING my home in Chicago, I bordded an eastern-bound train; and after much delay, by bridges being washed out, I at last reached my second city, New York, about which so much has been written. But no one can realize the wonders of so great a city without seeing it. You must be on your watch from the time you land until you leave; for the Devil is on your track continually. If he be a porter, and very politely shows you where you want to go, free of charge, and, in doing so, asks your name, residence, and business, which he immediately makes a memorandum of. After giving you the directions correctly, he bids you good-day, and retires. You will afterwards find that he was a confidence man and that he has made your name and business to a gang of confidence men, who watch you; and, at a favorable opportunity, one of them will approach you, call you by name, with a "Glad to see you." This is intended to throw you off your guard. He will pretend to belong to the same place you do, and that he is in the city on the same business you are. This will throw many off their guard; and then they have you as a victim. But I was aware of their intentions, and had not time to talk with them.

Much has been said about the bad feature of New York. If I were to point them out, or draw lines of separation, I should have to draw a circle round the city. You can more wickedness carried on in one square in New York than you would in a life-time the country. A peep into a Chinese lundry will reveal nothing in many forms; although I must admit I never saw a Chinese drunk or even take a drink. They are a quiet, peaceable people. If you look through the front door of a saloon, you will see from ten to twenty Italians gambling, drinking and fighting with knives and everything that can lay hands on; and defy the police to interfere. Of all, they are the lowest and most degraded class.

You will see hundreds of other places of amusement, called theaters, which are carried on under license of the law, but, in reality, are of the worst type. In going through the squares, you will meet from twenty to forty women of the lowest character, crowding the side-walks; girls of twelve years old, and upwards, with their college education, and the most ignorant, grey-headed Italians, half drunk, and using the very worst of profane language, and this, too, right opposite policemen, without being interfered by the authorities.

When you see all the wickedness that is in the city, you are reminded of Sodom and Gomorrah, and wonder where the salt is that preserves the city; when, amidst all this confusion and corruption, a sound strikes your ear. You stop, and wonder. It is some one praying. You walk in, and find a well-crowded room, and hear many good instructions, warning sinners to flee from the wrath to come. Many of the worst cases are made to shed tears, and many confess their guilt, and some reform. The beggar and the drunkard are invited to the feast, and invited all who need food or lodging are looked after, and the next day furnished employment, good wages. Many of the lowest beggars are invited to come, get clothes, and placed on level with good society.

There are several of these missions in the city, which are supported by donations from the poor. I feel to bless a helping hand. A church or sect is known in the world, but, are invited to preach at these missions. Services are held there every evening.

On the Sabbath, I went over to Brooklyn and heard Henry Ward Beecher deliver a sermon to a large congregation, at Plymouth Church. The scene in Brooklyn is quite different from that of New York. At the place of preaching, I found the church not very crowded; which would cause you to think that all the church-going people in New York lived in Brooklyn. The two cities are united by a suspension bridge, which, I think, is one of the greatest wonders of the world. The longest span is 1596 feet, and is 130 feet above high-water mark. It cost $14,000,000. On my return home, I saw Niagara Falls. What a great contrast! Philadelphia is very quiet city, and is rightfully called the Quaker City. I expect to return to Chicago in a week or so. B. A. HOSTETLER.

THE evangelical churches of San Francisco have judiciously voted to discontinue advertising their services in the Sunday papers.

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A Religious Weekly for Everybody.

THE BRETHREN AT WORK is an uncompromising advocate of Primitive Christianity in all its ancient purity. It represents the New Testament as the only rule of faith and practice.

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That Faith, Repentance and Baptism are conditions precedent to the Christian Pardon:

That Trine Immersion or dipping the candidate three times forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a distinct ordinance of the Church of Christ:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or other the close of the day:

That the Salutation of the Holy Kiss, or Rite of Charity, is binding upon the followers of Christ:

That the Ordinances of God should be kept as given and self-denying principles of the religion of Jesus Christ:

That Non-Conformity to the world in dress, conduct, daily walk and conversation is essential to be honored Christian purity:

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11, 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and his Apostles have enjoined upon us, and aims, amid the distracting theories and discords of modern Christendom, to be a faithful exponent of Primitive Christ-ianity.

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"Set for the Defense of the Gospel."—Philippians 1: 17.

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THE OLD FAMILY BIBLE.

BY M. M. BALLOU.

THROUGH holy Book, so olden,
With thy soiled and tinted pages,
Cross-sung memorial chanted
Than art twice in years no sage
Though worn and weight thy binding,
No gold could make so pure;
Memory is unwinding
The records of my heart.

In childhood I have listened
To my father's honored voice,
As he read, and tear-drops glistened,
While in fain he would repress
Whole hours intently gazing
He'd weigh the records there,
Then close the pages, run my
His soul in silent prayer.

My heart is pained to breaking
As I look upon these scars
My very soul is aching
And clouded is my brow,
For the unknown I'm venturing
Of dissolute children dare
Lest some experience learn me
Of life's cold, heartless ways.

Though quick my heart is beating,
And strong my manly will,
Yet with the years are fleeting
But shall its pulses still
Before I'll never shrink,
With thy soiled and worn old book,
Until the sons shall perish,
Then dust, beloved book!

LOYALTY.

BY W. SOUTHWOOD.

THERE is much being said about loyalty to the brotherhood. Loyalty signifies, "state or quality of being loyal." Loyal, means, "faithful to a sovereign or the lawful government." Hence, loyalty, when applied to the brotherhood, means faithful,—full of faith to or in the church.

We fear that sometimes members are thought to be loyal to the general Brotherhood, when they are only loyal, or full of faith, in those things which others they are disloyal. Their faith is not full, hence deficient in some matters where "conscience" says, A. M. is wrong and I am right. A. M. has no right to make any such decision. Such are those who hold that the individual member has the right to use his conscience wherever A. M. makes decisions where the Gospel is silent. They generally see a good many such silent places where A. M. has made decisions; while the truly loyal can see, that at least the spirit of the Gospel demands, under the existing circumstances, such decisions.

Some seem to be afraid that A. M. will make decisions that are not founded in the Gospel either in word or in spirit. To such I say, disrobe yourselves of some of the self-confidence, and individual wisdom, and manfest, not so much in words as in actions, more confidence in A. M., and perhaps it will then appear, how shockingly carnal, and seven abard, to think that individual wisdom is superior to a "multitude in council, in which there is safety."

The "liberty of conscience" doctrine is, that if A. M. makes decisions where the Gospel is silent, or where they think it is, each individual has a right to disobey if his conscience decides differently. Such ideas are erroneous and dangerous, and savor strongly of disloyalty. Wherever members holding such views are found, may be seen troubles and difficulties, and perhaps a spiritual dormancy. It is largely this "Liberty of Conscience," class, who are flinching and entertaining fears respecting the "mandatory" decisions. They seem to show forth a disposition to "despise dominion and speak evil of dignities." All such things are a poor show of true loyalty; it shows a deficiency of fidelity—a lack of confidence in the church. We are quite glad that A. M. is looking after these tendencies to disloyalty, and that means are being applied and efforts put forth "endeavoring to keep the unity of the Spirit in the bonds of peace." Viewing Christ as the center and the church as his body, there is still too much under-current work going on, creeping tendencies that are purely centrifugal. This being the case, the centripetal forces are morally weakened, until the Gospel means can be applied for their strengthening.

Brethren, let us lay aside such carnal workings, and work for the peace and harmony of the church, and not manifest so much of "big I" and "little A. M." Let us prove ourselves truly loyal, which can be done only by exercising our faith to a willing submission to the requirements of the Gospel, the church deciding for the individual, and not the individual for the church.

Monument City, Ind.

THE TOBACCO QUESTION.

BY M. H. FOWLER.

"WHY is it," says our dear brother Daniel Vaniman, "that our fathers were successful in the battle against the use of spirituous liquors in the church, but we have not, as yet, gained the victory over the use of tobacco?" I will offer an answer. Because the church has not dealt with tobacco users as our fathers did with whiskey drinkers. If the church to-day would be as consistent in the battle against the use of tobacco, as our fathers were against liquor, it would not be long till we would hear the shout of victory throughout the camp. For example, every brother was, and is, admonished to abstain from the excessive use of spirituous liquors—the gray-headed elder to the young convert. Our fathers were in this principle of being no respecters of persons. It was an evil that could not be tolerated in any one. They did not allow a layman to drink, until, perchance, he was elected an officer, and then tell him he must quit its use; he had to stop at once or be suspended. And if there had been an old gray-headed elder that drank, he would have had to stop or be suspended. They did not allow the gray-headed elder to indulge and say to the young, "you must stop or you can't be admitted," thus showing a consistency which is a Bible principle. What disquiliffed the young and prevented their advancement, also prevented those that were advanced from exercising the powers of their office.

Thus dealing, our fathers showed Christian consistency and Bible equality, which are not manifested in the habits against tobacco-using in the church. Dealing with liquor-drinking on Bible principles gave the church a power that know nothing but victory. O, consistency, what a precious jewel, and how little set thereon prized.

Whenever the church will join battle with the evil of tobacco-using, with the same Christian consistency and Bible equality as it does in regard to liquor-drinking, then and not until then will we get the victory.

If the use of tobacco disqualifies a brother in the second degree of the ministry, to hold and to use the office of bishop, it also disqualifies the one already ordained to hold and use the same office. Or does the long standing in office legalize a sin? I say no. All say no. Then what is done? Just this: The elder who is ordained, and chews tobacco and smokes, can proceed; the minister in the second degree who chews can chew yet; also the brother in the first degree, and the layman as well. All are good enough to hold whatever position they have attained, but when any are to be advanced a step, they only step into the scales to be weighed on the point of tobacco. He that has reached the top of the ladder, is not disturbed. Brethren, is he out of reach? But one says: "It is almost too bad to make our old brethren break off this filthy habit; they are old and we will let them go. But we will make the young stop its use, or we will keep them out of office." This seems to reverse God's way of doing. God's plan is for the shepherd to lead the flock, and have care for the lambs, but in this we want the lambs to lead the shepherd; how is this?—Will some one explain? According to the Bible, sin is sin, and it matters not who commits it; whether it be the gray-haired bishop, or the young convert of fifteen summers. The principles upon which the tobacco question is handled plainly reveals, first, an inconsistency; second, that we are respecters of persons, and this is reversing God's plan, hence not right. God is no respecter of persons, and whatever does wrong, shall suffer for it, whether he be an elder or layman. I think I have answered Bro. Daniel's "Why is it," and we would yet say, let the church respect no one above another, in this or any other matter, and when the church will act in reference to this matter with Bible consistency, it will wield a power that will soon crush tobacco out of the church, and may God help us so to do. Dear brethren, perhaps I have spoken rather strongly in reference to the inconsistency in the manner of dealing with tobacco in the church, but I believe in taking God's plan in all things, for I find it works well.

BEARING BURDENS.

BY M. J. MCCLURE.

"BEAR ye one another's burdens, and so fulfill the law of Christ." Gal. 6: 2

LIFE'S burdens are of at least two classes. When sickness prostrates or death bereaves, when fire or flood destroys and causes suffering, it is the Christian's duty to alleviate the suffering, and thus aid in bearing another's burden.

"For every man shall bear his own burden." Gal 6: 5

When a man, by a willful neglect or violation of duty, brings suffering upon his head, either from the world without or the church within, that man must bear his own burden.

This is brief, but I trust is comprehensive, and the queries are delineate fully.

Morrisonville, Ill.

From the Christian Standard.

WHO ARE THE BRANCHES.

IN John 15, Christ says: "I am the vine, ye are the branches." Please explain who are the branches? Most of us in this vicinity agree that all Christians are branches.

GEORGE J. WEIGHT.

Sullivan, Ill.

It depends on whether our Lord was addressing his hearers simply as *disciples*, or as *apostles*. If the latter, then we may regard the apostles, in their apostolic office, as the branches; if the former, then every Christian is a branch of the vine. While some things are said in this discourse having direct reference to the extraordinary mission of the apostles as such, we are compelled to regard the whole discourse as based on the idea of *discipleship* rather than *apostleship*, and especially this part of it. Seo verse 8: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my *disciples*." It was as disciples, then, that they were branches of the vine, and the proof of it was to be in the fruit they bore as the result of their spiritual union with Jesus. Again: "By this shall all men know that ye are my *disciples*, if ye have love one to another" (chap. 13: 35). We incline, then, to the view that our Lord sets forth the union between him and all true believers; the same idea that is even more strongly set forth in chapter 17: 20-23. The idea of *consanguinous* as branches is absurd.

FINE CHURCHES.

RECENTLY I heard a preacher say that when he entered a city, he always liked to see that the finest buildings in it were churches. Is this sentiment correct?

It would be if the Savior's kingdom was of this world and was to shine with outward splendor. The Catholics think the sentiment is correct, and put millions into churches, while the poor dwell in hovels. The finest building in Rome is St. Peter's; the finest in Milan is the Cathedral. Some Protestants approve also, and vie with each other in the splendor of their churches. Do not even the heathen so? The heathen temples were far more splendid than their private dwellings. Christianity, however, is a very plain, unostentatious religion. Consider and notice about him of those things which the world admires. Christians should be plain and simple like their master. Their houses of worship should be neat and comfortable, but plain and unpretending. Gilded temples, rich and harmonious vestments, with a crown of thorns.—*The Christian Evangelist.*

From Christian Standard.

THE SOUL.

EXCEPT what the soul of man is. We have learned it taught that the human body is the soul.

Independence, Kan. LEAGE.

The words of Jesus in the New, are in a various sense. Right souls served in bonds—that is, eight souls were saved in the ark. It often means simply *life*, and sometimes the principle of animal life which belongs alike to men and beasts. But again, it is used as marking something distinct from the body and in contrast with it; that is, as describing the whole spiritual side of our nature. See Matt. 10: 28. Any one who affirms that body here means soul, cannot be reasoned with. Then, again, we have a still more distinction: "body, and soul, and spirit." 1 Thess. 5: 23. Soul and spirit, when one of these terms alone is used, often express the same thing—namely, the spiritual nature in opposition to the physical or animal; but soul and body are not used as synonyms. Beware of that kind of reasoning that would make the spiritual nature in man, and the nature of man nothing more than a beast.

THE *Christian Advocate* has a much needed protest against "Temperance orators attacking good men." There has been altogether too much of this abuse. Unless it has formed the chief staple of many temperance addresses. Radical opinions upon the wine questions, and the occasional use of strong or fermented drinks under medical advice, have brought down a Christian man with "wine bibbers and friends of publicans and sinners" and greatly embarrassed the cause of temperance.

A CORRESPONDENT refers to a neighboring church as having been "thoroughly repaired spiritually." Is not this the kind of "repairing" which many of our churches especially need? A dilapidated building is a sorry sight; but how much more discouraging and melancholy the know sight that the spiritual house is falling into ruins.

Be grateful if you can; but if you can't be grateful, be true.

Religious Essays.

NOTE.—We will insert no other things than such as we think will be edificatory, and I trust you shall acknowledge even to the end.—J. Ger. B. H.

THE SEVEN CHURCHES OF ASIA.

BY JAS. Y. BECKLER.

The seven churches of Asia are a cabinet repository for us, so that the seven stars are the vigilant guardians of the churches. The seven lamps were in the seven candlesticks, and the "seven lamps of fire are the seven spirits of God." The lamb also "had seven horns and seven eyes which are the seven spirits of God." All this was symbolized already in the ark of the tabernacle which the Lord commanded Moses to make. Ex. 38-39.

The Church in Pergamos.

These things saith he, who hath the sword,
The sharp two-edged sword:
I know thy works, thy dwelling place,
Where Satan's throne is hard—
Thou also holdest fast my name,
My faith hast not denied
In those dark days when Antipas,
My faithful martyr—died.
He even suffered scoffings
Among you lately there,
Where Satan hath his own ing-place
The faithful to ensnare.
But I, also against thee have
A few unchristian things,
That cause grief in the Church,
And open evil springs.
Some—lead of some among thee, those
Who do not as they ought,
A few that hold to Balaam's creed,
The doctrine that he taught
Who Balak taught a stumbling block
A fatal way to cast,
To eat of things as sacrifice
They to their idols passed—
And fornication commit,
Which is an evil deed;
So that thou also those who hold
The Nicolaitan creed,
Which thing I hate. Repent again,
Or I will on thee fall,
And, with the sword of my own mouth
Will fight against you all.
Let him that hath an ear to hear,
Hear what the Spirit saith
To all the seven churches there,
Which have the ears of faith.
To him that overcometh all,
Will I put arm to eat
Some food of heaven, some angels' food,
Some hidden manna sweet;
And a white stone will I give him
Who all shall overcome,
And on the stone he shall receive
A new, unwritten name.

SHOULD THE SUNDAY-SCHOOL TEACHER PREPARE HIS LESSON?

BY JOHN T. KOLB.

The teacher of a Sunday-school class cannot too well know the importance of a proper preparation of his heart and lesson. He who would be a faithful teacher, and show a proper interest in imparting the seeds of Gospel truth, must not lose sight of the importance of a careful preparation. A few reflections on this subject may be appreciated, and we hope will be appreciated.

The first thing to which we would call the attention of teachers, is the erroneous idea that no manner of qualification and preparation is additional to that which the Sunday-school. Among Sunday-school teachers, this error is common. The number of teachers required to take charge of the Sunday-school are at times so great that often it is necessary to take persons of very ordinary qualifications. They have not had the advantages of mental discipline or literary training. They are not first referred to a board of examiners, and have no personal experience of rigid and critical examinations. Under these circumstances, they often assume the position of teacher, under the erroneous impression that any sort of qualification and preparation is sufficient for the wants of the Sunday-school class. This we conceive to be not only a common, but serious error, and an error against which every superintendent and this class teacher should guard. Although the teachers in Sunday-schools are not required to pass a critical examination before a special board, their position is none the less responsible; and a proper preparation of mind, heart and lesson is in demand fully as much, if not more, in the capacity of Sunday-school teaching, than in any other.

The responsibilities of teaching in the Sunday-school are of more weight than those of secular schools. The teacher's office, having to do with the sacred instructions, is by not are more difficult, and certainly more responsible. It is more involved in the very element of my duties and criticisms. It is at the same time also important. It is designed to educate the youth for true manliness in life, and a proper fitness for Christ's Kingdom. In the present and future life, it is for us to deal with body, mind and soul. It carries the sphere of physical and spiritual life, of time and eternity, of morality and immorality, of humanity and divinity, of heaven and hell, of devils and angels, of saints and sinners. In view of these facts, certainly no one, who has accepted the office of teacher in the Sunday-school, can be guilty of such an error that any manner of qualification or preparation is sufficient. Nay; he should carefully guard against the error, and even against the very tendency thereof. It should feel the weight of his or her responsibility, and prepare accordingly.

The next thing to which we would like to call the attention of teachers, and all interested, is that no teacher should be satisfied his own conceit as to think he knows all that is contained in the lesson, and hence, needs no further preparation. This, too, is an error of a decaying character of teachers. In fact, it is one of the leading vanities of human nature, and simply wants a public position to exhibit itself. The teacher should also know that of this error, and make it a point to guard against it. To think he knows it all, without giving the subject any forethought, is wronging his own mind, which might become more developed and useful, and is doing injustice to the class committed to his care. He may have a general knowledge of Scripture lessons, and may be ready, at any time, to teach them, to the extent of our knowledge; but if we would be prepared to teach beyond that general knowledge and readiness, we are certainly better qualified to perform our part. Until we make this advance, in the spirit of prayer, we cannot expect to drink into the spirit of Gospel unction, nor can we teach with power and effect. The mind that enters the school-room with nothing more than a conceited knowledge of a lesson, does as its self yet feels that it is worth of it. Such a teacher must not be surprised, much less must he censure his pupils, if they say, "We have not learned anything to-day." The fact is, they did not derive any profit beneficial and the reason is, the essence of divine truth was not properly unfolded, nor applied with spiritual power to the conscience. The blame reflects mainly upon the teacher himself. He should only thought he knew it all, and had nothing to give.

Another thing is, they should not aspire too high. It is a fine theme the pretty work of preparation to such thoughts and researches as will be unadapted to the class, and will seem to these a wild speculation. They are not prepared to understand it, and generally leave the matter of which we proceed. The teacher may indeed present new ideas to his scholars, but in doing so, he should exercise prudence and careful judgment, so as to impart valuable instruction and lasting impressions. He should adapt himself to the actual wants and understanding of his class. He should not go so far in advance that he will fully fail, cannot follow, or that he will be out of their sight. Nor should he climb so high that he cannot reach them a helping hand. As a true teacher and leader, he should aim to keep himself within the sight and reach of his scholars. Being in constant sight of them, they can better keep track of his course or ideas; and in remaining within reach of them, he can occasionally lift them up, and help them to a better view of truth. The teacher that goes beyond this, will lose the confidence of his class, and may endanger or lose his influence over them. When teers attempt to improve any part of the lesson, or doctrines, they should be such that will not be doubted. When illustrations are used, they should be plain, practical, and forcible, and backed up by the Gospel. Teachers should be employed who do not harmonize with the character and dignity of the lesson or doctrine, and with God's Word in general. To go beyond this, is superfluous, and will invariably accomplish little or no good.

The last point to which we would refer, is this: Teachers should prepare themselves with a full supply of grace and charity. In all their preparations, this must be the main part. Grace and charity belong together. The former is the motive power; the latter is the practical application of that power. Grace is charity, charity is grace. When these are wanting in the element of religion, everything else is lifeless. We may be prepared intellectually, we may be studious and diligent, we may be gifted with utterance, and we may have faith, but without grace and charity in all of these gifts, they are but as sounding brass and tinkling cymbals. 1 Cor. 13:1-7, and 2 Cor. 8:7. The teacher must feel the need of this power before he enters the school-room. He must implore Divine aid in his preparation, so that, when he speaks of the truths and graces in the lesson, his appearance, his utterance, his feelings, and manifest interest, all give evidence that he has been with God in his preparation. He must first, by prayer and faith, endeavor to have his own heart imbued with the grace of his lesson. Thus he will be prepared to call on God in behalf of his pupils. Thus, by plans replenishing his own heart, he knows and feels its blessedness. He can speak from personal experience, and yet not be personal, not to himself. In other words, it is not he that speaks, but the power of God in him; and he that acts, but the charity in him. He should begin his preparations under the influence of grace, and conduct his teaching under the principle of charity. Begin with grace, and end with charity. In accomplishing this, he must live and move in the very elements of grace and charity. Blessed is that teacher who thus prepares; prepartions God bestows abound in this grace.

My dear teachers, enthusiasm is necessary. Enthusiastic Sunday-school teachers rarely fail of success, and of delighted admiration of their pupils. Enthusiasm impels the teacher to prepare for teaching; enthusiasm vitalizes the knowledge he acquires; enthusiasm is ingenious, and devises ways of putting the knowledge to well-directed use; enthusiasm aids the memory; enthusiasm quickens the affections; enthusiasm enlivens the imagination; enthusiasm lights up the countenance; enthusiasm forgets to depend upon the lesson leaf or question book; enthusiasm is contagious. It is life and power in the Sunday-school. Christian enthusiasm is the right kind of enthusiasm. It is enkindled by the good and Holy Spirit, fed by the truth of God and strengthened by prayer and effort. Blessed teacher, who has the chrisen of Christ-ity enthusiasm. Blessed pupil, who has such a teacher every Sabbath-day.

Smithville, O.

THE CHURCH OF CHRIST.

BY W. H. ROOSE.

No. 3.

Suddenly, there uprose a cry in the wilderness of Judea, that thrilled the people and held them awe-stricken. It was, "Repent, repent, repent, for the kingdom of the heavens is at hand." It was the cry of John the Baptist, the herald of the King who was about to establish the kingdom which should soon become intenuified in the souls of men.

When John had smoothed and straightened the ways of his King, and his voice had hushed in the stillness of death, the voice of Jesus was heard in Galilee, setting up the kingdom of which He was King. Preaching the Kingdom of the Heavens, preaching the Kingdom of God, and preaching the Gospel are synonymous terms or expressions; and, in order that we may the more thoroughly understand the ideas and principles of these terms, it is necessary to go to our Great Teacher, and learn what He has said as touching upon the subjects. He has said, "learn of Me." We are all learners, and shall not have our lessons thoroughly learned until we have done with the battling elements of sin and corruption. Then how important it is, that we be humbly taught, and willingly put His lessons to a practical use.

We may believe in a God, a Being, or Creator—Author of everything that has an existence, but it will avail us nothing if we do not believe in Jesus Christ, and submit ourselves to place our trust in Him. "If ye believe in God, believe also in me." We may believe in Christ, but not in the saving power of the Atoning Blood, and still we be particularly benefited. There *must* our faith be centred. There is where we derive our spiritual benefit. There is where we must look for *life*. Within the cross we have but a single source of eternal life. But who can place his faith and body at the cross, and ignore or reject the fruits of the tomb and resurrection? In the cross, we have the foundation of faith; while in the resurrection, we have the foundation for a hope. These acts are all in all to the true disciples of Jesus, while the rest of His earthly life must need their total approbation, and His commands their complete reverence and adoration. How willingly we place our bodies upon the altar, while the Gospel carefully tells us to be in a vacancy for its succeeding occupant.

"Without faith, it is impossible to please God." A faith, that includes, and recognizes the individual work and functions of the Trinity, which, God originated, in His Father, dwells in the Son, and is consummated in the divine work of the Holy Spirit. As we are aware, that fall from innocence and became a useful creature, so we are reminded, "These things cannot look on sin without contempt. He wanted to redeem fallen man. Christ became mutilated in flesh—a man of sorrows. Not, as one who knew not how to, to share our trials, temptations and persecutions, that He could be the better prepared to intercede for us; not expressly so. "Without the shedding of blood there is no remission." These living under the Jewish economy took blood and used it in different ways, to obtain remission for sins committed. A reconciliation must be effected between God and man, in similar manner. God could find no fault in nothing, save some divine agency, that would answer the purpose.

It was meet that must be redeemed, bearing the penalty of the form that Christ assumed; He suffered scourgings, temptations and all manner of persecutions. When the Prince of the air assailed Him, He would meet His adversary in the field of battle. He scourgings and persecutions with meekness, forbearance and a forgiving spirit. This, to my mind, is one reason why He was "made manifest in the flesh." He was to be a pattern for followers to set them an example how they should do.

This is why He came in a form so easily adapted to the reasoning faculties and understanding of the human family. What Christ could have while here on earth, never entered in to the mind of man. His imagination is not strong enough to comprehend the intensity of the burden of sorrow and anguish that was borne by the Sacrificial lamb of Jehovah. Deep and heavy as it was, He manfully held up under it all. He never once resented an insult, nor rebuked a blow. He never approved of another defending Him. He only defended—was the Word of God; His faithful, some solitary spot in the mountain; and His rest, the assurances and love of His Father. Thus He wandered about from place to place, about His "Father's business," preaching the "Kingdom of God to other cities," rebuking sin and doing good wherever and whenever He had an opportunity.

Thus He wended His way to the judgment seat and cross, finishing His work and writings with the affectionate expression, "Father forgive them, for they know not what they do."

INVALIDITY OF THE DELEGATE SYSTEM.

BY D. U. LICHTY.

The delegate system of voting on A. M. matters, we think, is an experiment for better or for worse.

With us of the N. E. District of Kansas, it is a foregone conclusion. Had it not been deprived of its most essential characteristic—the counting-process, we might appreciate the much needed reform; but as it now stands on the Minutes, every attempt to secure a fair and direct vote of the local churches, through their delegates at A. M., will prove futile. How can a delegate execute the wishes and sentiment of his constituency without instruction? How can a congregation give proper instructions, without first carefully deliberating and discussing the point at issue? And how can this be effected without first publishing all petitions, queries, etc., appealed to the entire body of N. E. District, and the call back to our last year's petition, which will not recapitulate.

Let each congregation hold (uniformly) an annual council, about ten days before A. M. About two weeks later, let District Meetings hold their sessions. Now, let the D. M. clerk send a certified copy of all A. M. business to each congregation, and be published. This gives ample time for the local churches to hold a special council to consider, beforehand, all the issues upon which a vote of their delegate may be required at A. M. At this special council, it is necessary to appoint the delegate, and the church instructs as follows:

"The congregation you are to represent at A. M., instructs you to vote on query A. in

the affirmative; on query B, in the negative. On query C, we have not sufficient light and wisdom to justify a decision—hence it is left discretionary with you to vote agreeably to the preponderance of evidence. The latter clause undoubtedly would largely preclude use.

In this way, queries would be decided by the church of churches, or by the common brotherhood of congregations. In this way, each arm of the church would feel itself, and, in the community of churches—and so each individual is expected, according to Matthew 18th, to hear the church, that is, a majority vote, so should each arm of the church hear and obey the decisions of a majority of the churches in our common Brotherhood. To illustrate—the Morvil Church, Kansas, sends the following query:

"Is it lawful for a brother, *too poor to own a horse*, to carry a life insurance policy? Am. Considered wrong to do so." Now, if a majority of the churches decide it to be lawful, then the duty of the Morvil Church is clear. I suppose I am understood. This may cause others to think, and hasten the much desired change. I think my sentiments may be fully understood this time.

IMPERISHABLE TREASURES.

BY C. B. BALSBAUGH.

To Sister Alma M. Crouse, and her mother, of Mound Carroll, Illinois:

Angels and saints be your Christ-instilled attire. I am too busy and too weak with suffering to reply, but too full of love and gratitude to be silent. God's thoughts and ways are higher than ours, infinitely higher, but by love and holiness and self-crucifixion we may be in both his thoughts and ways without understanding either. In times like the present, we must faith that takes God at His word, and sees in his word Heaven, the greatest souls are the believing souls, whose element and home is Hebrews eleventh. We never need or study ourselves into the sweetness and peace and power of faith; we get in by giving ourselves to it as the eye gives itself to the light. Faith is the fruit of the Spirit. It never was, and cannot be, the product of the natural reason, however enlightened. A change of mind from error to truth, is not the faith on which God insists in order to salvation. By such conversions, we sometimes get great men of distinction and learning in the church, which does not make them good. Conviction is not conversion. Absolute doctrinal certitude is not regeneration. Neither is traditional faith appropriation of the blood and grace of Jesus. Natural heredity, although of the most spiritual and orthodox character possible, includes not the heredity of the Divine Incarnation.

This is "one of the days of the Son of Man," a day of vengeance, a day of sifting, a day of love in the guise of retribution. "The fire is trying every man's work, of what sort it is." The truly Christian and God-sealed are made manifest in these days, as the meek, minded, and self-worshiping, and church-worshiping and tradition-worshiping. Wood, hay, and stubble have been plentifully brought into the sanctuary, and the consequence is a tremendous conflagration and a burning roar of flame, and blinding smoke and intolerable stench. The air seems full of lessons from the dishonest, and from those who pretend to hurt men. "*Judgment* is beginning at the house of God," and it means *salvation* as well.

I believe in the church. It is God's institution. Christ is its Head, the Holy Ghost its life, it is founded on the Rock of Eternity, and the gates of Hell shall not prevail against it. The devil may sow his tares, God has many angel-reapers to gather out of his kingdom whatsoever offends. The principle of purgation and judgment is closely bound with all false doctrine and perverted life. Thus hath God ordained. Our false life, personal and corporate, spring not out of the dust. They come by law and go by law, and yet come and go by grace. All sin is of the devil, while the grace of God brings all indefinite consequences, whether salvation or damnation, is of God. In the reign of Solomon's first successor, God Himself rent the chosen seed asunder, ten tribes for the idolaters, and two for the primitive stock, and yet sin lay at the root of the schism.

Prescience and predestination and providence are too high and deep and far-reaching for us. Our sins and sorrows are plain enough, and their relation to our present disintegration and disorder is equally plain; but the precise use God is going to make of them is a mystery with which we cannot grapple. Our duty is to "look unto Jesus" for light and inspiration, work for the good cause of God in Christ, and trust in the All-disposer for the result.

There is, in general, too much heviedness, jealousy, narrowness, and personal animosity for reproaches to be made with our predecessors! troubles. Amazing falsehoods and misrepresentations and caricatures are scattered with gusto, in the hope of quinting proselytes, and building up what is claimed as the true temple of God. There are many ways of falsifying, and even with an approving conscience. Through green glasses everything looks green. A disappointed spirit and disterts whatever it looks upon. Time and circumstances work wonders. Some who a few years ago seemed to want a new dispensary for terms of commendation, now seem at less for epithets to degrade and blacken the same persons.

"My brethren, these things ought not so to be." Have we committed sins against any of the elect of God in Christ? Let us humbly and frankly confess them! Our holiness is at the best no more than a shadowy outline of Emmanuel. O, how willingly we confess our faults, and how readily and easily we forgive the faults of others, when we "apprehend that for which also we are apprehended of Christ Jesus." "Judge not, that ye be not judged." "Let not your good be evil spoken of." Both are sin. The external church in the Brotherhood is sad and bad, but a thousand times worse is the internal. Early Isaac Ellis Jesse Price characterized it as "the Holy Ghost also bearing witness." This is the heart-breaking truth that burdens me day and night. There is not a soul in the so-called Progressive ranks for whom I would do anything that I would not do for whom I would withhold any courtesy or sacrifice consistent with Christian principle. "I speak the truth in Christ, and lie not, the Holy Ghost also bearing me witness." Who we not, all of us, take to heart the solemn declaration of Matt. 6: 14, 15? Is it but an empty threat, meant for effect and not for fulfillment? Christ wastes no words. He does not pretend to forgive, and yet in twenty times seven, is just progressive enough to be lost. Conservative ditto. Those who claim to be in the van of the militant host of God, are not willing to be considered by their platform as to admit an easy return to the Brotherhood. And the conservative body may safely and advantageously widen their platform, so as to include, as a basis, union, harmony, and co-operative effort. A closer adherence to the *cross* is what the disseuting Brethren need; and a more complete assimilation to the example of Jesus will be a blessing to the church. Love of *crucifixion* will cut off the excrescence of the one body, and the *life* of Incarnate God will develop and advance the dormant energies of the other. Let us be reasonable, but not too little liberty for the spirit in the opposing parties is what keeps them apart. The one kind of liberty is alien to the cross, and will never be reconciled with Jesus, or the church allows it. The conservative element withholds liberty where the essential principle of the Incarnation, and the highest good of the church demand its exercise.

But God draws his own church, and He moves slow or fast as "the times and seasons" may determine. His pendulum has a wide swing, and if a thousand years count a day, it may take a thousand years to complete our full four-score. What is denied now with best motive, but imperfect comprehension of the Divine purpose, will be granted when God sees fit, and it is only will be the vanishing Ahiphel that clamors for a lessening of the cross, a minimizing of the crown warrants, and he curbed. Give it three spikes, and doom it to death. Its regnancy means damnation. Its crucifixion means life, resurrection, and joy in the Holy Ghost." If only *love* can be preserved or restored. This would soon heal our gashes, without necessitating a unity of intellectual conception in every particular. When love wounds, the sword is always dipped in the blood of Emmanuel. When hate cleaves, the blade is bathed in the fatal lava of Tophet. When love resorts to vivisection, it is to deplete our corrupt humors, relieve our proud flesh, and replace the abstraction with the lifegiving blood of the Godman. In Him, and in Him alone, is life.

The Brotherhood of Faith, Hope, and Love will stand. "Not all are Israel that are of Israel." "Many nobles, few chosen." "Not all that say Lord, Lord, but they that do the will." "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his." Wonderful words of inspiration! Wonderful words of comfort! Then is added by the Spirit the great and searching test: "let every one that nameth the Name of Christ depart from all iniquity." "He gave himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Why not measure ourselves by this standard, and let all other measurements and "declarations of principles" go? Is not Jesus the author and finisher of our faith," the Alpha and Omega of our life? Dwelleth not all the fullness of the Godhead bodily in Him? Is not His written word, and His Paraclete, living inscription of the Holy Spirit sufficient to bring us "the fullness of the stature of Christ?" All those who are so at one with God that they can say of themselves in faithsomme utterance, "not as I will, but as Thou will," will find all they need and want in the life and death of incarnate Deity. No more, no nothing will ever engulf the elect. Souls will doubtless be lost through our great patricidal contest. Some will sink into regenerate damnation through bitterness and hate, and satanic fury against the cross. Let us pray for Reconciliation, Love, Love, no matter what comes in return. Love, Love, even if hands and feet must be bared through, and the back and the soul lacerated with the scourge of crucifixion. Love, Love, the very love of God, which glories in crucifixion to win its enemies and persecutors. Of such souls God Himself says, "They shall be mine, in that day when I make up my jewels." Malachi 3: 17.

BENEDICTION.

BY J. W. WHITE.

WHAT is a benediction? It is a brief prayer. Grace means favor. To what class of people is this grace to be applied? We shall see. Glance at the Apostle Paul's letters, and see to whom they were addressed, as well as the short prayers they contain. In closing his second letter to the church at Corinth, he says: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." This is the only benediction I know of, where the Holy Ghost is mentioned in this form of prayer. Observe the language, "be with you all." Let us see who is meant by "you all." In the first verse of the second epistle, Paul says: "Unto the church of God which is at Corinth, with all the saints which are in all Achaia." In the second verse, he adds: "Grace be to you, and peace from God our Father, and from the Lord Jesus Christ." We see so that he uses the same form of prayer in the beginning of his epistles as he does in closing them, excepting the one referred to above, by referring to 2 Cor. 13: 14, we see to whom this short prayer is addressed. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Verse 14: "The grace of our Lord Jesus Christ, be with you all." To apply the above language to a mixed assembly of saints and sinners, saints and sinners, is using it in a way entirely different from the way the apostle himself used it. He addressed himself to members of the church, and not to unbelievers. See Eph. 1: 1, and notice further what Jesse is addressing. They are "holy and without blame." Now, notice the winding up of this epistle: "Grace be with all those that love our Lord Jesus Christ in sincerity." We cannot apply the benediction to any others than Brethren, we violate the written Word, as mentioned above.

Again, Gal. 6: 18: "Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen." Here, again, he applies it only to Brethren. We have an account of our Saviour leaving his disciples out as far as Bethany, where he lifted up his hands, and blessed them; but none of them were disbelievers. Whenever a man gets through preaching to a mixed congregation, and prays with them, or for them, and then, on dismissing them, asks God again to bless them, the sinners with the righteous, he does that which is not to be found in the Gospel, but is after the customs of the world. I know that they pass away with all its customs and fashions, but the Word of the Lord abideth forever.

Chatham, O.

QUESTION ANSWERED.

BY NOAH H. SHUTT.

WE noticed in the B. AT W., page 3, last column, an epsle ation asked, on the following words: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2: 8.

The primitive meaning of the term "grace" signifies *favor*. We are highly favored by the graces that rest upon us; we live in a land of Bible privileges, where grace abounds, and all have free access to the Tree of Life, and can take of the water of life freely.

Anciently, people did not have opportunity to live under grace, or the favors of Jehovah as we have now, but were under the law of Moses; where, in certain instances, death was the consequence of a violation of that law. The force of grace extends to all, and there are under grace. "For the law was given by Moses, but grace and truth came by Jesus Christ." John 1: 17.

The God of the universe, the Creator of all, has favored us highly by sending His only-begotten Son into this world of vice and folly, that we may obtain a free salvation, and through Him might be saved, "and that act of carnality in the garden of Eden Jesus has suffered for us, "has borne our griefs and carried our sorrows," "and by his stripes we are healed." "By grace ye are saved through faith." By the favor of God sending His Son into this world, we are saved by complying with His law. For Jesus says, "I am the way, the truth, and the life, and no man cometh unto the Father but by me." John 14: 6. "There is no other name given under heaven among men whereby we must be saved." Jesus is the door, and by him we must be saved, if saved at all, and through what? *Through faith.*

"He that believeth and is baptized shall be saved; but he that believeth not, shall be damned." Mark 16: 16. Then, by the grace of our Lord and Savior Jesus Christ, and by having faith in Him, and doing the works He has assigned us, we can be saved. He is the precious Gift of God, by which we may arrive safely at the haven of rest. May we all abound in the grace of our Lord, in faith, be confirmed in trust, obey the truth, and finally all be gathered, as one family, into the peaceful kingdom above.

Brighton, Ind.

THE TONGUE.

BY JOHN ENSLEY.

I HAVE been a reader of your worthy paper for some time, and like it, as it speaks peace to all. All Christians are men of peace, and God is the God of peace, and Jesus Christ is the Prince of Peace. The faithful subjects of the Prince of Peace can find no more use for swords, spears, etc. Their Exemplar, in Christ's kingdom, is a peaceful one, and He himself is its King. Pruning-hooks look much better in the hands of Christians than swords, and are more beneficial to themselves and their fellow-men. Christians love their enemies. John 13: 35. But if our tongue is become a carnal sword, it is worse than the sword made of steel; for the Apostle James says, "The tongue is a fire, and a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James 3: 6.

The tongue is the best use she we have, if we will use it to praise God, and speak peace and union to all that we meet. If we use it to make churches, family, and society, if we use it to make peace wherever we go, we use it to a good purpose. But if we use it to sow discord and dissension, and to talk evil, to slander our neighbors, to curse our neighbors, and to curse men and let the curse go by, it surely is the worst member we have.

Let us all use the tongue to unite again as one body, and follow peace with God and every man.

EVERY man in the world is a man's enemy who is trying all the time to please him, and that master is himself.

Brethren at Work.

Published Weekly.

D. L. MILLER & JOSEPH AMICK,

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Henry Vancamp. C. H. Bollenbaugh. J. W. Smithdeal.
Daniel Hays. J. S. Flory. S. T. Bonsteel.

YOUR PAPER.

The date after your name on your paper shows to what time you have paid. Errors both as to receipt and as regards to payment. Thus "J. Jones, '8&3," shows that the paper has been paid for up to that time. Thus "J. Jones, '8&" shows that the time will then expire.

☞ If proper credit has not been given within two or three weeks from time of payment, notify us at once.

EIGHT weeks till the Annual Meeting.

EASTER comes next Sunday, March 29th.

NEXT week we commence Bro. Mohler's article on feet-washing.

BRO. G. W. Gibson, of Girard, Ill., has been elected to the ministry.

THE weather here is delightful, but the ground is still frozen. Nearly all the snow is gone.

BRO. S. H. Sprogle, of Shannon, Ill., has been advanced to the second degree of the ministry.

BRO. H. Shomber has moved from St. Louis to Wichita, Kansas, where he may now be addressed.

Suicides of military officers at Berlin, because of financial embarrassments, occur almost daily.

THE False Prophet, the leader of the insurrection in the Soudan, has been made prisoner at Obeid.

By action of Congress on the revenue question, the country will be relieved of about $70,000,000 taxes.

There are 877 different editions of the Bible in the public library of Stuttgart, printed in over 100 languages.

THERE was a terrible snow and wind storm in Canada, March 10th. Two distinct earthquake shocks were felt the next day.

The body of Henry Seybert, the Philadelphi millionaire, was cremated March 7th in Lemoyne's furnace, at Washington, Pa.

ELDERS John Metzger and Daniel Vaniman were in St. Louis week before last, looking up a lot for the new meeting-house.

The heaviest snow-storm in thirty years prevailed at Tokio, Japan, and vicinity, Feb. 8. Railroad traffic was suspended for several hours. The average depth was three feet.

ELDER W. H. Deeter and J. H. Wampler have been chosen delegates to Annual Meeting from Solomon's Creek church, Elkhart Co., Ind.

We finish preparing the matter for this issue, Wednesday, March 14th, in order to take the 3 P. M. train for Waterloo, Iowa. We will be absent a few days.

The Ohio floods are doing their expected work in the lower Mississippi. The levees are breaking in many places, and the adjoining country is being flooded.

BRO. Wm. Landis, of Flory, Ind., says he can fill no more orders for the Quinter and Snyder Debate. His supply is exhausted, having distributed over 400 copies. He reports the church in peace at that place.

By the will of a Boston lady, lately deceased, Miss Susan B. Anthony and Mrs. Lucy Stone Blackwell receive $20,000 each, the representative woman suffragists, and it is said they will use the money in advancing the cause.

CLUBBING RATES. THE BRETHREN AT WORK and *Primitive Christian*, to the same address, $2.50. B. AT W., or *Primitive* and *Young Disciple*, $1.85; or the three papers $3.00. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

$1.10 IS the price of the BRETHREN AT WORK from the first of April to the end of the year.

BRO. Enoch Eby returned from Iowa the first of last week. He preached six sermons at Nora Springs, and three at Waterloo.

THE Mississippi river threatens to change its channel to a point about 75 miles west of New Orleans. Unless something is done to prevent the entirely change of the great "Father of Waters," New Orleans will be left out in the cold.

It does the cause no good to talk of your preacher's faults behind his back. If he has faults, go to him in a Christian spirit and tell him of them in the mildest way you know how. That is the way to make a better preacher of him.

THE tablets from Babylon recently placed in the British Museum, and which are over 3,000 years old, confirm the Bible statements of the wealth and commerce of the ancient city, being documents relating to the trade in land and slaves.

BRO. D. P. Saylor has an article in the March number of *Wilford's Microcosm* somewhat favoring Hall's theory of sound. Though no scientist, Bro. Saylor makes a bit of experiment that may prove both interesting and profitable to scientific thinkers.

The snow-fall of Tuesday, March 6, at Montreal, was five feet, and this was exceeded in the vicinity of Quebec. Wiggins says the storm was only an arm of the coming hurricane. Many wrecks are reported to have occurred on the Canadian coast.

A QUAKER test of the Roman Catholic doctrine of Purgatory is to be made in Australia, where a man left $7,000 to be used to deliver his soul from that state of existence, and his irreverent executor refuses to pay the money until he has legal proof that it has been earned.

BRETHREN, watch the middle of your sermons. — Little Arthur had been to church. "How did you like the sermon?" asked his sister. "Pretty well," responded the youthful critic. "The beginning was very good, and so was the end; but—it had too much middle."

A CERTAIN little Pharisee, who was praying for his big brother, had a good deal of business to transact with him, even if he was only six years old. He prayed, "O Lord, bless brother Bill, and make him as good a boy as I am." That is about the way some grown-up boys pray.

PRINCE Sardar Herman Singh, heir to one of the richest provinces in Northern India, has been converted to Christianity. This will require him to renounce his claims to his princely estate; but, like Moses, he esteems the reproach of Christ greater riches than the treasures of his principality.

THE most remarkable man, now living, is Peter Cooper, who has just passed his ninety-second birthday, is still hard at work on his books, which will soon be ready for the press. He has worked all his life, and is working yet. For one hour lost he has given to the human race than Peter Cooper.

BRO. Evans, who is now preaching in Iowa, expects to go to Manitoba shortly with a view of making that his home. Manitoba is a part of British America, and lies north of Dakota and Minnesota. It is a fine, fertile country, but very cold in the Winter. The people are said to be industrious and prosperous.

WHEN we read of men accepting responsible positions in churches, and then openly assail the very doctrine they have been continuously preached, and why such men should still wish to stay in a church whose creed they do not believe, and whose rules they will not obey, passes the comprehension of a credible man. —*Zion's Herald.*

LAST week, when speaking of passing the decisions at the future Annual Meetings, we said:

If there are any votes against it, then the Standing Committee and Delegates will be called on to vote.

We should have said, "If the decision cannot pass by unanimous consent, then the Standing Committee and Delegates will be called on to vote."

THERE is a band man of a kind in Natal, South Africa, who does not object to his people becoming Christians, but this is the way he puts it: "If you become better men and better women, by becoming Christians, you may remain so; if not, I won't let you be Christians at all." A few rulers of that kind might be of service even in this country.

THE *Congregationalist* says that "there are Christian converts in Japan so poor that when they change their heathenism, they carry all their possessions on their backs, and their contributions average $8.00 per annum. And we fear there are some Christians in this country who are so nearly carry all their possessions on their backs that they don't average $8.00, nor eight cents, for that matter!—*Baptist Standard.*

PERHAPS superstition never will leave the world. It is found among the high as well as the lowly. Bismarck, one of the greatest men now living, is said to be a firm believer in good and bad days, and does not think that any undertaking will prosper if begun on Friday. He also dislikes exceedingly to sit at a table where there are thirteen. And Queen Victoria is unwilling to have her son, the Duke of Albany, married in May.

THE March No. of the *Brazeberie* is on our table, and filled, we presume with excellent matter. We cannot read the German, but there are others who do, and they ought to take this paper. Bro. J. M. Snyder, the editor, is also anxious that our German members do more writing for the paper. We hope they will do what they can to make this paper interesting and give it a wide circulation. Address, Grundy Center, Iowa.

WE wish to publish *all* the church news. Send on all items of interest, but study brevity. Often five lines, crowded with facts, will make a better impression than the same facts drifted through a column of wordy stuff. Do not send church news on the same slips with matters of business. Postal cards are well fitted for its transmission. Use ink instead of pencil. Send on the news, but remember that "brevity is the soul of wit."

BRO. GEO. J. ROYER of this place left last week with three car loads of stock, goods and implements for Huron, Dakota, Co., Dakota, where he expects to make his home. He speaks very highly of the country. He also wishes to thank the Brethren and friends in this place for holding his goods, and teams assisted in the work. We part with him with regrets, but hope he will soon gath. er around him a band of faithful members.

HERE is an item which has considerable more truth in it than the narrator apprehended: "My mother says your father has gone into bankruptcy," said one little girl to another. "What is bankruptcy, Nellie?" "I don't know, exactly," replied Nellie, "but I 'spects it's something awful nice. Pa used to work awful hard, and used to go around in his old clothes, but since he got into bankruptcy he dresses up every day and doesn't do anything but walk about just like a perfect gentleman."

MEMBERS who absent themselves from public services Sunday after Sunday, when living within a reasonable distance of the place of meeting, should be looked after. Punctual and regular attendance of religious services should be firmly insisted upon, unless the parties have a good excuse. Bad spots in a church not neglect the assembling of ourselves together, as the manner of some is. An occasional sermon on this subject, when all the members are present, would be in season and might accomplish good.

IF most of those, who write about the piety of our ancient Brethren of a hundred years ago, would imitate the good qualities they mention, their writings would not contain so many harsh and bitter expressions. Our ancient Brethren wrote and talked like Christians. They did not slander and abuse those who claimed to differ from them, but went on about their own righteous business, and tried by their good works and kind disposition to convince others that they were Christians. A hundred years from now, those who follow after us, may find some writings that they will be ashamed to let their children read. Let us be careful what kind of precedents we have behind us; remember that trees are known by their fruits.

A LONDON paper, speaking of the appointment of Dr. Mathieny, a missionary of the United States Reformed Presbyterian Church, at Lodakiyeh, in Syria, to establish a mission in near Tarsus, in Cilicia, says: "Nothing strange that the Gospel should be sent back to the city of St. Paul's birth by the inhabitants of a land of whose existence he had never dreamed."

A little beaver seen ofclock on Friday last, while Prof. Lewis Swift, Director of the Warner Observatory, Rochester, N. Y., was scanning the western sky, he discovered a brilliant comet located in the constellation of Perseus near the star Beta. The new comet is moving eastward and is very bright. This is the first comet discovered during the present year and also the first discovery made by means of the new telescope of the Warner Observatory, which is the largest private telescope in the world.

THE *Christian Evangelist* says, There are editors all over the country envying the *New York Sun*, because it has a subscriber who writes to it as follows: "There can be no question that the Sun is edited with a little order of judgment than any paper I have read. It was the first that has absolutely refused to accept any of my contributions. When it did that I felt it was worthy of a hearty support. That subscriber should that he thought that the editor could edit the paper better than his readers, and thereby showed that he had some fitness for editorial work himself.

REV. G. L. Wiley, M. E. pastor at this place, has just shown us a letter from Dr. Dimmitt, pastor of the 1st M. E. church, Decatur, Ill., correcting what we said last week in regard to the revivalist Harrison, erasing a disturbance about his salary, and being self-willed concerning the manner of conducting his meetings. He says, they pay Harrison $100 per week, that he has never yet said a word about his pay, and makes them no trouble whatever, but works together harmoniously in his work. We gladly make this correction, as it is not our intention to injure the reputation of any one. The report we received was from parties who we learn that Mr. H. will spend one week at the meeting to be held near Franklin Grove next August.

WE wish to commend our contributors for the peaceable spirit that pervades their contributions. It is a pleasure to see people write coolly and deliberately in the cause of great commotions. It is a mark of disciplined Christian principle to remain quiet when others speak evil of you. When the Saviour was reviled, he reviled not again. Though others speak all manner of evil of you, let your lives be such that no one will believe the reports. You can work out better results by quiet living than by the produce with dozens of articles. The process is slow but it is sure. The spirit of the papers you lend to your neighbors is not published in the papers we use. We do not dam re, evive a communication now that does not breath a Christian spirit. We hope to see this good feeling continue, for it is accomplishing wonders for the cause of peaceable Christianity.

JOSEPH COOK says: A few Universalist critics say that I have been guessing. Good guesses. Yes, but there is a great difference between a negative guess and an affirmative guess. To guess that probation does not close at death, and to lean on such a negative guess, is the highest insanity. But an affirmative guess that probation may end at death is enough, under the dictates of prudence, to make us repent now. Repentance depends on which side of our chances of grace in eternity these guesses lie. An affirmative probability or possibility, even if it amount to no more than proof that God may send probation, is enough to make it my duty to repent this instant. Much as I honor guesses on the negative side of this subject, it is evident that in bringing forward the affirmative side I have been partially justified in my procedure. Some newspaper critics of the anonymous species will turn a pyramid upside down, and prove that it represents correctly the position in which its builder left it. Usually newspapers have the last word; but I have so regarded this lecture-ship in its present form, that I seem to have an intermediate word occasionally.

OFFICIAL COUNCILS.

Does it not be more consistent for the officials of each to hold their prelimiary council openly in presence of the members? This need not necessarily be a public meeting, but the officers should have a place for business, but merely heard by the laity, as nothing done in secret.

DANIEL FOURNIER.

Lenox, Mo.

The object of an official council is not to any question that belongs to the church, nor to agree what course they will when a matter comes before the church. Such object is to inquire whether the complained cases are prepared to come before the church. In short, the work is to put business in shape to come before the church, so there need be no unnecessary discussion or delay when business has once commenced. It perhaps, would not be well this preliminary meeting to be public, for people reason that there are cases sometimes presented to the officials, who advise parties to proceed according to Matt 18: 15, and thus have private difficulties settled that if they had been made public would have done no one any good, but might have a rill produced. Brethren, we know from never saw anything in an official council was of any particular benefit to any one the housekeeper. It is some times quite hard to tell to know whether matters are in proper shape to bring up, before be presented to the church.

Many churches do not have these private meeting of the officials, and perhaps get along best as well as those that do. For our own we would a little sooner undertake to keep house without them. Of course one might be necessary occasionally, yet to the housekeeper needs counsel in regard to what shape to bring a matter before the church not is a little perplexing, etc. There is not enough at stake in them, either the one way or the other, to make any particular difference in church government.

MY STEPS HAD WELL NIGH SLIPPED.

Yet as for me, my feet were almost gone; my steps had wrigg slipped. Ps 73: 2.

David spent some dark hours, as well as bright seasons. One would suppose that a man after God's own heart would see all sunshine. But such was not David's experiences. Here than once he might have said that his feet were almost gone. What a sad thought to contemplate, the great king of Judea, the sweet singer of Israel, the writer of the finest poetry in the world, the man after God's own heart, was at one time almost gone. Nothing but the power of God could have saved him, yet he was saved in spite of these three dark, doubtful words to us. If such a noble man as David did well nigh slip at one time, what may be expected of poor mortals like us.

But David was not the only inspired man who at times almost slipped. Jeremiah had just three and a half years with his blessed master, yet for one whole week he was without faith. Jeremiah 20: 19 20. That must have been a dark period for Thomas, yet it was his fault. When Christ had met with his disciples, to show himself unto them after his resurrection, Thomas was not present, hence could not see his Master and believe. Perhaps thousands feel their feet slipping when they remain away from meeting week after week.

Well could Peter have used the language of David and said, my feet were almost gone. And piercing glance that Jesus gave him, seemed him to fully realize his danger, and produced the needed repentance. He had three times openly denied his Lord and Master, and while his feet were slipping downward, near an awful precipice, fear darted through his heart like an arrow, and caused him to flee from the awful doom. Though denied lost, yet was he saved, and died a triumphant death. Thousands of others, once good and useful man, have denied their Lord, slipped over the brink into the horrors below, and are lost forever.

How many, kind reader, have you seen, who once stood well, and as you thought, were deeply rooted and grounded in the faith, yet their steps have slipped, and they fell to rise no more. How made you tremble to see silently passing from sight into the horrors of hell below! It made you feel as though the very foundation was slipping beneath your feet, and that you too were almost drawn into the vortex of infidelity.

Then, how often have our steps well nigh slipped? How often have our feet almost gone? It makes us shudder to think of the dangers through which we have passed, and how thankful we are to the good Master who has preserved us thus far in life. Perhaps this has been the experience of all of us, save that some of us have slipped oftener than others, and the Lord above knows how frail we have been.

Can any of us look back over our past lives and say, that some unseen power has not been guiding us? There is a hand not seen by mortal eyes that sometimes holds our feet, that they slip not. Well has David said: "Thou hast holden me by my right hand." Ps. 73: 23. This unseen hand, this invisible power, is the special Providence that is greatly lending us step by step, towards the glorious home; it keeps our feet from slipping for fear our feet will slip and we plunge headlong into ruin. Let us cling close to the cross of Christ, whose foundation is sure.

WIGGINS' STORM.

Last Fall Wiggins predicted that about the 11th of March, 1883, a most destructive storm would visit this globe, causing an immense loss of life and property. The terror, due to have passed from the Pacific to the Atlantic, and thence into the great ocean, causing it to boil like a caldron. It was further predicted that it would be unsafe for any vessel to be on the ocean at that time, and even President Arthur was urged to call all vessels in.

There was nothing superstitious about the cause that led to this prediction. Mr. Wiggins is a man of some note as a scientist, hence his prediction was based on what he thought pure scientific principles. He was not a fanatic, nor a fanatic of his prediction. Most, if not nearly all, of the scientific writers kept very quiet in regard to Mr. Wiggins' fears; they preferred to wait and see the result.

Mr. Wiggins had made some previous predictions that proved to be correct, hence his reputation gave his latter prediction some weight among the people. The news was published far and wide, and as the time for the storm to commence drew nigh, intense excitement was felt in many localities. Some hid themselves in caves of the earth, while not a few prayed to be delivered from the approaching calamity, and a few actually went crazy. On the northern coast of South America several villages were deserted by the inhabitants, for fear of a tidal wave which were that was to have swept over their country. Hundreds of fishermen remained on shore for days before the expected storm, while a number of vessels refused to leave their harbor till the dreadful day was passed. Many thousands of these people actually believed the report. It was perhaps the biggest scare ever made in the world by the predictions of one man.

The time came, and is now passed. Every part of the continent has been watched, but no Wiggins' storm yet. Of course the man has been disappointed, and gained a notoriety that is not pleasant in the least. This, his greatest prediction, has proved a failure, and Wiggins must now take a back seat.

THE STAR OF BETHLEHEM.

We take no stock in the superstitious predictions that are put forth by fanatics who have more love for notoriety than the truth. But when we find such papers, as the *Scientific American*, which is exceedingly careful of its contents, endorsing a position, in a carefully prepared editorial, we are bid to give the subject more than a passing notice. Different reasons, or rather theories, have been published concerning the Star of Bethlehem. Some look upon its appearance with a dreadful awe, fearing that millions of the inhabitants of the globe will be destroyed by pestilence, famine, etc., but most of seamen do not seem inclined to risk their reputation on such predictions, nevertheless they are free to express themselves regarding the history of the star, and the probability of its reappearance shortly. Anything that pertains to the heavens, that "declare the glory of the Lord," or the firmament which "showeth his handiwork," is exceedingly interesting, for the hand that made them is divine. We love to study the heavens, and view the stars and planets, well ordered and ordained, and thinking that our readers will be equally interested in this subject, we take pleasure in laying before them the following, clipped from the *Scientific American*:

The re-appearance of the variable star periodically known as the Star of Bethlehem is among the possibilities of the present year; for unless astronomical calculations are in fault, this long looked-for star must flash forth from the sky depths before the year, 1885 has run its course, and it may, or may not, appear at any time, as its period, if it have one, is very near completion.

In the year 1572, Tycho Brahe, a Dutch astronomer, observed a new star near the star in the constellation Cassiopea. It was of the first magnitude when first seen, increased rapidly in brilliancy, outshining Sirius, and soon equaling Venus, and was easily detected at noonday by observers. The color of the great star was at first of a dazzling white, then it changed to yellow, and finally became red. It shone brightly for nearly a month, then gradually faded, and in sixteen months disappeared from view.

There were at the time a variety of opinions concerning the cause of this remarkable phenomenon. Some observers looked upon it as a fresh creation, a new center in the universe. Other observers, and the larger portion, considered it as a sun of fire, a grand celestial conflagration, symbolizing the fate about to overtake our sun and the retinue of worlds when the end of all things arrives. Astronomers were content with various speculations on the subject without coming to any decision, however, though it was the general opinion that the bright star in Cassiopea had fulfilled its mission, and would never again shine in the star-depths. A few stars with a similar history had been observed at long intervals, and these, as well as the brilliant new-comer, were included in a class known as new or temporary stars.

Forty years after the occurrence of this event, the telescope was invented. When it was turned to the position in the heavens occupied by the blazing star, a telescopic star was found within a minute of the identical spot which had been carefully mapped out by Tycho Brahe. This telescopic star is still found there, and is probably the same star that suddenly flamed forth in 1572.

The discovery that the famous star had disappeared, stimulated investigations. Astronomical annals were diligently searched, and it was found that similar bright stars were recorded as appearing in the same region of the sky in the year 945 and 1264. It therefore inferred that the great new star of 1572 is a variable, with a period of a few more than three hundred years. If this theory prove true, we may soon hope to witness the repetition of this incomprehensible phenomenon. The last period was three hundred and eight years. The star was therefore due in 1880, and, if it appear at all, must during our existence, or in the immediate future. By counting back three periods from the star's first recorded appearance in 945, we are brought to the near vicinity of the year 1885, and it is therefore difficult with great fancies have not failed to connect the two events, and to infer that the Star in the East pointing to the Nativity was the sudden outburst of this extraordinary star. Hence it has received the name of the Star of Bethlehem.

About twenty-four temporary stars have appeared from time to time in the last two thousand years. It is nearly certain that they all existed in the skies as very small stars before they flamed forth, and that, though apparently blotted out, they still exist there, ready to blaze forth again when the same conditions induce another conflagration. They are now classified as variable stars, those having long periods have of an incomprehensible but regular character.

Time there are variable stars of many varieties, from a well-behaved variable like Algol, that completes its regular cycle in a period a little less than three days, to an erratic variable like the star in Cassiopea, that appears with a sudden outburst and then remains quiescent for centuries. In the close of the regular variables, it is easy to see out for the maximum and minimum light by the interposition of dark satellites, hiding a portion of the light as they pass between us and the star, or by the theory of sun spots, lessening at times the light of the star. Our sun is a variable star, and viewed from the standpoint of the neighboring orbs probably shines as a yellow star of the third or fourth magnitude with a period of about eleven years, identical with the sun spot cycle. In the case of little variables, there is reason to believe that the sudden flames are due to outbursts of glowing hydrogen, resembling those of which the rosy protuberances around our sun give an illustration on a small scale.

If these outbursts are caused by explosions of burning hydrogen, and if the protuberances around our sun are due to the same agent, the question naturally arises whether there may not be a class of similar outbursts from the solar surface. Such a catastrophe would doubtless involve the destruction of at least the higher forms of animal and vegetable life. Such a possibility exists, but the probability is too small to excite a moment's alarm. Only twenty-four blazing suns have been observed in two thousand years, while millions of stars have come into the heavens, with a constant and serene light that has remained unchanged since men began to study these twinkling mysteries. The chances that the sun will blaze out in the erratic fashion of the star of 1572, are therefore ten more than one in a million, no greater than the probability that a huge comet will plunge headlong into the sun, or come into collision with the earth.

Observers will do well to keep an eye upon the constellation Cassiopea. Unscientific observers are likely to be the first to detect the presence of the brightly beaming orb as those who possess special training for the work. If the long lost Star of Bethlehem return to its old position in the sky, it must remain visible for a few days, or even increase the nearness of the advent. The year 1883 may, therefore, be made illustrious by a celestial visitor with a dozen comets, an event that would be almost as welcome to astronomers as the discovery of the cause of sun spots, or the accurate determination of the sun's distance.

Cassiopea is a constellation excellently situated for observation. It is on the opposite side of the pole from the Great Dipper, and at nearly the same distance. A line drawn through Megrina, one of the stars in the bowl of the Great Dipper, continued to the Polar Star, and extended to an equal distance beyond, will reach Caph, a star of the third magnitude in Cassiopea. This star with three others, of the second and third magnitude and a smaller one form the figure of an inverted chair. As in this latitude the constellation is always above the horizon, it can be seen at all hours of the night.

A LETTER without any name to it from Malvern, Ill., says, "Please announce a change of my address to Dakota. The county is Brookings, Dakota. The town is Bethlehem, hence Frederick, Richland Co., Dakota is will be my address." He further adds that there is an excellent prospect for a church there soon, and he is receiving a great many letters in regard to the country. We presume that the letter is from Wm. Horning, as he is moving from Malvern, Ill., to Dakota, this month. If we have guessed wrong, the writer will please notify us.

REPORT OF DONATIONS RECEIVED.

Donations for Friends.

Sep 27 The following sums have been donated by the persons named, to send the B. AT W. to the persons specified by them:

Joseph Stadebaker, Ohio	$ 1 00
Jacob Dolp, Ill.	1 00
Four Sisters, Ind.	1 00
S. W. Hoover, Ohio	1 00
Susan Metzger, Ind.	2 00
Lucy Dearmond, Ohio	1 00
Mrs. Dearhorff, Iowa	1 00
Previously reported	135 65
Total	$143 65

Home and Family.

MOTTO.—And the fruit of righteousness is sown in peace of them that make peace.—James 3: 18.

So long as you are ignorant, be not ashamed to learn.

THE man who is always right finds every one else always wrong.

WE should persevere in the day of duty, though it cost all that is dear to us.

OLD truths are always made fresh to us by coming in on the experimental side.

AFFLICTIONS are the rough touches and hard rubs, that we get to polish us for use and for shining.

SOME men have a Sunday soul which they screw on in due time, and take off again every Monday morning.

A LOVING confidence in the God we have offended, is the key to his heart, the key which unlocks the treasury of his grace.

LAVATER said, what it will do us no harm to ponder upon, that "he who purposely cheats his friend would cheat God if he could."

As a father was once picking his way along the dangerous mountain-side, his little boy, following after, said: "Take a safe path, papa; I'm coming after you." Ah! if parents and older Christians knew how confidently young Christians were "coming after," following their beaten tracks into numerous forbidden paths, they would be more careful to take a "safe path."

Importance of Truthfulness.

IN childhood, if ever, the bad passions must be weeded out, just as they begin to appear. The weeds are easily removed from a garden before they have taken deep root. And here, first of all, let every tendency to prevarication and lying be checked. Truthfulness is the foundation of character. Let the manfulness, moral dignity, and the imperative duty of always speaking the truth, be inculcated. Let the meanness, the turpitude, and the guilt of lying be equally inculcated. Every sentiment of honor, and every moral sense, should be arrayed against lying in every form and degree. Speak the truth in all things, on all occasions, under the strongest temptations not to speak it; in the face of shame and suffering, speak it; for there is no gain nor advantage to be put in the balance against speaking the truth. Thus ought we to teach our children from the earliest dawn of moral apprehension. These three things once gained, viz., the habit of implicit obedience, the habit of prayer, and of undeviating truthfulness, the way is open for every gracious influence, and every form of holy nurture. You have now withdrawn your child from the circle of worldly snares and unholy powers, and brought him to the place where heavenly order reigns, where sacred altars are kindled, and where angels pay their visits. *British Mother's Journal.*

The Diamond.

KOH-I-NOOR is the name of the most brilliant and purest of diamonds. This name was given it by an Asiatic Indian prince. He was so enraptured with the brilliancy of the beautiful gem, that he gave it this name in English, "Mountain of Light."

It was found in the mines of Golconda, before the Christian era. At the time of Christ it was in the possession of the Rajah of Oojein. For three hundred years it passed from father to son and kingdom to kingdom. It has been a trophy of war, and a guarantee of peace between nations; has adorned the heads and scepters of the great; and it has been coveted by civilized and uncivilized nations.

In the fourteenth century it was in the possession of Alladin, who placed it among the treasures of Delhi. It was afterwards won by a prince on a battlefield, was taken from him by his conqueror, Nadir Shah, and is now in England, where it brilliantly blazes among other bright jewels that adorn the queen's crown.

Portugal has one among the largest and most valuable diamonds known. If pure, of which there are many doubts, its probable value is $2,800,000, so rich, and beautiful, and precious, do men consider this little gem of God's creation.

The "Regent," or Pitt diamond, is one of the finest and purest. Two years were required in cutting and fully developing its beauty and splendor. It was purchased by the regent, duke of Orleans, in 1743, and cost over a half million dollars. It is now estimated at a million. It was placed by the great Napoleon in the hilt of his sword, and was taken from him by the Prussians, at the battle of Waterloo, 1815.

There is a universal desire among men to possess the diamond. It is displayed with the greatest pride and pleasure, and millions of money have been spent to preserve and beautify this gem. It is the purest of all mineral substances, and is said to gather light in daytime, and give it out in darkness.

But with all the purity and beauty and value of the diamond, it falls far below a precious stone in God's cabinet. It is called "A White Stone," "A Precious Stone," "A Tried Stone," "A Living Stone."

Matrimonial.

GROOMS—HORNING.—At Clinton, Mo, at the residence of D. P. Horning, Mr. Jefferson Grooms to sister Rebecca Horning,—March 7th, 1883. J. S. MOHLER.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

MOHLER.—March 2, 1883, in the Jonathan's Creek congregation, Perry Co, Ohio, of diphtheria, Louisa J., youngest daughter of friend James Mohler and wife, aged 11 years, 2 months and 18 days. She leaves behind her, father, mother, one sister, two brothers and other relatives to mourn their loss. Funeral by the writer.

W. ARNOLD

CLING.—In the Pleasant Grove church, Kan, ——, wife of friend Adam Cling, aged 16 years, 5 months and 7 days. She leaves a husband and four children, to mourn the loss of one they loved. Funeral occasion improved upon by Bro. Samuel Baker from Job 14. 14, to a large and sympathizing congregation. Funeral sermon preached at the Pleasant Grove meeting house, Douglas Co, Kan.

JOHN A. STUDEBAKER.

DEARDORFF.—In the Solomon's Creek congregation, Elkhart Co, Ind, Feb. 21st, of consumption, friend Jesse Deardorff, aged 56 years, less four days.

Deceased leaves a wife, three children and two grand-children. His dying request was, to be baptized. Sent for Bro. Younce, who came to find him unable to have his request granted; but a few hours after, he expired. He was a friend of the church, but, like many others, neglected his duty too long. He was a kind neighbor, and respected by all who knew him. Funeral services by J. H. Warstler and Davis Younce, from John 19, part of the 41st verse.

FLORA F. WARSTLER.

STONER.—In the English River congregation, March 1st, from lung fever, little Eli, son of Bro. Daniel and sister Lucinda Stoner, aged 2 years and 5 months. Funeral services March 2, by Bro. James Evans to a large concourse of people.

PETER BROWER.

HARDMAN.—In Albany, Linn Co, Oregon, Feb. 24, sister Annie Hardman, aged 86 years, 4 months and 4 days.

Deceased had been married 67 years, was a member of the church 66 years. Children living, 6; grand-children, 27; great-grand-children, 66; great-great-grand-children, 2.

D. LEEDY.

COPPOCK.—March 3, 1883, near Dayton, O., Chester D., son of friend John and Mary Coppock, aged 1 year, 2 months and 18 days. Funeral services by the Brethren, at the house of Eld. Samuel Coppock, grandfather to the deceased child.

O. F. YOUNT.

MORRISON.—In the Maple Grove church, Kan, March 8, 1883, of spinal disease, John A. Morrison, son of Bro. Hyman and sister Catherine Morrison, aged 20 years, 10 months and 12 days. Funeral services by the writer to an attentive congregation of sympathizing friends, from Job 14: 14.

R. R. MOON.

ANNOUNCEMENTS.

District Meetings.

April 3, North-eastern Kansas, at Pony Creek meeting-house, 4½ miles north of Morill, Brown Co, Kan.

April 6, for the State of Nebraska, at Blue River Valley church, Butler Co, Neb. Stop off at Garrison.

April 12, at 9 A. M., Northern Indiana, in Washington church, Kosciusco Co. Stop off at Warsaw.

April 21, State of Michigan, in the Woodland church, Barry Co.

April 14, North-western Ohio, in the Rome congregation, Hancock Co., O.

April 19, Southern Missouri at Deep Water church Henry Co., Mo. Stop off at La Due.

April 20 Southern District of Iowa near Frederic, Monroe Co., Iowa, on the C. B. & Q. R. R.

April 20, District of Oregon, in Lebanon church, Linn Co., Oregon, ten miles east of Albany.

April 24, Southern Ohio, in Lower Twin Valley church, Preble Co.

April 21, Northern District of Illinois at Yellow Creek church, to commence at 8 A. M.

May 8, at 9 A. M., North-western District of Kansas and Colorado, at Kinsey school-house, 4 miles north-east of Burr Oak.

Love-Feasts.

May 10, Nevada church, Vernon Co., Mo., at 8. Click's, 1½ miles North-east of Nevada, to commence at 10 A. M.

May 23 Wolf Creek church, Montgomery Co., O., twelve miles north west of Dayton, near Brookville.

May 26 and 27, at Washington, Kan., at Bro. John Gauby's, 3 miles south-west of Washington.

June 12, at 10 A. M., in the Palestine church, Darke Co., O.

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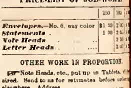

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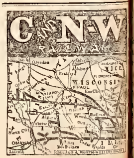

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Correspondence.

Bro. Roy that found the Lord speaks often one to another, the Lord hearkened and heardeth, and a book of remembrance was written before him for them that feared the Lord and thought upon his name.—Malachi's "Jewels."

Announcement.

A District Meeting for the 2nd District will be held April 11 and 12. Arrangements have been made for trains to stop at church, so all can reach the place of meeting in ample time. Be ready with your tickets for Mauertown.

E. B. SHAVER, Sec'y.

To Committee on Railroad Rates.

In receipt of a letter from a brother stating that quite a number from his neighborhood desire to start for Kansas on or the first or second week of April. It before suggested that you perfect your arrangements immediately and forward them as reports for publication, so that they can be known by the last of March.

M. M. EBERLEMAN.

Greensburg, Mo.

To the Elders of the North-eastern District of Ohio.

Dear Brethren:—

It is now about two years since the last instructions have been paid into the Treasury of the "Home Mission" of this District, and funds are running low, the elders of this district are respectfully requested to call the matter to their respective churches, collect what they can and have it ready to pass into the treasury at the coming district meeting.

JACOB MISHLER,

Sec'y H. M. B. of N. E. O.

Sugarcreek, O.

From Washington, Kan.

Dear Brethren:—

Bro. M. M. Eshelman preached some two discourses before he left. Sinners made to tremble and saints rejoiced.—Precious souls made the good confession and thus were baptized as Jesus was.—All grand this in progress prove faithful to God. Thus the little band of believers encouraged again, yet very much remains to be removed. Bro. M. M. E. May God bless him and abide with him continually, such good may be done.

GEORGE DETRICK.

From Milan, Kan.—March 5.

Dear Brethren:—

QUITE an excitement prevails among the saints in and around Milan. Bro. Harader of Shick, a Campbellite Elder from Lawrence, had made arrangements to make a discussion on several points of doctrine. Mr. Shick being the aggressive party. Discussion was to begin Feb. 28th, but Brethren that they could not get a house at time, without paying two dollars a day for the use of the school-house (school was session), so they agreed to defer the day for the present. Mr. Shick having arrived at Milan at that time, came and to work and discussed both sides of the question, declaring that Bro. Harader had deserted. A friend informed Bro. H. that he was doing, and he went to hear him, announced when he would reply. He preaching Wednesday night, and met the people each evening until Sunday night.

Bro. H. presented his views in a mild and kind spirit, and won the respect of the congregations, while Mr. Shick was so that he lost some friends that he had.

We believe much good was done, much more might have been accomplished Bro. Harader could have had assistance but his friend gave out, and he had to do the meetings in the midst of quite a crowd.

We are searching the Scriptures to see if these things be true, and we are prepared to accept the whole Gospel and reject the Gospel. The Campbellites claim that their cause is injured, and tried to prevent the Brethren from having meeting very two weeks in the schoolhouse, but the majority of the people were for them, and they had to yield. Truth will out, when presented in a Christian Spirit.

Weather pleasant, farmers busy plowing and preparing for plants. Some have made garden. Grass is getting green. Wheat generally looks well. Health good, except some seasonal measles. Some scarlet fever in the city of Wellington. C. H. BENSON.

A Request.

BY some one's neglect, the addresses of the Committee on Revision of Minutes are not given in the Minutes of A. M., and the Brethren's addresses is too unreliable for business purposes. I have something of importance to send elders J. B. Bowman, J. Kaylor, C. Bucher and Daniel Chambers; therefore desire their addresses.

M. M. ESHELMAN.

Warrensburg, Mo.

Announcement.

THE District Meeting of 1883, of the North-eastern District of Ohio, will be held May 2nd in the Londonville church. Delegates to meet at 8 A. M. Those coming from the East, on the "Fort Wayne Route," will start so as to arrive at Londonville at 2:50 P. M., those from the West, at 1 P. M. to be met at Londonville on May 1st, if due notice is given to W. T. Workman, Londonville, Ashland Co., Ohio.

NOAH LONGANECKER, Clerk.

From Mogadore, O.—March 3.

Dear Brethren:—

OUR churches in this vicinity, as near as I know, are in union and love. The disturbance which has been through here, and I think has done some good. What little vestige of disruption there was here, has about all died out by the proceedings of its advocates while here. This wild, fanatical hallucination that has taken hold of some members, is fast subsiding, and by the time of A. M., we will not hear much of it any more.

I think I am justified in saying that the loyal portion of the church is more united in brotherly love and union than it has been for years. The North-eastern District of Ohio stood firm for the church last Spring, and I see no reason why it should not, in the future. I hope the church will be guided by the Spirit of God, and will go onward and upward in meekness and humiliation, and show as abundance of love towards the erring, for God will never forsake his people as long as they do not forsake Him.

JACOB MISHLER.

For the St. Louis Meeting-House.

☞ The following amounts have been received since last report.

A. Spangler, Lewistown church, Pa.	8 50
Mary Rowland and family, Polo, Ill.	1 00
Gobesburg, Kan.:-	
Martin Becker	2 00
Susan Becker	10
Charley Beckner	10
S. Click, Nevada, Mo.	5 00
David Zuck and wife, Ill.	1 00
Anna Geogley, Republic, Ohio	10 00
A brother, Waterloo, Iowa	5 00
Levi Keller, Ephrata, Pa.	1 00
John Bailey, Urbana, Ill.	50
Isaac Hutchinson, Osley, Ill.	1 00
Daniel Yount, Keiner's Store, Va.	7 00
Timberville, Va.:-	
Samuel H. Meyers	1 00
Edd. D. W. Neff	1 00
Samuel Smucker	50
E. M. Hoover	1 00
I. N. Kimmel	1 00
D. F. Kagy	1 00
Samuel A. Wine	50
B. F. Gorber	25
Nancy Kimmel	50
Catharine Myers	25

J. HERTZLER, Treas.

Open Letter No. 2.

Dear Brethren:—

MANY are the letters received, and many the inquiries, made since Open Letter No. 1 was written. Not having time to answer all in a private correspondence, and feeling that the church at large will not be benefited as much by private correspondence as by open letter, I, therefore, prefer this method of addressing all.

Question 1. How are the so called Progressive prospering in and around Ashland?

Ans.—Not very well, in my opinion. They held protracted meetings in Ashland City, Black River and Mohican churches, with but very little encouragement, if any. Their congregations, I am doubtfulwere and are very small.

Question 2. How do you like the Manitoba Act by this time, as passed by last A. M.?

Ans.—Very well. What harm can grow out of it, unless it obnoxious according to the Scriptures? Yet I would much prefer the word "obligatory" to the word "mandatory," and I hope that our next A. M. will be willing to make the change of words.

Question 3. Can we rely upon all the statements made in the *Progressive Christian* concerning the work of the Brethren around Ashland as being true?

Ans.—We will not vouch for the truthfulness of their statements.

Question 4. What is the prospect of the church proper, for the future?

Ans.—I think, very good. First, we have very good congregations; second, almost the usual success by way of additions to the church is realized. Bro. I. D. Parker assisted the Brethren in the Beloit church, just west of Ashland in holding a protracted meeting, which was quite a success. I forget the number of additions. He also assisted the Brethren in the Ashland church, resulting in nine additions. Bro. S. T. Bosserman assisted the Brethren of Maple Grove church, reporting two additions. D. N. Workman preached for the Brethren last week in the Mohican church. Very good interest. Six baptized. This is the church where P. L. Brown and all the preachers left, last August, to take the church selected the writer and two others. Since that time we have elected two speakers, two deacons, and held a delightful love-feast, and are now on our way, rejoicing. We find the Mohican church very pleasant church to be associated with. It is the church where Elder Jacob Garver lived and died in person, but his influence still lives to the good of the cause.

In conclusion I want to say to all that have written to me by way of encouragement, many thanks to you all. Please excuse me from traveling; while I have so much to attend to and near home. Please do not be discouraged at the cause in and around Ashland. I think the Brethren by the assistance of the Lord, will take care of that.

D. N. WORKMAN.

Ashland, Ohio.

From James Evans.

Dear Brethren—

We spent our last Sunday in Illinois with the Brethren at Silver Creek and Mt. Morris. We left Lanark on the 16th of Feb. in company with Bro. Kingery, to attend the District Meeting of the Middle District of Iowa. We were joined on the way by three brethren from Lost Nation, and arrived at Lanark station at 11 P. M., and as there was no team there, awaiting us, we found ourselves

STRANGERS WITHOUT A HOME.

We called at several houses, to enquire for friend Wilson, who lives two miles from Lanark. The inmates seemed to fear, lest we might be midnight assassins, and would hardly give us any information. One man did venture to his door to direct us whether we were going. At last we found a house at friend Wilson's, whose companion is a member. He treated us kindly, and drove us next day to Dry Creek church, where we met a goodly number of brethren and sisters, most of whom we had never seen before. The business was soon disposed of, and love and union seemed to prevail. It was

A PLEASANT MEETING

of brethren devoted to love and peace. We preached twice in this church, and on Sunday morning we were very earnestly exhorted and taught by Bro. Bickey, followed by Bro. B. F. Miller, whose burning words were to us the bread of heaven.

Our time was followed with earnest words, and then the writer left, to go to

SOUTH ENGLISH,

Keokuk Co. We have been preaching here up to date (Feb. 25th) and expect to remain for two days longer; Bro. John Flory, of Vol. preached here last Sabbath for three weeks, and ten were added to the church.—The Brethren here are chiefly from Rockingham Co., Va., and we feel very much at home among them. Brethren Jacob Beeman and Samuel Flory have the oversight of the church here.

We see no signs of progressing toward the world here, neither do we find that element, that mourns for "the days long since departed," or, like Jenny Dean's father, who was always mourning over the defection of the times, and rehearsed it with the golden days of his forefathers. True, there is declension, and there always was. Some will leave their first love, and the love of some will wax cold. But we have as pure men and women in the church as in departed days. We know many men and women as devoted to the Gospel as ever. But our ideas of doing things are changed. Some devoted people think we ought to

LABOR MORE FOR THE YOUNG.

We think we ought to get them together, and teach them the Word of God, and train them in divine things. Instead of such parentalism, we think we should be better able to combine our wisdom and help each other in the good work.

We are glad that the Brethren here have the true idea of progression, and not the spurious one, which means gold rings, watch chains, studs and other vain trappings. Progression does not mean fashionable hats, frills, flounces, and progressive dresses, but it means real progress in the divine life, advancement in holiness and knowledge, and a wider line between the church and the world.

We expect to visit Benton, Marshall and Hardin counties, and then, if the Lord wills, direct our steps towards

MANITOBA,

where we hope to settle down and labor for the cause of Truth. We hope there to preach Christ and plead for the Gospel. We see much. We would here tender our thanks to beloved brethren in Lee, Ogle, Carroll and Stephenson Co., who have assured us of their sympathy and material aid to plant the Gospel there. If Jesus did not forbid us to let our right hand know what our left does, we would offer our hearty thanks by name to brethren who have spoken kind words, and whose love is not in words, but in deeds.

We shall ever labor for the good of the church, for its peace and union; for its nonconformity to the world in all that pertains to the Christian life.

March 8th. We are now laboring with the Brethren in Deep River church, Poweshiek Co. We preached sixteen discourses to large and attentive audiences at Beach church.—Two of these were funeral discourses. Bro. Christ, Brower lost a little one, aged four months, and Bro. Daniel Stoner a boy, two years and four months old. Bro. Christ's little family was afflicted with scarlet fever, and this kept some away from our meetings. But on the whole we had good meetings. We visited many families, and experienced so much kindness among them as to make South English one of the oases in the world.

We would have expected to have seen some added to the church, and angels would have rejoiced too, if sinners had been converted to God. But we hope that our labors are not in vain. We preached Christ to them as the Way of Life. We tried to unfold the unsearchable riches of the Crucified One. We preached the cross as well as the crown. We pour much to love there, and nothing to complain of.

From Eld. Samuel Murray.—March 5.

Dear Brethren.

AGAIN the Lord has brought me through another cold Winter. My health has been good all Winter, and my health is not much better yet. Was confined to the house, and part of the time to the bed, all Winter; but as we lived close to the meeting-house, I have missed but few regular meetings, and as we have our prayer-meetings at our houses, I have missed but three. The prayer-meeting will be at our house to-morrow evening. If I live till April 1st, I will leave 77 years behind me.

My wife will leave behind her 63 years,—our birthdays being the same. Notwithstanding I have had many trials and troubles, lows and crosses, much sickness in my family, and followed four dear companions and five dear children to silent tombs, I must say, the Lord has been kind and good to me. He has always blessed me with many kind friends, and good and kind brethren and sisters. O, bless the Lord; all that is within me, bless his holy name! If it had not been for our kind brethren and sisters we might have had a hard time through the past cold Winter.—God bless them for their kindness. O, brethren and sisters everywhere, from the East to the West, from North to South, pray with me, for love and union. O may God speed the time, when we can see eye to eye, and all speak the same thing.

Our quarterly council-meeting went off Saturday, the 3d inst. A good many things presented to the church, for consideration.—The church agreed to hold two Communions this coming Summer, one in the Spring and one in the Fall. Upon the whole we had a pleasant meeting.

River, Ind.

From Cerro Gordo, Ill.—March 9.

Dear Brethren:—

PLEASE correct a mistake in my last report for the St. Louis meeting-house. It reads Abra sam, Mary and Barbara Clingenpel, Flory, Ill., it should read Flory, Ind.—I will now try to report railroad arrangements in letter part of this month, weather pleasant; health good. JOHN METZGER.

Information Wanted.

Dear Brethren:—

If there are Brethren living in Brown or Spink counties, Dakota, I would be glad to have them send me their address on a postal card, or if any brother knows of any living in Central Dakota, I would be glad to have them give me their names with address. S. O. LARSON.

Lanark, Carroll Co., Ill.

From South Bend, Ind.—March 10.

Dear Brethren:—

Our meeting closed the 8 March. A direct accession to the church, and to meet the saints were with both us, and all the most holy faith. Bro. Evans presented the Word, which certainly caused sinners to tremble. We hope it will be some good upon the sinners, that may be gathered after these days. Considerable sickness, some scarlet fever in the neighborhood. D. BOOKER.

Announcement.

To the Churches of Northeastern Ohio:—

I announce the kindness of managers of the I. P. R. W. & R. R. R. Co., have given reduced rates to those coming to D. M. The overseers of some one in each church, will please notify W. P. Workman, how many are coming, and I will send them certificate, which will enable them to buy tickets at low rates. W. P. WORKMAN.

Londonville, O.

From Washington, Kan.—March 8.

Dear Brethren:—

Bro. M. M. Eshelman and family held a short stay with our church, and in our midst he left for Missouri. People seemed to have an interest while listening to the Word. May God bless him and his work wherever he goes. Lately we received two by letter, and on the 4th of March, four were baptized. This was the first time that the Brethren baptized in this congregation.

JOHN M. OADES.

From Lebanon Church, Linn Co., Oregon—February 10.

Dear Brethren:—

JUST closed a series of meetings here in this arm of the church. Bro. M. M. Bashor and J. Joel Sherry did most of the preaching,—the Word that is like the hammer that breaketh the flinty rock, was handled with power. Two were received by baptism, one reclaimed; two admitted by letter. One young lady made application for baptism; but as she is not live in this arm of the church, she requested to be baptized at her home, in the presence of her brethren and her associates. May God bless her in her undertaking, and may she, by her walk and conversation, win others to the Lord's side. The church seems to be much revived. Meetings commenced at the Hardman school-house and continued till the 15th. Then Bro. M. M. Bashor and Bro. Aaron Baltimore came to Sodaville, and preached four very able sermons. Meetings were appointed at the school-house, but by the request of Mr. and Mrs. Foot, the meetings were changed back to the school-house. There was the very best of order, and good attention to the Word spoken. Bro. Bashor is one who is not afraid nor ashamed to present his whole Gospel. We feel sure that if he had continued a few days longer, he could have seen the fruits of his labors. The District Meeting will be in this arm of the church, April 20th. L. F. WAGONER.

From Pagosa, Iowa.—March 12.

Dear Brethren:—

BRO. J. L. Myers and family, formerly of Sterling, Ill., have moved among us, and are of us. Bro. J. is an earnest and zealous minister in the good cause. The loss of Northern Illinois is the gain of Middle Iowa, so there is no loss to the common cause.—Though there are quite a number of speakers in the Coon River congregation, they are very happy and there is ample room for all to exercise in, develop, and lay up treasure for eternal life. J. D. HAUGHTELIN.

From Shannon, Ill.

Dear Brethren:—

We held our council at Shannon, Ill., on March 8, Brethren J. J. Emmert and Geo. D. Zollers were present. We passed off with a good feeling and Christian love, as far as I know. We send Bro. S. H. Spregle as delegate to A. M. No queries. Bro. S. H. Spregle was advanced to the second degree in the ministry, and Bro. H. Baum was chosen to the deacon's office. Hope the Lord will bless these brethren in church work. We granted ten certificates. Our number is small, and many looking on, but not very materially. We hope they will prove of much value to the congregations in which they may settle. D. ROBLAND.

From St. Martin's, Mo.—March 7.

[THE writer of the following failed to give his name.—ED.]

WE had a season of refreshing at Prairie View church, last month. Bro. Hutchison was with us and preached about a week for us. We had some bad weather for holding meetings, but interest was good and some of our neighbors learned some things they never knew before. To show you that his sermon was appreciated, I enclose a sketch clipped from our county paper, the *Gazette*:

"Bro. Hutchison preached the closing sermon at Prairie View last Sunday night. He preached on the subject of sanctification. The sermon was excellent, and was worthy the approbation of all who were present."

From Marion, Iowa.—Jan. 18.

I WISH to say, through the B. AT W., to the brethren who wish to locate in the West, that they would do well by coming up here into Cherokee County, and taking a look at our country. Our lands are not so high as in other parts of Iowa. We are located 482 miles west of Chicago, on the Illinois Central R. R. Would like some good ministering brother to locate in our midst. There is a good opening for a good brother to church, and plenty of room for missionary work. I wish to call attention to Bro. Early's article in No. 2, current volume, headed, "Missionary Work." Yes, dear brethren, there is too much of it, but good as it is, I hope the brethren will all give it a fair personal, and take the lesson to heart. It is true, Financially, we as a church, are so wedded to each other. But what is the solutions toward spreading the Gospel, or for the missionary cause? It is rather a sad picture to look at. Bro. Early says we have the money, but will not give it. Very true, brother, I think the holy has had very poor training in that direction, —giving their money to the preacher. We read, Acts 6: 2, 3, 4: "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word."

That is the way it should be now. We have brethren that should be in the field continually, preaching the Word, instead of tilling the ground. But it will take money to carry on the work; and, unless the laity will take hold of it, the cause will suffer. Let us take, for our example, I Cor. 9th chapter.

DANIEL B. LEHMAN.

From John Funk, Cal.—March 5.

Dear Brethren:—

WE have had the coldest weather here in the San Joaquin Valley this Winter, for the same length of time, that has been known for many years; the mercury marking 18 degrees above zero on the north-side of buildings for a number of mornings in succession. At noon it indicated 25 degrees above zero. We have had the most fog this Winter that we have seen any Winter in the last 9 years. On the 31st of Dec. last, it commenced snowing in the morning, and snowed until 7: 30 in the evening, at which time the snow measured seven inches deep, which lasted nearly all the next day. It was the deepest snow ever known in this valley, since settled by white people, and there is warm now. Fruit trees in full bloom. Some grain knee high. There is much alkali here.

From Camden, Ind.

Dear Brethren:—

I WILL say to the many readers of the B. AT W., that Bro. A. Rinehart and the writer, having been duly appointed missionaries in the Middle District of Indiana, commenced meetings in Pulaski County, ten miles S. W. of Winamac, on Feb. 17th. Continued there one week. Found the church rather cold, and greatly in need of help. Had some good meetings; two precious souls united with the church,—one man about sixty-six years old. Also anointed a dear sick sister; after which Bro. Rinehart started home, on the 26th, leaving the writer to labor at another point, by himself. I preached three sermons at one place, and then had to leave, because a debating society claimed the house. Went to another point, and delivered two sermons. Much interest was shown, especially the last night. This church needs help very much, Bro. Freeman being the only minister there; and he is old, and cannot travel. The harvest indeed is great, and the laborers few. May the Lord bless the dear brethren and sisters at Winamac. S. W. ULRIE.

What is God Like?

Beloved S. T. Bowerman:—

YOURS of yesterday has just come to hand. What is God like? What is He constitutionally, essentially? What is His spiritual composition? He is not a mere Name, an entity. He has *being*, and *substance*, hence refused, and is not a spiritualized nonentity. "God is a spirit." He has "form." (Jno. 4: 24; Philip. 2: 6.) Other Good we need name. These two facts sum up all the characteristics of God. In these, we find His *mind* (Isa. 55: 8, 9), His *heart* (Gen. 6: 6), His *hands* (Ps. 8: 3), His *feet* (Deut. 32: 14), His *eyes and ears* (1 Pet. 3: 12), His *mouth* (Deut. 32: 1). This is God. A being without personality is Pagan Pantheism. "In the image of God" was man made. For expression of himself, he needs just what God needs, a mind and form. The mind, God gave him, and a half being; it is man as we know him. When the body is turned to ashes, or returns to dust, we destroy not the *personality*, nor the constituents, nor form, of the mortal members of personality. The rich man in hell saw Lazarus and Abraham, and therefore had *eyes*. He spoke, and hence had mouth and tongue. He served Abraham, and consequently had *ears*. Lazarus had hands, or could not dip his finger in water. The body has just as many members as the spirit needs for its use. It is the soul's owner. Sense that moulds the matter of its tenement into the specific shape of the human body. The body is the soul's shadow, tabernacle, vehicle. The *completed* man is the image of God. The material form drops away in death, and is resumed in the resurrection, not arbitrarily, but according to the constitution and wants of the soul. "The body is included in the image of God, but as it is the necessary shrine and expression of the soul. This is the counterpart of God. His mind dwells in our mind, His heart in our heart, His eyes and ears and hands and feet must be in, and regulate ours. The Incarnate of Jehovah is Jesus, the Christ, is the Pattern and fulfilment of it all. This, the great cardinal truth our pseudo-progressives need to learn, and all of us more and more. C. H. BALDERSTON.

From Columbiana, O.—Mar. 9.

Dear Brethren:—

WHILE waiting at Akron, O., for the homeward-bound train, I note these items for your readers.

An returning from a too days' visit to the Mahoning Church, Mahoning Co., O. Two meetings were held at the Zion Hill Church one and a half miles north of Columbiana, the place formerly known as the home of brethren Kurtz and Quinter, and the Gospel *Visitor*. I almost felt as if I were treading on sacred ground, while traversing a field of labor thus formerly occupied. Unpleasant weather, severe cold, and bad roads, were great hindrances to the work; yet, as some golden fruit already appeared, we are encouraged to look and trust for more in the future. Three dear friends, who were known only to be loved, professed faith in Jesus. Other appointments obliged us to close the meeting in what appeared to be the beginning of a work. Good giving, the last visitation, a dear brother rose, and requested baptism at once; and with joy we walked with him into the icy waters, at 11 P. M. Trial had taken the prison walls, and today said the chains were not desirable. The scene reminded us of the one narrated in Acts 16. Truly, "there is a river, the streams whereof make glad the city of our God."

The Mahoning Church is numerically weak, and much scattered, yet more closely united in spirit than many churches whose members are favorably located. They held their spring meeting on the 3rd and 4th inst. Brethren, which it passed off, gave the church much encouragement for future prosperity. Elder Jacob Kurtz was elected delegate to A. M. and Isaac Inglebright and Jacob Holder, delegates to M. Among other good work done in Denmark Mission, and the Lord's poor sow not forgotten.

O, that missionary work, both at home and abroad, with us made more of an important feature in all our councils! Let every congregation in the Brotherhood earnestly study the Master's spirit, to remove, step by step, the barriers, and the little difficulties—personal and general—which stand in the greatest hindrance to evangelistic work. Ministers are turning skeptical, and soul-searching, on account of our missionary work. We not, dear brethren, imbibe more of the self-denying, self-crucifying spirit of Jesus?

Many thanks to the dear members of the Mahoning Church, for their kind reception, and the presents send to sister Parker. May the Lord reward all for their words of cheer and faithful work. I. D. PARKER.

The English revisers of the Old Testament have completed their second revision.

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That the observance of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and the teachings of the Prince of Peace, Jesus.

That a Non-Conformity to the world in dress, fashion, and amusements is a vital and important Scriptural and Christian duty.

That Prayer, both in public worship or religious exercises, Christians should appear as directed in 1 Cor. 11: 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

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THE WAYSIDE VASE.

"On for a breeze!" the traveler cried
"South Aiolo's burning sky,
In vain; no still the waste supplied:
The wayside streams were dry.

"Oh for one drop!" With dropping head,
In the force heats of noon,
He halted by a little shed,
And lo! a priceless boon—

A vase of water! Quick he drank,
Then, with fresh hope and cure,
Pressed on, nor paused to seek or thank
The hand that placed it there.

A hand unknown—a humble hand,
That only knew to do
Some simple deed at love's command,
Which only God should view.

So from the far-off hidden spring
With daily toil it came,
And brought the precious offering
Nor asked reward or fame.

Nor asked reward; and yet not so.
It was abundant meed,
If to a stranger or a foe,
It proved a cup of need.

'Tis not alone in glory's light
A hero's work is done
The angels keep a record bright
Of Aida's lowly sun.

And thus through all life's desert ways,
From the beach blinding brink
They note who fills the wayside vase
For thirsting lips to drink.

O gracious hand! O royal heart!
Better than sculptured show
It is, to act a noble part
Behind a scener a know.

—*Religious Herald.*

EASTER EGGS.

From time immemorial, the egg was regarded as the most curious and marvelous piece of organism we can trace in the theology and philosophy of the Assyrians, Medes, Persians, Greeks, Romans and Gauls, all of whom regarded the egg as an emblem of the universe, and the work of the Deity.

Among the oldest Persian and Sanskrit poems, there is an allusion to the mystery of "new born life" and typical of the creation. The old silk merchant of Boerah is made to exclaim in the "Makamat of Hariri," "the world and all that dwells in it sprung from an egg!"

With the Romans, New Year was looked upon as the renewal of all things, and was noted for the triumph of the sun of nature. During their vigils, they ate eggs at midnight and offered copious libations of wine in thanksgiving. Easter is with the Christians; for the sun of Justice, the Savior of the world over death by His resurrection, and the custom of eating eggs on Easter is in memory of the resurrection, and in thankfulness of God's gracious bounty.

The primitive Christians of Mesopotamia, in their religious zeal, dyed and decorated the shells with blood, to represent the crucifixion, while in most of the countries of Europe, in the Middle Ages, it was customary to paint Scriptural texts and other devices upon them, for religious tokens and presents.

As an article of food, and being emblematic of the universe and other grand conceptions of the Creator, the egg had both a significant and religious sentiment, which no other kind of food possessed. The demand for eggs increased to such an extent that few of the poor people could well afford to use them.

In those days, emperors kings, princes and potentates, though ruling with an iron hand, and oppressing the poor, like the captive daughter of Zion, down to the dust, vied with one another to show their mock liberality by providing eggs for general distribution to the poor on Easter. In France, these annual offerings continued until eggs became so scarce that it was found impossible to procure them for love or money.

In the fifteenth and sixteenth centuries, eggs were annually distributed to the poor of Paris, at the King's expense. For a while, the custom fell into disuse, as real eggs could not be procured for wholesale distribution, but "dough eggs" were used for the same purpose, and continued for many years.

During successive reigns, the real Easter eggs were not forgotten by those who could procure them, but the shells were also purchased and filled with some valuable jewel or article, as an appropriate gift to a friend, companion or lover. The rich had artificial eggs made of plaster, Parian marble dust, porcelain, silesia, etc., and wrought into the most delicate shape. These, too, were filled with precious stones, brooches, rings, amulets, etc., and ornamented with quaint devices, expressive of love's passion.

In the reign of Louis XVI. of France, the custom of Easter offerings revived, but among the middle class, the offering of the real Easter egg, with appropriate devices or love tokens stamped, stained or painted upon it, was significant to a promise of marriage before the feast of St. John, or a plight of constancy, fidelity and love while the egg remained unbroken.—*Poultry Monthly.*

THE ORIGIN OF THANKSGIVING DAY.

BY LANDON WEST.

The growing interest in the keeping of one day for the offering up of a nation's gratitude to God, does, as we think, afford a sufficient reason for looking up the history of our Thanksgiving Day.

And first, we remark that it is strictly an American institution, beginning with the American people, having its history with theirs, and loved and reverenced most by them. But the observance of such a day, for all time to come, should, on no account, be confined to them. All other nations have the care of God; all people receive gifts from the one Great Storehouse, and all nations and people should not only remember the one Giver of all, but, as nations, offer a token of their respect and gratitude for the gifts received. See Malachi 3: 10, 12.

But, to the history of our nation's Thanksgiving; return: In the Summer of 1622, the second year after the arrival of the Pilgrims, the settlement was threatened with a famine by a severe drought. "From the third week in May to the middle of July, there was no rain. Their corn, for which they had made the utmost exertions, withered under the heat of a searching sun; the greater part of it appeared irrecoverably lost. The Indians, seeing the distress of the English, flattered themselves they would soon be reduced by famine, so as to fall an easy prey. A public fast was appointed and observed throughout the colony, with great solemnity. On the morning of the fast, the air was clear and in the earth, powder and dust. During most of the day, the heat continued; but towards evening, the clouds collected and poured down copious showers, which at once gladdened the face of the earth, and relieved the settlers from all their apprehensions. A day of public thanksgiving was ordained (and observed) out of gratitude for this providential relief. This is supposed to be the origin of the New England thanksgivings." *United States History, p. 187.*

The day of gratitude observed on that occasion was in July or August, and the observance of that day was kept up for some years afterward; but as the colony enlarged, and the feeling of gratitude saw the many blessings of such and every year, it was advised that the day of grateful remembrance be held later in the season, so as to allow not only a more convenient time for its observance, but also to allow a grateful remembrance of all the blessings throughout the year. And on this account, we are told why it was appointed in the month of November.

The day does not seem to have been, at any time, lost sight of, in the Eastern States of the nation, but in other portions of the country, does not appear to have been as carefully observed as it should have been, until after the great War of 1861; when the whole nation learned its common dependence upon God, and that it, as a body, should give a token of its respect to His Name. And since that time, it is no longer the grateful emotion of a colony or a State, but now of a nation. It is not now confined to the descendants of old England, but expressed by the representatives of every nation: nor by one race alone, but by all the races: nor is it the gratitude of a few starving settlers, and they in a wilderness of wolves and savages, but now of a nation, free and happy, and blessed with peace and plenty.

And now, I close with the remark, that our world has not, heretofore, been noted for its gratitude to God, as it should have been. Nor is it now what it might be, but the tendency is that way. There are more tongues offering praise and thanks to God to-day than ever before. Its true that there have been gross hearts, in every age, who were grateful to God, and there have been cities and nations for a time, that did not forget the God who fed and saved them. But when and where was there a nation, a broad empire with its millions, that set apart its day of prayer, as held by its founders two hundred and sixty years before, and, by the voice of its Chief Ruler, called upon all its people to assemble, as best they could, and thank God for His gifts bestowed? And as the voice of one man, to ask that He still continue to pour His blessings down upon field and family, friend and foe? And we are flattered with a continuation of life and liberty, and of peace and plenty, because the nation does not forget to thank God for it, and also ask that it continue.

Nor is this all. The feeling which first alone out around the few camp-fires of New England, is now the song of millions; and it will never cease. Thanksgiving will be an eternal offering. It does not cease while we live here on earth, and it cannot cease when we get to Heaven. But the eternal Song of heaven will be, "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

A RULE FOR TELLING DATES WITHOUT AN ALMANAC.

BY J. W. SOUTHWOOD.

First, observe the first seven letters of the alphabet are used, in their order, to represent the seven days of the week. Next, commit to memory the following stanzas:

As Dwells the
God's Bird Eichow,
Good Christian Fread,
All Doubt Fend.

The initial, or first letter of each word represents, in order, the first day of each month of the year; thus, *A* represents January 1st; *D*, February 1st; *D*, March 1st; *G*, April 1st, and so on. These always remain the same.

Next, observe what Dominical (Lord's Day or Sunday) letter or letters are used for the year. They are generally given in the first part of our almanacs. The Dominical (or Lord's Day) letter for this year is *G*. (I would, however, kindly observe that the Brethren's Almanac, and also the one published by Bro. Kurtz, each place *G* as the Dominical letter for this year, while it should be *G*.) Thus, having the Dominical letter, that is, the one which is used to represent Sunday, we are ready to tell dates.

Suppose we desire to find the date of the second Sunday in April. We have already learned, in the stanza given, that the fourth word is "God's," and the first letter *G*, which represents the first day of the fourth month, which is April. Then, as *G* is the Dominical letter of this year (1883), it therefore follows that the first of April will be Sunday. The second Sunday is found by adding seven, which will make it the 8th of April.

Again, let it be desired to ascertain upon what day of the week the 4th of July will come. We find that the letter which stands for the 1st of July is also *G*. Hence, July comes in on Sunday; therefore, Wednesday will be the 4th. If we wish to know what day of the week the 1st of August will be, we just remember that the eighth word in the stanza commences with *C*. Hence, *C* stands for the 1st of the eighth month, which is August. Then, as *C* is the 1st, *D* is the 2nd, *E*, the 3rd, *F*, the 4th, and *G*, the 5th; hence, Sunday is the 5th, and the 1st will be Wednesday.

In this manner, proceed with each month. It will be observed, when looking for the Dominical letters, that leap-years have two; one for January and February, and one for the other ten months.

If, however, any one should desire to ascertain even the Dominical letters without looking in an almanac, he may do so by using the above-named letters backwards; thus, *G* for 1883, *F* and *E* for 1884 (it being a leap-year), *D* for 1885, *C* for 1886, and so on. When *A* is reached, return to *G*.

I have arranged, and present the above with a view that it may be of benefit to travelling ministers and all, when an almanac is not at hand; and even when one becomes familiar with this rule, or any other similar one, he can often ascertain the day of the week or of the month before he could open an almanac and find it there.

Monument City, Ind.

CHEERFULNESS.

It is said of the first converts to Christianity that they ate their food "with gladness and singleness of heart." Gratitude for spiritual and temporal gifts finds fitting expression in such an experience. Men know that the face is a mirror of the heart. Joy and gladness are the radiance of a light within the soul. It is this temper of mind that attunes the life into cheerfulness, and reveals a spirit free from pride and selfishness, that bears sweet witness for Christ. The world cannot gainsay this evidence of a newness of life. It is a power that wins the favor of "all the people." The world not only has respect for the life that bears this fruitage of the Spirit, but it wishes also to share in its blessings. So, truly, says the Golden Rule.

During an earthquake that occurred a few years since, the inhabitants of a small village were generally very much alarmed, but they were at the same surprised at the calmness and apparent joy of an old lady whom they all knew. At length, one of them, addressing the old lady, said:—

"Mother, are you not afraid?"

"No," said the mother in Israel: "I rejoice to know that I have a God that can shake the world." *Sel.*

Religious Essays.

NOTE.—We write unto other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end.—1 Cor. 1:13

THE SEVEN CHURCHES OF ASIA.

BY JAS. Y. HECKLER.

The seven churches of Asia are a sublime mystery; for we read that the seven churches are the seven golden candlesticks, and the "seven lamps of fire are the seven spirits of God." The Lamb also "had seven horns and seven eyes which are the seven spirits of God." All this was symbolized thirsly in the tabernacle of the covenant which the Lord commanded Moses to build. Ex. 25:31-37.

The Church in Thyatira.

These things saith the Son of God,
Whose garments have been drenched with blood,
Whose eyes are like a flame of fire,
Whom all the heavenly hosts adore,
Whose feet are like the burnished brass
When shining on the sea of glass—
I know thy works and charity,
Thy service and fidelity,
Thy faith and works, thy patience, too,
The course of life thou dost pursue.
Though, notwithstanding, that to save,
A few things I against thee have,
Because thou sufferest there to dwell
That wicked woman Jezebel,
Who calls herself a prophetess,
And teaches vilest witchdoms,
Thus suffered by her abuse,
That she my servants doth seduce
Vile fornication to commit,
And in high places there to sit,
To eat of things in sacrifice
To idols, which I do despise.
I gave her time yet to repent,
But she thereto did not consent.
And therefore, now behold, instead—
I her will cast into a bed—
And with her those who did commit
Adultery—into a pit,
Or bed of tribulation great,
To make them see their sinful state,
Excepting they should soon repent,
And should their errors then recant,
I will my promise fulfill,
With death I will her children kill,
And all the churches then shall know
That I not only may, but do
That I am he who searches hearts,
Who searches and knows and reveals parts;
And I will give to every one
According as his work is done.
But unto you I yet will say—
And to the rest who dwell thus way
In Thyatira—elsewhere too—
Who know not what they do—
As many as have not received
And held this doctrine, not believed—
Who, as by what they speak to you,
Of Satan's deep things, do not know,
I lay upon you no burden
None other burden to be borne
That which thou in possession hast
Hold fast until I come—and hold fast!
For he that overcometh all,
Is free from sin and Satan's thrall;
And he that keep my works in view
Unto the end, to do them too,
To him I give authority
Over the nations, mightily;
And he shall rule them with a rod
Of iron by the word of God,
As potters' wares may broken be,
Shall they be broken up by thee;
As of my Father I received,
So also he who hath believed,
Him will I give the morning star
To shine in brightness from afar.
Let him that hath an ear to hear,
To whom the Word of God is dear,
Attend to what the Spirit saith
To all the churches having faith.

CHRISTIAN VOTING VERSUS TEMPERANCE.

BY GRANVILLE NEVINGER.

Why is it the duty of Christians to vote? Some will answer, "All sinners and ungodly men will vote, and the Christian should vote, in order to counteract the others influence, etc." Is Christians understand you, or talk about politics than the unregenerate? Are they not as much at variance on that subject, as any set of infidels or atheists? Who elect all our last president? Was it not the combined vote of Christians, infidels, etc., without any regard to sect, creed, or confession of faith? With all this, we brother reasoned, not long since, I do not agree with you, that it should sin to vote; yet we should vote intelligently. I do think, brethren, that we have a higher calling than to grapple with all the political intrigue and corruption and minor details of politics. If Christians could control conventions, and nominate honest and religious men, we might not belittle our "high calling," by voting; but as the nominating power is in the hands of a good many that do not fear God, nor regard man, it is well enough for us to consider the Apostle and High-priest of our profession, Christ Jesus, our Lord.

As the Prohibition movement is making quite a stir in some localities, I feel moved to forbear saying that there is a principle embodied in that movement, that all true Christians virtually concede is right. While we think the Brethren need not join any temperance society, outside of the Church,—as we have the brightest star in the constellation of temperance societies—yet, if Christians must and will vote, why not join heart and hand in this great temperance society, and sweep King Alcohol, with all his fiery fascinations, from this fair land, and unfetter many precious souls, that are groaning under the death-dealing strokes of the great Apollyon of the nineteenth century.

Pleasant Mound, Ill.

THE CHURCH OF CHRIST.

BY W. D. ROOSE.

No. 4.—The Love of God.

We have mentioned something concerning the goodness and love of God, in a former article; but, feeling that we gave it only passing notice, we shall endeavor to add something more.

We feel that we cannot do justice to God, but shall do all in our power to exonerate Him from the attacks of those who could truthfully say, "Thou hast punished us less than our iniquities deserved." I wish to help my unconverted friends, who may chance to read these humbly written lines, to feel more forcibly how much they owe their Creator for the liberty they are now enjoying. Suppose we were to appoint a man to be our ruler, and he to have complete and unlimited jurisdiction, and sole power to enact laws, how many of us would, for a long life under his rule, should we violate as many of his commands, and invoke his displeasure, as we do with God? The patience of the best would weary soon.

God is not stern, because He punishes those who transgress His laws. The parent who loves his child most, is the one who is most exact with it. He does not correct it because he is peeving in spirit, or cross, but because he feels that the good of the child demands it, and it will result in a nobler life. God has always treated man thus. He has ever held out inducements, and promises, to keep in order to keep him faithful, but man loved the *present sensual enjoyments* more than those to be realized by the presence of the heavenly throne. We have had Eden, sin in all ages, people who thought that pleasure is "the chief end of man." Prophets of old forsook God for pleasure, and were brought back to renew their covenant with God. I never could see the justness of the cause of those who condemn God for His hardness of heart toward the children of men.

Every man of reason, regardless of the afflictions and sorrows he has suffered, will unite with Jeremiah in saying, "The Lord is righteous: for I have rebelled against His commandment," and Nehemiah, who said, "Howbeit, Thou art just in all that is brought upon us; for Thou hast done right, but we have done wickedly." David broke forth from the fullness of his heart by saying, "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me." "Righteous art Thou, O Lord, and upright are Thy judgments." Zephaniah, in speaking of the purpose of his labors, said, "The just Lord is in the midst thereof: He will not do iniquity." Thus, men of old, who were the leaders of tribes and nations, who feared and honored God, were not unmoved the departure of their subjects from the oracles and commandments of God, felt that God was just, righteous, infallible. Not only this, but they also had imperfections, yet justify given Him, to inflict His judgments upon us for our transgressions, and when He does, they are comparatively light. Jeremiah, in trying to vindicate the wisdom of God's dealings toward wandering Israel, appeals to them affectionately, as follows: "Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when He led thee by the way? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know, therefore, and see that it is an evil thing, and bitter, that thou hast forsaken the Lord." He also says, "He doth not inflict willingly, nor grieve the children of men."

As Christ whipped the sellers of oxen and sheep out of the temple, with a whip, (as is generally supposed) made of their own cords; so God will never scourge us, but with a whip made of our own cords. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." If we consider God as a Lord, dispensing grace, then we find that He acts sovereign-like, and according to His will and pleasure. "Even so, Father, for so it seemed good in Thy sight." If we consider Him as a judge, dispensing judgments, He never sends them without a previous cause, on the receiver's part. God's treasury of mercy is ever full, and mercy is willingly given to all who seek for it; but His treasury of wrath is empty, until men fill it with their sins. "Thou treasurest up unto thyself wrath against the day of wrath." Justice and mercy is His strange act and strange work. "He delighteth in mercy."

Thus He deals with mankind; and when we manifest a disposition to wander further from Him, we find that both love to Him, and ask His protection, He is slow to give us up. "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me. My repentings are kindled together."

We find as touching an address as the above, recorded in the New Testament Scriptures, and uttered by Him in whom "dwelleth all the fulness of the Godhead bodily:" "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" What boundless love!

PAUL'S REQUEST.

BY LOTTIE KEIBINO.

NOW I beseech you, brethren, for the Lord Jesus' sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea, and that my service, which I have for Jerusalem, may be accepted of the saints: that I may come unto you with joy, by the will of God, and may with you be refreshed.—Rom. 15:30, 31.

SOME persons are timid in regard to what is considered prayer for temporal blessings. The Apostle Paul did not so consider it. In his epistle, he tells us, he asked before the disciples three requests for their prayers, and all of these pertain, more or less, to temporal blessings. First, he seeks deliverance from unbelievers, second, acceptance for his service, last, a safe voyage, and meeting with his friends.

For ourselves, as well as others, we may and use this prayer, and ask in our journey of life, these three blessings which Paul, "for the sake of Christ, and for the love of the Spirit," requested his friends to pray for. "To be delivered from those who do not believe, was, in his case, a necessity. We all know that he was in danger at different times; and, taking his deliverance, through the prayers of his friends, into account, we ought to be encouraged, and show courage, knowing that do not believe in Christ, dare not raise hands of violence against his followers. They may hate and despise us, and speak all manner of evil against us, but we should not pay any attention to them; we ought to be engaged in prayer, for ourselves, and those in whom we are interested.

These trials and temptations which we have to encounter, which often perplex our hearts, when in society with those that do not believe, are dangers against which we cannot be earnestly watch and pray; and when we meet with our beloved brethren and sisters, who are likely to be exposed to them, let us take heed to the language of Paul, when he pleads and beseches, "That ye strive together." This was the case with him, for more do we read, "Brethren, I would you have acknowledged of the blessings accepted by God's children, and possessed as their brethren and sisters, in that Christian fellowship which inspires the heart.

"That I may come unto you, by the will of God, and may with you be refreshed," was granted, when, at the Three Taverns, the Roman brethren came out to meet Paul. He thanked God, and took courage! We do not know in what form God may answer our prayers; but we may be sure it will be the best for ourselves, and for the glory of His name; and we should give thanks in all things.

REFLECTIONS UPON GOD.

BY H. W. STRICKLER.

I ADMIRE myself to those who seek, with laudable solicitude, to derive edification from every occurrence. I wish to induce you, by observing the different changes in nature, at this season, to reflect upon the wisdom of God, whose glory shines now, as manifest as at every other time.

While we behold the earth, covered with green, rivers arrested in their course by the frost, the trees stripped of their foliage, and all nature wild and desolate, think of the reasons which alone can influence Providence in this change, which you will find to be for the benefit of the whole creation. If, from the contraction of your mind, the narrow limit of your faculties, you can scarcely comprehend the smallest part of the design of God, let it satisfy you to know that the same, the joy, and all the phenomena which Winter presents, are comprehended within the plan of Supreme wisdom, for the well-being of eternal nature.

You can nowhere cast your eye, but objects present themselves to call forth feelings of reverence. When you see the snow melt, the ice dissolve, and day after day glide away, you can see no better upon the subject than the span of life. If all the comforts, which ease and affluence can impart, are in your possession, think of those unfortunate people, (who, through the common calamities of all life, are sinking beneath the rigors of the season,) whom you are loudly called upon to assist, with a portion of your superfluities.

But, above all, celebrate your mind. Supply it with those rich materials of knowledge which no earthly power can deprive you of; and while you thus enlarge your mind, keep alive all the tender feelings of your heart. Let it ever respond to the happiness of your fellow-creatures, and never shrink, but from the misery you cannot relieve. You will then be able to regulate your passion, to disregard personality, and rise above all trifling and sordid emotions. You will never have cause to fly to dissipation, to enable you to pass the tedious hours. Whilst others are indulging in debauchery and intemperate pleasure, you will find, from the workings of your own mind, and the contemplation of the works of God, the most profitable way to entertain and employ yourself. This will prove true if you retire, if you are alone, or in the company of those you love.

Whatever tends to turn our thoughts from the evil things of earth, and fixes them upon God and the effects of His wisdom, and advances the dignity of our nature, renders our minds noble, and elevates, and spreads over the soul a feeling of that condition which we have reason to believe is the portion of the angels of light, and the continuance of which, according to our several degrees of merit, we may hope to experience in the blessed regions of eternal purity and truth.

Lovington, Ill.

FEET-WASHING.

BY W. S. MOILLEN.

IT is now three times, happy are ye if ye do them. John 1 : 17.

This language of our Lord evidently applies to the service of feet-washing, while it possesses also a general application to all the precepts of Christianity.

Let us examine it more carefully and see if Christ did not intend feet-washing to be practiced as a church ordinance. Before proceeding to notice the direct application of this language, we find that, first, there are few, if any organizations, except those of more recent origin, that did not at some period of their history accept the literal rendering of this passage, and make this precept a rule for the ordinance of the church; and second, of such denominations but few so accept this passage now, or practice feet-washing as a religious exercise.

The change of sentiment and of practice in such churches, is not because they have perceived any immoral effect attending it, nor because they have any advantage beyond those of the "Fathers" in learning the will of the Master, nor that the lesson taught by this service to the disciples is not now necessary and beneficial, nor can it be because men are

now either morally or spiritually better than were those of past years.

The setting aside of feet-washing as a church ordinance, is not then because it is considered an obstacle in the attainment of high Christian character, nor is it universally considered a useless ceremony. The effort to set it aside, however, has resulted in creating the general inquiry: Did Christ intend feet-washing to be observed as a church ordinance?

In the consideration of this inquiry, we shall notice several objections as used by those persons who do not so consider it.

First. It is urged that the command *ought, should*, used by Christ in connection with washing the feet of the disciples, are not of the imperative class, and hence the matter of the observance is left optional with the hearers, and they give this as their interpretation: "If you believe it to be right to observe it as a religious rite, it evidently is not wrong for you to attend to it. If on the other hand, you would choose not to do it, you commit no sin in neglecting it."

To this I would answer: Apply the same method of interpretation to the words, "Ought men ought always to pray." That is, it is not wrong to pray; you can do as you think proper about it, and if you choose not to pray at all, there is no sin committed by you.

I ask, which of all the Christian world would accept such interpretation of this and kindred passages? Not one.

The second objection often urged is, that since we conceive that the Lord's design in washing the feet of the disciples was to teach a lesson of humility, we need not, therefore, practice the act itself. And to this objection I answer:

If the simple *conception* of the design of an ordinance is all that is required of us, then, why observe baptism, or the sacrament of bread and wine? Why not set once adopt the doctrines of the Friends and dispense altogether away as well as feet-washing? Yet all denominations baptize candidates for admission into the church, the Friends excepted.

The third objection is, that it will notice, that since we have nothing in the epistolary writings that proves that the disciples observed feet-washing as a church ordinance, it may safely be inferred that they did *not* so observe it.

I would ask: Does ignorance concerning a matter stated, confirm the thing stated? Let us test the wisdom of this by examples.

I propose that you, an honorable man, a good citizen, move to a distant country where you are a stranger to every one. Some one there says that you have lately escaped from prison, that you are a felon. Every one is ignorant as to your character. Must their ignorance be accepted in support of the base charge alleged against you, and you be treated accordingly?

Again: Emanuel Swedenborg represented the future world as consisting of many apartments: some beautiful and fertile, others barren and sterile; and many men following the path of wisdom similar to those we follow in this life.

Now according to the above logic, all this would be true for we are ignorant of all the precise facts in the case. The result of this assumed logic is, that it *elevates ignorance to the dignity of an argument.*

Here we offer a counter proposition: viz: Since we have no mention in the epistolary writings to prove that *they did not* wash feet as a church ordinance, therefore we hold that they *did* so observe it. Now who can prove that they did not observe it? We claim that this proposition is just as fair as the other. But the statement that nothing is found in the epistolary writings that disciples washed feet as a Christian rite, is an assumption and not true, for 1 Tim. 5: 9, 10, "Let not widows of the saints' feet is distinctly stated in the case of the widow. To be entitled to the charities of the church, her character must be that of one who has faithfully discharged the common offices of humanity, such as training up children, showing hospitality to strangers, relieving the afflicted and others.

These duties are incumbent upon all, even upon uncovered persons, growing out of the common relations of life and the vicissitudes of human events; but in addition to these she also must have washed the saints' feet.

What was the apostle here designating? I answer, Christian character.

What are here enumerated as constituents of Christian character?

Answer. The faithful performance of the common duties of life, and in addition to this, *washing the saints' feet*; not strangers feet, but *the saints' feet.*

Another objection sometimes brought forward is, that as the climate of Palestine is warm, and the common people wore sandals instead of shoes, our Lord washed their feet simply to remove the dust. This is preached from many pulpits and often privately told to inquiring souls, who trembled at God's word, and wished to know, in the single sense of the language of Christ to His disciples, viz.: "Ye ought to wash one another's feet," cannot relieve their minds from the feeling that it is their duty to obey Christ according to the precept and example touching feet-washing, although the church, with which they are connected, does not advise it.

Such persons have called upon their spiritual advisers for aid in reference to their sense of duty in this matter. The pastors so addressed generally attempt to remove this impression by telling them about the warm climate of Palestine and about the general custom of sandal-wearing, and that it was on account of this custom that our Lord washed the feet of the disciples, but that they need not follow his example, and that their conclusions on the subject are altogether owing to a misconception of the matter.

To this I answer, first: Our Lord tells Peter, "What I do, thou knowest not now." If it was true that he washed their feet to remove the dust, he, (Peter,) would have known what the Lord was doing, but he tells Peter, "thou knowest not now."

Second: By admitting that the climate of Palestine is a warm one, this question naturally arises, Is it warm all the time? If not, was it warm at that particular time when our Lord washed the disciples' feet?

Again: Did the disciples and others wear sandals all the time? And if not all the time did they wear them at that particular time?

In reply to the first, the climate of Palestine and in consequence of this, the general wearing of sandals as an offset against the idea that feet-washing is a church ordinance to be still observed, as an argument, it might have some force if the weather in Palestine is warm at all seasons of the year, or if it were warm at the time our Lord washed the feet of the disciples, or if it can be shown that they either wore sandals all the time or even at that particular time.

If the contrary is proven true, there exists no argument there, and the ignorance, if not presumption of ministers, is exhibited when they advance these statements as arguments against its present observance as a church ordinance. Let us examine this about the warm climate of Palestine and the wearing of sandals.

We notice first, that if their year is not divided into the four seasons, Spring, Summer, Autumn and Winter as with us, we have had at least two seasons, Summer and Winter. In proof of this statement, I offer first:

Christ, while with his disciples in Jerusalem betokening destruction says, "But pray ye that your flight be not in the winter." Math. 24: 20.

Second: John 10: 22, reads, "And it was at Jerusalem the feast of the dedication, and it was winter."

Third: Jeremiah 36: 22, "Now the king sat in the winter house, and there was a fire on the hearth burning before him." It was evidently cold enough to require a fire to make the room comfortable.

Fourth: 2 Sam. 23: 20, "And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow." In 1 Chron. 11: 22 it was "Benaiah slew a lion in a pit in a snowy day."

Fifth: In Josephus' History of the Jews, book 13, chap. 6, p. 407, we read: "When those that were in the citadel had sent to Trypho, and besought him to make haste and come to them, and to send them provisions, he prepared his cavalry as though he would be at Jerusalem that very night, but so great a quantity of snow fell that it covered the roads, and made them so deep that there was no passing especially for cavalry, and this prevented him from coming to Jerusalem."

Sixth: Also see his book, "Wars of the Jews," chap. 16, p. 656. "But when Herod had reached Sepphoras, the metropolis of Galilee, in a very great snow, he took the city without difficulty."

Seventh: Book 4, chap. 9, p. 793. "The ambient air is here also of so good a temperature that the people of the country are clothed in linen only, even when snow covered the rest of Judea."

With these quotations we close the testimony on the general character of their Winters. These are sufficient to show that while the climate of Palestine may be called mild, it nevertheless is far from mild all the year.

Next we notice the question: "Was the weather mild at the time when our Lord washed the disciples' feet? That it was enough for them to go about the country wearing sandals?"

The testimony on this point is found in the 18th chap. of the Gospel of John in which, after describing the events of that night in which the Savior washed the feet of the disciples, John says in verse 18, "And the servants and officers stood there who had made a fire of coals, for it was cold, and they warmed themselves; and Peter stood and warmed himself."

(To Be Concluded.)

THE LIGHT OF THE WORLD.

BY SAMUEL SALA.

EACH ray of light, from the sun, contains the seven primary colors. The colors of different objects are due to the absorbing and reflecting qualities of the object. Objects which absorb all the rays and reflect none are black, while those which reflect all the rays are bright as white. Those which absorb all the rays but the red or green, have the appearance of being red or green.

So Jesus is the great Light that lighted every man that cometh into the world, and the Gospel is a ray of light from the divine Fountain of light. Those who absorb the rays of Gospel light, by refusing admission thereto, become spiritually black, and will be cast into outer darkness; but those who reflect its divine rays, by acknowledging it to be the power of God unto salvation, through which life and immortality have been brought to light, yielding a heart-like submission to all the sayings of Christ and walking in all the commandments of the Lord blameless; such reflect the true light, and they are the light of the world. Of such it is said, "They shall walk with me in white, for they are worthy."

Wakarusa, Ind.

THE TEMPLE.

BY M. MYERS.

"Go, stand and speak in the temple to the people all the words of this life." Acts 5: 20.

THIS is the language of the angel of the Lord, that released Peter and the other apostles from prison, when they had been cast for preaching the truth, and performing miracles in the name of Jesus Nazareth.

The word of the angel greatly encouraged the apostles early in the morning therefore, they made their way to the temple, to teach. When sought in the prison, they were not found. Word was brought that they were in the temple, teaching the people. The temple to which they were directed to go, was a figure of the true temple (which the Lord shall build, and not man), and was the same building wherein the Savior had taught, and of which he had seriously warned, that it might sustain the former reputation of being called a house of prayer of all nations. For this, He forbade its being made a house of merchandise.

It was the third building that had been erected for the worship of God, according to the Mosaic dispensation, in Mount Moriah, at Jerusalem; and it is the Savior had predicted that not stone should be left upon other: which was fulfilled about A. D. 70.

We are informed by history that "For the Jewish people, notwithstanding the prophecy of Christ, Julian, the Apostate, attempted to rebuild the temple of Jerusalem, and to restore the Jewish worship; but this design of the Emperor was frustrated, it is said, by the miraculous expression of fire from the earth, driving away the workmen, and compelling them to abandon their work. This occurred about A. D. 362. By this as it may, the temple was not rebuilt; and the words of Christ stand as a mighty monument, to convince the world of the truthfulness of Revelation.

It was the design of our Father in heaven, in giving the commandments, that the new covenant should supersede that under the law. It had been prophesied of Christ, who is also called the Branch, that he should "build the temple of the Lord." Zech. 6: 12. Not an earthly temple, but a spiritual one, of material prepared by the working of the Holy Spirit, it in bodily temples of His believing children, moulding them into the image of Christ, for the habitation of God, through the Spirit. As the material for Solomon's temple was prepared in the mountains of Lebanon, so the material for the temple of the living God is prepared in the mountain of the house of the Lord, that was established in the tops of the mountains, in the midst of the earth. Defective material will not be used in the spiritual building of the Lord; but the Chief Shepherd, or Head of the Church, will seek the pure in heart, the upright in conduct, the faithful in conversation, the obedient to all things commanded in the Gospel, the peacemakers, the forgiving and forbearing, the faithful unto death; those which do hunger and thirst after righteousness, and "him that overcometh will I make a pillar in the temple of my God." Rev. 3: 12.

May every follower of Christ see to it that his body is a fit temple for the indwelling of the Holy Spirit, that when the day of His coming, may be prepared to stand as pillar in the temple of the Lord God of heaven and earth; that shall stand to all eternity.

The second covenant of God, instituted by our Savior, superseded the covenant by Moses. The offerings under the law ceased, and spiritual offerings, under the covenant of grace, triumphed. The Jews, the spiritual temple takes, or took, the place of the temple of Solomon, and spiritual sacrifices, offerings and praises are made unto God, and the Lamb of God, "which taketh away the sin of the world.

It was said unto John, "Rise, measure the temple of God, and the altar, and them that worship therein." Rev. 11: 1. Not only the temple and altar, but those that worship therein must pass the test of the rod—the Word of God—individually, that each may receive according to the deeds done in the body.

Mecksburg, In.

EDUCATIONAL.

BY S. Z. SHARP.

THE Huntingdon Normal reports unusually good prospects for the next term.

THE usual number of new students has applied for rooms for the Spring term.

THIS term has been characterized by quiet, hard work. It seems our students are improving each year, in more than one respect.

THOSE wishing to review their studies, preparatory to an examination for teaching, will find a good opportunity to do so at Mt. Morris College.

THE prospect for a fine museum at Mt. Morris College is growing still brighter. A Natural History Society has been organized and work has commenced.

THE editor of the *Primitive*, H. B. Brumbaugh, thinks we need a new building to supply our growing wants. We are all of one mind on this point, and all speak the same thing.

THE inclemency of the season enabled our farmers' sons to remain at school longer this Spring than usual, and the number keeps up well to the last of this term, which closes on the 27th inst.

THE literary societies have done some good work of late. The excellent singing, under the direction of our efficient music-teacher, Mrs. McCune, adds much to the interest of the societies, and helps to fill the house.

"Lord, what will thou have me to do?" was the subject for prayer-meeting last Thursday evening. Too many of us lament our duty better than we perform it. When we have done all we know to be our duty, then is the time to say, "What more will thou, Lord, have me to do?"

SUNDAY evening, March 18th, Bro. J. E. Young, of Tiffin, Ohio, the Superintendent of our Sunday-school, held a children's meeting in the College Chapel. The attendance was very good, and all eagerly listened to some excellent remarks made by Bro. Young. We believe very good impressions were made, not only on the children, but on the minds of the older ones, as well. Many felt that the services were too short.

Brethren at Work.

Published Weekly.

D. L. MILLER & JOSEPH AMICK,
Proprietors and Publishers.

J. H. MOORE, Editor.

JOSEPH AMICK, Business Manager.

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Enoch Eby,	A. W. Rosso,	D. P. Brubaker,
James Ebersole,	S. S. Mallott,	I. J. Rosenberger,
Jacob Wampler,	C. H. Balsbaugh,	J. W. Southwood,
Daniel Hays,	J. S. Flory,	S. T. Bonsteel.

YOUR PAPER.

The date after your name on your paper shows to what time you have paid. Heaven such a receipt and a request for payment. Thus "*I Jan. 96*," shows that the paper has been paid up to that time. "*I Jan. 96*," shows that the time will then expire.

If a proper credit has not been given within two or three weeks from time of payment, notify us at once.

Bro. Evans was at work in Hardin Co., Ia., last week.

To do right, is to live right, which alone enables us to die right.

CHICAGO has more liquor-saloons than the whole State of Missouri.

BRETHREN, please do not ask us to publish your local church troubles.

THIS year Easter came within three days of being at the earliest possible period.

THE report about the Palestine church, Ohio, being engaged in a law-suit, is not correct.

BRO. I. J. Rosenberger's address has been changed from Gilboa, Ohio, to Covington, Ohio.

No cord nor cable can draw so forcibly, bind so fast, as love can do with a single thread.

THE North has sent $25,000,000 South for educational and evangelical work during the last eighteen years.

BRO. Huber, of Ashland, Ohio, spent a few days with us last week. We enjoyed his company very much.

A NUMBER of District Meetings will be held in the month of April. We hope to hear from each one of them.

BRO. A. W. Austin, formerly of Burr Oak, Kansas, has changed his address to Scandia, Republic Co., of the same State.

SOME of our readers still think that the B. at W. is published at Lanark, hence address us at that place instead of at Mt. Morris.

A GENTLEMAN in Scotland has offered $50,000 to any Roman Catholic who will prove that Peter had no wife. It has not yet been called for.

BRO. I. J. Rosenberger recently visited the Brethren at Germantown, Darke Co., Ohio. The meeting continued one week with five additions.

If you have any faith, give me to heaven's sake a share of it. Your doubts you may keep to yourself, for I have plenty of my own.—*Goethe.*

WITHIN the last year the women of the United States have given the magnificent sum of $600,000 for the spread of the Gospel in heathen lands.

WHILE in the South Waterloo church, Iowa, last week, we were shown an olive leaf plucked from an olive tree standing in the Garden of Gethsemane.

SUNDAY-SCHOOL workers should send for sample copies of the *Young Disciple*, just the paper for the Little Folks. Address, Quinter & Brumbaugh Bros., Huntingdon, Pa.

CLUBBING RATES. THE BRETHREN AT WORK and *Primitive Christian*, to the same address, $2.50. B. AT W., or *Primitive* and *Young Disciple*, $1.85; or the three papers $3.00. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

$1.10 IS the price of the BRETHREN AT WORK from the first of April to the end of the year.

BRO. D. B. Gibson held a series of meetings at Mulberry Grove, Ill., last week. Some had united with the church when last heard from.

THE first society for the exclusive purpose of circulating the Bible was organized in 1805, under the name of the British and Foreign Bible society.

THE *Religious Herald* says that the American people pay more for smoke than for bread, and that tobacco costs them more than bread and potatoes.

THE Brethren of Dry Creek, Linn Co., Ia., have decided to build another meeting-house much larger than the one they have already. Most of the money is already subscribed.

ONE of our readers desires an explanation of the doctrine of sanctification as taught in the Scriptures. As this subject is very much misunderstood, it would be well to explain it fully.

A WOMAN lay three days in a trance at Big Rapids, Mich. On recovering she believed that she had died and come to life as another person. This delusion cannot be dispelled, though in other respects she is sane.

BRO. B. A. Hadsell, who has just returned from a trip to eastern Pennsylvania, informs us that he finds the German District of that State united. Church division is not known there, but all seem to work in peace and harmony.

BRO. Henry Butterbaugh, of this place, died at his residence near Bear Creek church, Ill., on the morning of last morning, March 22, at 10 o'clock A. M. He was well advanced in years, and much respected by all who knew him.

ORDERS for Hall's "Universalism Against God" are coming in the mailing-machine. Those who have already ordered will receive their book in about ten days. Others desiring the book will please order at once. The price is $4.00.

LAST week we forgot to mention that our efficient mailing clerk, Bro. O. D. Lyon, has promoted himself from the mailing-machine to the plow, and expects to spend the Summer farming in Nebraska. We part from him with regrets.

THE *Christian Standard* editorially says: "Nothing is more unseemly or out of taste than a gaily or fashionably dressed lady on a platform or in the pulpit, advocating holiness or pleading for the cause of missions—except a stylish dandy."

OFFICERS who are fully united in their work, can accomplish wonders in church government. It is also to their interest to become fully united, and have no respect whatever for in that way they can accomplish more, and work much more pleasantly.

"TAYMAN," 439 Warner Avenue, Chicago, Ill., sends us a bunch of interesting tracts on church finances, etc. They are interesting reading, and where properly studied may accomplish good. They are sent free for gratuitous distribution to any minister who will judiciously distribute them among his people. Address as above.

THERE are only about 18,000 Quakers in England and Ireland, yet they can claim ten members of Parliament. Many of them occupy high official positions in various parts of England, and are noted for their honesty and thorough business qualities. They except proportionally more influence than any other class in England. They support nine missions of their own in Palestine, Syria, Madagascar and India, and also spend large sums in support of their schools.

STRIKES of the social kind, for an increase of wages, are common; but the *Illustrated Christian Weekly* of March 3, 1883, speaks of the novel spectacle of a strike for a religious purpose. It says: "A hundred men employed by the Chesapeake & Ohio Railway have struck, not for higher wages, but for their Sunday." The *Weekly* describes all sympathy with strikers in general, but it hopes to see this kind followed "all over the country."

HENRY Ward Beecher lectured to a very small audience, in Indianapolis, a few evenings ago, and notwithstanding the fact that he formerly lived there, no one met him at the depot, and he was allowed to go to and from his hotel alone. On his way to the hall he got lost, and was half an hour late making his appearance on the stage.

WRITING from Ohio, Bro. I. J. Rosenberger says: The plumbers in the Miami Valley are in a flourishing condition. Much love and unanimity among the co-workers. The accessions to the different churches seem to be constant. Some of the congregations now number as many as they did before the withdrawing elements left them.

OLD Deacon Ramsom went to a circus and took his grandchild, remarking to every acquaintance he met, that the boy wanted to see the monkeys since they had evidently lost it in his heart to refuse him. Arriving at the tent, the boy cried to go home, and the deacon had to thrash him to make him go in. Paste this item where you can read it when shows come around.

A WELL-built young man died at Atlanta, Ga., from fear lest some one bite the bite of a spider. After being buried three weeks, it was decided to remove the body to a new cemetery. When the coffin was taken up, the body was found to have turned downwards. It was decided to say nothing to his young widow about it, but one of the party could not keep it, and she is now a raving maniac with hair as white as snow.

WRITING from the Monticello church, Ind., Bro. J. G. Royer says: "Our church is moving along slowly, but very peacefully. We had some meetings during the Winter, but no additions except the one while Bro. D. B. Gibson was with us. Our children's meeting is kept up interesting this Winter, and we feel assured that they, as well as our Sunday-schools, will prove a power for good in our community."

THE suggestive fact is published by the *Sunday School Times* that in a certain manufacturing Scottish employer, on a recent Sabbath-day, paid to his workmen $700 in crisp new bills that had been secretly marked. On Monday $450 of those identical bills were deposited in the bank by the acknowledged receivers, who had made known, the workmen were so startled by it that they helped to make the place a no-license town.

THE unity of the Jewish race is forcibly presented by the *American Hebrew* in the following characteristic language:

"Let those who say there is much thing as the Jewish race, explain if they can, how the Jews of Germany and the Jews of Italy, belonging ostensibly to such different nationalities as the Teutonic and the Latin, are yet alike in mental development and at times in marked physical resemblance."

IT is said that money enough has already been subscribed to drain the great Desert of Sahara with water from the Mediterranean Sea. This desert is situated in the Northern part of Africa. It is a tract of sand, mostly destitute of vegetation, 1000 miles wide and 2900 miles long, and somewhat lower than the Sea. A project is on foot, to cut a huge canal, a short distance, from the Sea to the Desert, and thus make a vast inland sea large enough to carry the largest vessels. This will no doubt be the beginning of a new era for Northern Africa.

IT is stated that there are only four nations in the world whose treasuries do not show an annual deficit. These are: England, which generally manages to make both ends meet and show a trifling surplus of two or three millions to be applied to the reduction of its enormous national debt; the United States, which in spite of Congressional extravagance, pulls by every year nearly fifty times as much; and Holland and Belgium, which keep even even. The German empire economizes closely in everything but military expenditures, but in spite of the billions of war indemnity, is getting poorer every year, while other nations are falling still further behind. There will be a terrible reckoning one of these years when the credit of nations ceases to be respected. But extravagance is the order of the day among individuals no less than among nations and will some day end in a wrecked crash.

IT is said that the Mahdi, or False Prophet of the Soudan, Africa, is described as being tall and slim and the owner of a black beard. He reads and writes with difficulty, is head of a local order of Dervishes, and has shown much tact in uniting the discordant tribes, although, when he first proclaimed himself, in May, 1881, to be the prophet foretold by Mohammed, he was, like most prophets denounced by his own townsmen, who, in fact, drove him from a road. The number of followers who now follow him is estimated at about 338,000 souls.

A dispatch from Petersburg, Va., March 5th, says: "The most remarkable phenomenon ever witnessed in this vicinity occurred early yesterday morning. An immense ball of fire darted across the heavens, brilliantly illuminating the city. Witnesses of the phenomenon were considerably frightened. Its course was north-west, and an explosion was heard shortly after its passage. At Fredericksburg the explosion was followed by loud detonations and tremors of the earth. The light was very brilliant and of a blue tint. Many in this city felt it tremorously, persons were awakened by the noise and shocks.

HOW true it is that it takes adversity to bring out the best and noblest traits of our natures. The sufferings of the victims of Western floods moved the hearts of the people throughout the land to generously help those in trouble. New York, Boston, Washington, Philadelphia, Chicago, and other cities north and south, east and west devoted themselves to works of mercy. Mr. Vanderbilt gave $25,000; Telegraph and transportation corporations offered every facility at their command to aid the good work in behalf of homeless and suffering humanity in the flooded districts, until these people out there can truly say with the Psalmist, "It is good that I have been afflicted."

CALIFORNIA refuses to adopt the whipping post for any offence, but the proposition to employ it in the punishment of wife-beaters is before several Legislatures, Illinois and New York among the rest. While the bill pending in Springfield simply authorizes the punishment to the besters of lawful and wedded spouses, the one pending in Albany goes further, and declares that "whenever any male person shall hereafter be convicted of an offense consisting in, or accompanied by, the willful infliction of brutal or unusual physical pain or violence upon the person of a female or female infant of any age, or a male under 14 years of age," the latter shall be obliged to take a dose of his own medicine. Let Quinn, of Peoria, broaden his bill into conformity with the New York measure.

THE *Jewish World*, the organ of the Reformed Jews in England, pronounces against all projects for a restoration to Palestine, or for setting up a Jewish State there. It maintains that the project is impracticable, the Jews being separated in language, in ideas, and in habits; and undesirable, inasmuch as the Jews are now in a much better and enjoying a sensible view of life and its duties, which can be best performed by their remaining a cosmopolitan people, with 7,000,000 of people dispersed throughout the world. "The yearning for the restoration of the Kingdom of Israel is no portion of the ideal of the Jewish religion. It is only an abnormal growth of the delirious hopes of ages of persecution."

ABOUT four years ago, Lawrence De Graff, a farmer of Amsterdam, N. Y., was robbed of $1,000 which he had carefully left in a safe. Suspicion fell on a young man named Dugan, but there was not evidence enough to convict him. Recently, however, in the course of his death-bed confessions, Dugan was obliged to be insane and sent to the Utica Asylum. Last week, Thursday evening, De Graff and his daughter were sitting at home when they heard a knock at the kitchen door and a stranger later, looking out of the window, saw the retreating figure of a woman. On the doorstep they found a package and the following note, "Here from. This money is yours. My man took it out of your row shed. On his death-bed he wants me to give it to you." The package contained $807 in bills. The police think that young Dugan was the thief and that he gave the money to his father whose conscience, stimulated, perhaps by his son's calamity, has at last compelled him to return it.

Bismark is credited with saying: "If it were not for me, the world would have seen three great wars less, and eighty thousand men in their prime would not have died, and how many parents, brothers, sisters, wives, would have been spared their grief and tears!"—*Bismark.*

What a tremendous responsibility, says the *Christian Standard.* But are not Christian denominations of modern times still more responsible for preaching in defense of war, instead of condemning it as the Scriptures demand?

A Russian grave-digger heard groans issuing from a new-made grave. Instead of immediately disinterring the groaner, he rushed off to the priest, upon whose sole authority, he thought, such a resurrection could have been made. The priest refused, upon the grounds that the police must first be informed. Five hours were wasted in such proceedings, and then the coffin was dug up. It was found that the unfortunate occupant had turned over in his coffin, and in his agony had torn out his hair, and worn out his fingernails in his efforts to release himself. The wife brought suit against the priest for heavy damages.

In the old and despairing cry, "make room for the leper!" is no room for woman in this country? In the Sandwich Islands, one of the group is set apart for lepers: and the San Francisco *Chronicle* suggests that there is danger that the same fate may be visited by this country and largely disseminated through the imported Hawaiian sugar. The *Inferior* of March 1, 1880, asserts that the disease has thus been brought to California, and to Nevada and Dakota, by Norwegian immigrants; and to Louisiana, by the Acadians from Nova Scotia; and to Maine by factory-hands imported from Canada. With our large immigration it is thought that the malady will spread rapidly, unless effectual measures are taken immediately to prevent it.

The New York *Independent* is getting quite liberal. It says:

There is no good reason why they (the Congregationalists) should not as freely call a pastor from a Methodist as a Baptist church or from a Presbyterian. In the view of the Methodists there is absolutely no difference of faith. In the view of the Baptists it is only a question of ordinances, and we should like to see some congregation church call a Baptist minister, telling him that he did not care to administer ordinances; and a Baptist minister might be called in, while he should confess himself the ministry of the Word.

We have long believed that the pedo-baptist failing on others to immerse candidates for them, but this is the first projected instance, that has come to our notice of a Baptist making a "call" of a pedo-baptist. A Baptist minister preaching Congregationalist doctrine is something new under the sun, sure enough.

THE GOSPEL OF HEALTH.

A sister writes us, saying that she has been sick all Winter, and inquires if there is any one sick, and if a doctor, the nearest one living twenty-five miles from her place. We hope her wants may be supplied, but her letter suggested to us the propriety of a few remarks in regard to health. We venture to give a little advice on this health question that may be of service to some, if they will only heed it. We know this is a religious paper, and for that reason some think we ought not to discuss questions of this kind. We believe in making a little of the "Gospel of Health" in our religion for sensecking knowing that it greatly improves the body, which is the Lord's.

We do not wish to interfere with the doctors' business, but candidly we are satisfied that the masses depend too much on the doctor for good health, and have too little faith that there is any need of. An eminent physician one time said that the world would be better off if there was not a physician in it. People would then have to depend on simple remedies for relief. They would also learn to live more in harmony with the laws of health, and thus provide against sickness. Below we give a few simple suggestions, which, if followed intelligently, would compel most of our physicians to seek other employment.

1. Use your brains much freely about everything you do. Take time to think how to build your houses, how to keep them neat, clean and comfortable; how to keep your surroundings free from all objectionable odors and decaying vegetation, etc. Study how to have good water, filtered cistern water we mean, healthy food, good sleeping apartments, etc. Also study good use of your brain in contriving the best way of doing everything. Especially does the woman want to plan her work and everything that she has to do. This gives the brain healthy work, and that is what most people need.

2. Keep your mind contented. Do not look on the dark side of things, but pick out the bright spots and look at them. Make it a point to *hunt* for bright spots, and you will be astonished how many you can find. Do the best you can, and do not trouble yourself about what others do. Do not upon bad your life to live over again; look ahead, not back.

3. Guard your temper; do not allow anything beneath the sun to make you angry. But take things cool; remember it takes a cool human being to do good.

4. Do not make haste to get rich. Be industrious, but do not kill yourself by overwork. Do what you can, do it right, and if you come out a few dollars ahead each year, count yourself lucky.

5. Have a regular time to get up, a regular time to go to bed, a regular time for meals, and be punctual about it.

6. Never sit down to the table when uncomfortably warm. Thousands of women run in their health by eating when they are almost smothered to death from overheat in the kitchen. It pays to cool off before eating. Then eat as much as you had planned to time before you. Let those at the table be pleasant and cheerful.

7. Prepare healthy food, and cook it well. Women want to make their cooking a study, so as to be able to prepare healthy food in a healthy manner. Most things intended to be eaten good if properly prepared. Sweetcakes, highly-seasoned pies, and things of that kind ought to be banished from the land. They make much work for the women, are expensive, and ruin the health of millions. We do not blame the people starving themselves; they should have plenty of food, but it should be healthy and properly prepared. Bad, unhealthy cooking is shortening the lives of millions.

8. Wash your-self thoroughly from head to foot each week. Have a regular time for this; not nothing, and then all at promptly. Sunday night is a good time. Put on your clean clothes then on Sunday morning, and you will feel more like going to meeting. By the way, going to meeting promptly, on Sunday, is good for the body as well as for the soul.

9. Do your work in the daytime. Night was made for sleep and rest.

10. As you are to spend one-third of your life in bed, see that you have a comfortable bed. Better have less land than a poor, unhealthy bed, in a room, where there is no ventilation.

11. Open your doors and windows, and let doctors Air and Sunshine in. They are two of the best doctors in America, and never charge for their visits. Throw open your shutters, and roll up your curtains and let the sun fully penetrate all places. People who shut the sun out of their houses, fill their rooms with germs of diseases, that make the doctors rich.

12. Wear healthy, comfortable clothing. Man usually dress healthy, but the women ruin their health, as well as the health of their posterity by their unhealthy manner of dressing. Tight, high-heeled shoes, corsets, and thinly clad limbs, are evils enough to ruin any generation of women. Were the men to dress as disregardless of the laws of health as the women do, they would die like flies. Not satisfied with a plump waist, which gives them health and strength, they must compress themselves entirely out of shape to please the eye of a foolish generation. Their thinly clad limbs, illy fit them for exposure and changeable weather, even in the coldest of weather, have but one thickness of thin muslin on their limbs. For the life of us, we cannot imagine what mothers are thinking about when they clothe their daughters, as well as themselves, that way. Women ought to dress just as comfortably as the men, and whenever good common sense takes the place of fashion and unhealthy customs, it will be done. Then we may look for a generation of healthy women.

13. Do what is right towards God and man, so you can go through the world with a clear conscience. Be kind and obliging to everybody; cultivate a good disposition, and take care of your body as well as your soul.

Observe these suggestions, with many others that you will be able to think of when you think for yourself, and we will soon need less doctors and patent medicine. It will save much sickness, but may save you many aches and pains, saying nothing about money and doctor bills.

We further add that these suggestions are especially adapted to the wants of farmers and other classes that must work for their living. Those who are rich enough to live without work, may be able to find something more convenient.

VISIT TO WATERLOO.

At 3 P. M. March 14th, we left Mt. Morris *en route* for Waterloo, Iowa, to attend a council meeting in the South Waterloo church; this we did by special invitation. Bro. Enoch Eby chanced to be at the depot in Leon when we passed, but we could exchange only a few words with him. Passing northward, we soon entered Galena, the former home of General Grant. To the left, on a hill, we could plainly see his residence. The appearance of the town is not good, so bad that it is to be seen from the cars even while passing through. We wondered that any great thing could come out of Galena.

We reached Waterloo at midnight, and were immediately tided to the residence of Bro. L. B. Berkley, where we met elder E. K. Eby, who had just returned from Grundy Center. The next day was spent at Bro. Wm. Bonberry's, one of the ministers of the South Waterloo church. He is also one of our best agents, having already sent in more than seventy names for the R. AT W. We spent half an hour with Bro. Bonberry's good wife, who is quite feeble, and who seemed very pleasantly together.

The next day we met in council with the members of the South Waterloo church, in their large commodious meeting house. This is the largest congregation of Brethren in Iowa, consisting of over three hundred members with quite a number of deacons and ministers. It is presided over by two elders, viz., A. R. Buckly and John Nicholson. Bro. Buckly is growing quite old, and has the general charge of the church, but is rather feeble to attend to the church work with the needed activity that his office demands, and as he is about would so much like to do. The office of congregation tends to give the elder much work. Bro. Nicholson moved there from Ohio one year ago, and lives a little to one side of the main body of the church. We regret that we could not spend more time with him, so as to become better acquainted.

Trouble had been brewing for some time, hence the adjoining elders were called in, and we were requested to meet with them. The adjoining elders present, were H. P. Strickler, J. F. Eikenberry, Peter Forney and Stephen Johnson. We could not wish for a more agreeable body of elders to work with. We did not hear them utter one unkind word during the time we were with them. The council commenced on Friday morning and closed Saturday at four. The proceedings were quite large, and we believe the best we ever saw for a meeting having perplexing questions to deal with.

When the meeting opened for business, we as elders, were frank to tell the members that we came among them as friends, and not as enemies, and that it was our intention to proceed slowly and take no advantage of them, and hoped they would not take none of us. We also told them that it was our duty to work in harmony with the established principles of the church of which we were members, and that they must not expect us to compromise any of the principles of the Brotherhood, but that all should be treated kindly while justice would be done also. It was also wisely agreed that we should work with the church as a body, hence all the work accomplished was done by the church. Our work was simply to aid them.

The work proceeded slowly; one thing necessitated a time, the members expressing their minds freely, yet with special regard for each other's feelings. The question of working pride out of the church was well considered, and was a matter of much importance. Finally it was proposed that all the officers would pledge themselves to labor for more plainness, and by their example, influence and moral suasion, work to remove pride from the church. They were advised to quietly visit those out of order in this respect, and work with them kindly and prudently. To this priority office in the church agreed. The church agreed to stand by them in that work. Before the council, all the members had been visited with a view of finding how they stood in their relation to the Brotherhood, and nearly every member expressed a desire to remain and work with the church. They had decided not to open their house to expelled ministers, which decision they seemed willing to adhere to. We advised them to treat erring ones, who should come among them, kindly; this they could do without fellowshipping such as had been expelled.

The meeting closed with the best of feelings upon the part of all. The members treated us very kindly, and we must say that we enjoyed ourselves well, while among them. Matters passed off much better than we anticipated, and we believe that the South Waterloo church has a bright history before her if she will only put to practice the many good resolutions formed and passed at the meeting. We spent a few hours among the aways manifest such a kind spirit in their council meetings as they did while we were with them.

There was public preaching each evening, and also Sunday morning. We lodged principally with Brother Miller and family, father, both of whom live near the meeting-house. We also spent one evening with Bro. Jacob W. Miller, who is agent for the *Companion.* A part of Sunday afternoon was spent at the pleasant home of Bro. Jacob Lichty, who kindly took us to town in the evening. Having nearly two hours' time before meeting we visited three afflicted families. The first was the family of Bro. Reuber, who is well known by the members of this part of Northern Iowa. His wife has been afflicted for some time. The next was the happy home of Bro. Kelso, who died last Winter. Sister Kelso is quite poorly, having been confined to her bed since her husband's death. We then spent a half hour with Bro. J. R. Peifer's family. Sister Peifer has been confined to her room for some time with the consumption. Bro. Peifer is one of the ministers of the Waterloo congregation. We preached to a very interesting congregation in the Brethren's meeting house in the city in the evening. Bro. Jacob Murray is the elder of this congregation. We left at midnight, and reached home the next day at ten. Found all well. At Leon we fell in company with Bro. Levi Eby and wife, who were on their way to Nickerson, Reno Co., Kans. We wish them a pleasant sojourn among the people of that State.

The other elders, who were with us in the meeting, left for their homes about the same time, except Bro. J. F. Eikenberry, who returned to his home at Greene the day before. Bro. Marcus Fowler, who attended the council, remained to preach in Waterloo the last Sunday in March. We will long remember our visit to the Brethren in Blackhawk Co., and trust that they may live to prosper in the good work of the Lord. We further hope they will cultivate the needed forbearance toward each other, and labor to put into practice the many good things passed at their meeting. In a large household there are many kinds of vessels, and some of them must be handled with great care.

Home and Family.

MOTTO.—And the fruit of righteousness is sown in peace of them that make peace.—James 3: 18.

Our Father.

OUR Father who in heaven art
Hallowed be thy name;
Thy kingdom come in every heart,
In earth and heaven the same.

Give us this day our daily bread,
And all our sins forgive;
As we forgive our fellow-men,
May we thy grace receive.

And in temptation's dangerous hour
Help us thy cause sustain;
For thine's the kingdom, glory, power
And we will say, Amen!

If all the world would like this pray
And pray in faith and love;
Then all might live in endless day,
And reign with saints above.

Incidents From Gough.

A GENTLEMAN had got so far into drinking that he was known to drink a quart of brandy a day. He was a fine business man, and yet he was ruining himself in the estimation of those who knew him well. One day, when in the house, he said, "Wife, come sit on my knee." She sat there, and then said, "If my husband didn't drink I would be the happiest woman in Canada." "Well, my dear," he replied, "I married you to make you happy, and I never will drink another drop as long as I live." Now, that man cut it off as square as a piece of cheese, and kept it for eight years, without any belief in Christianity. Walking down the street with me, a little while ago, he said, "do you see that red-front drinking saloon? Well, I have been afraid of that for many years, and used to go around it, but, Mr. Gough, since I have got the grace of God in my heart I go right by that saloon; and if I have the slightest desire, I just breathe a fervent prayer, "Lord, keep me for Christ's sake," and go by it safely."

When in Ohio, I was passing from one town to another, and on going to the station I saw a vacant seat in the cars. They were very much crowded. I said to a gentleman, "may I sit by you?" "Yes, Mr. Gough, you may. I am very glad to have you as a fellow-traveler." "Thank you for your courtesy." "I heard you speak last night. I'm a pretty hard drinker. I look like it, don't I?" "Somewhat." "I am worth some property, but I might be worth many thousands where I am only worth ten to-day. I'm a pretty rough character, but I always consider myself a man of my word. When I left, after your lecture, I went home and said to my wife, "I think I will never drink another drop of liquor as long as I live." I thought she would be tickled at it, but she burst out crying and dropped on her knees. I didn't like it. I am not that sort. I haven't been on my knees since I was eight years old; and as for the inside of a church, I don't know what it is. I didn't like it, and said, "what are you on your knees for?" I went to bed sulky; got up this morning and I wanted whiskey. I had never promised my word to anybody before, and I had done so now; and I am a man of my word. I'm going to see about a piece of property I bought when drunk. I'm going right among the drink and into temptation; and I would rather be carried home dead to-night than carried home drunk. I want whisky now, but I don't mean to have it. I tried to eat my breakfast this morning, but the more I chewed it the bigger it grew. I wanted whiskey. I felt that I must have whisky, and I knew where I was going." Then the tears came and the lip quivered, as he said, "well, Mr. Gough, you may think it very queer of me, but I have been on my knees this morning over an hour." "Have you?" "Yes." "Then," I said, "keep there, and you will go home sober if you do. No man ever drank a glass of liquor in this world while honestly praying God to keep him from it." There is safety there; but all the rest is risk. Thus we bring the intemperate not only to fight the battle, but to trust in God for the victory.

True Gentlemen.

"I BEG your pardon!" and with a smile and a touch of the hat, Harry Edmon handed to an old man, against whom he had accidentally stumbled, the cane which he had knocked from his hand.

"I hope I did not hurt you. We were playing too roughly."

"Not a bit," said the old man. "Boys will be boys, and it's best they should be. You didn't harm me."

"I'm glad to hear it," and, lifting his hat again, Harry turned to join the playmates with whom he had been frolicking at the time of the accident.

"What do you raise your hat to that old fellow for?" said his companion, Charlie Gray. "He is only old Giles, the huckster."

"That makes no difference," said Harry. "The question is not whether he is a gentleman, but whether I am one; and no true gentleman will be less polite to a man, because he wears a shabby coat or hawks vegetables through the streets, instead of sitting in a counting-house."

Which was right? May we do to others, as we wish to be done by.

Matrimonial.

RODKEY—STULTS.—At the residence of the bride's parents, Huntington Co., Ind., Feb. 18th, 1883, by the undersigned, Mr. Lincoln Rodkey and Miss Alma Stults.
J. C. MURRAY.

WRIGHT—MISENER.—At the residence of brother Joseph Leeb, Wabash Co., Ind., March 8th, 1883, by the undersigned, Bro. Isaiah Wright and Miss Maynettie Misener, both of Wabash Co., Ind.
J. C. MURRAY.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

FORNEY.—In Lebanon, Pa., Feb. 14th, '83, sister Catharine Forney, (maiden name Grabill,) aged 75 years, 5 months and 27 days.
C. BUCHER.

PULLEN.—At Norway, Coos Co., Oregon, Jan. 21st, 1883, Harriet Jane, wife of brother William Pullen, aged 37 years, 1 month and 5 days.

She was afflicted for nine long years, when she was released by death. She was baptized in the Big Creek church, Illinois, and was a member of the church twelve years. She leaves a husband and seven children to mourn their loss. Funeral services by the Brethren, from Rom. 8: 24, 25, to a large and sympathizing congregation.
THOMAS BARKLOW.

HARDMAN.—In the Lebanon church, Linn Co., Oregon, Jan. 16th, 1883, Samuel Hardman, aged 64 years, 2 months and 5 days.

Bro. Hardman was troubled with heart disease for about eighteen years. He was quite well during the day, until about 4 o'clock P. M., he began complaining of a pain about his heart. He went to the barn and fed his cows as usual, returned to the house, sat on his chair by the fire, and there breathed his last without speaking a word, in the presence of his son Clinton, who was standing by. Thus we see that in the midst of life we are in death. Our brother leaves a sorrowing, aged widow, six sons, and two daughters to mourn their loss. Funeral services on the 18th, at the house, by the writer, from part of the 4th chapter of 2 Timothy.
M. M. BASHOR.

SNYDER.—March 10, 1883, in Bedford Co., Pa., Bro. Jacob Snyder, aged 86 years, 7 months and 7 days.

By request he was buried at the Mock church graveyard. The occasion was improved by John B. Miller from Rom. 8: 1-4.
THOS. S. HOLSINGER.

ANNOUNCEMENTS.

District Meetings.

April 3, North-eastern Kansas, at Pony Creek meeting-house, 3½ miles north of Morill, Brown Co., Kan.

April 6, for the State of Nebraska, at Blue River Valley church, Butler Co., Neb. Stop off at Garrison.

April 11 and 12, 2nd District of Virginia, near Mauzertown.

April 12, at 9 A. M., Northern Indiana, in Washington church, Kosciusco Co. Stop off at Warsaw.

April 14, North-western Ohio, in the Rome congregation, Hancock Co., O.

April 19, Southern Missouri at Deep Water church Henry Co., Mo. Stop off at La Due.

April 20, Southern District of Iowa, near Frederic, Monroe Co., Iowa, on the C. B. & Q. R. R.

April 20, District of Oregon, in Lebanon church, Linn Co., Oregon, ten miles east of Albany.

April 21, State of Michigan, in the Woodland church, Barry Co.

April 21, at 9 A. M., Western district of Pa., in the Meyersdale church, Somerset Co., Pa.

April 24, Southern Ohio, in Lower Twin Valley church, Preble Co.

April 24, Northern District of Illinois at Yellow Creek church, to commence at 8 A. M.

April 30th, Northern Iowa and Minnesota in the South Waterloo church, Blackhawk Co., Ia.

May 2, at 8 A. M., North-eastern Ohio, in the Loudonville church, Ashland Co., O.

May 8, at 9 A. M., North-western District of Kansas and Colorado, at Kinsey school-house, 4 miles north-east of Burr Oak.

Love-Feasts.

May 10, Nevada church, Vernon Co., Mo., at S. Click's, 1½ miles North-east of Nevada, to commence at 10 A. M.

May 12, at 4 o'clock P. M., at Mulberry Grove, Ill.

May 23, Wolf Creek church, Montgomery Co., O., twelve miles north-west of Dayton, near Brookville.

May 26 and 27, at Washington, Kan., at Bro. John Gauby's, 3 miles south-west of Washington.

May 31 and June 1, Cherry Grove, Carroll Co., Ill.

June 12, at 10 A. M., in the Palestine church, Darke Co., O.

June 14 and 15, at 10 A. M., Silver Creek, Co., Ill.

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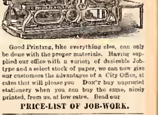

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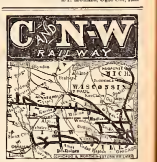

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NOTE.—Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—MALACHI 3:16.

An Announcement.

THE Committee of Arrangements for the next A. M., at Bismark Grove, have appointed me to make arrangements with the Lake Erie and Western R. R. as their agent, to meet us at Lafayette. Will make full arrangements and report by April 10.

GEO. W. CRIPE.

Announcement.

For the benefit of all wishing to go to A. M., I would say that E. F. Frantz, Passenger Agent of the B. & O. R. R., will be at the District Meeting in Maryville, to give information relative to rates, etc., to A. M. His address is Somerset, Pa. C. G. LENT.

Information Wanted.

Dear Brethren:—

PLEASE give me all the particulars of our A. M., the route from Staunton, Va., etc. I am getting up an excursion from the Valley of Virginia and want to know the exact location of Bismarck Grove—what part of Kansas and how far from Kansas City.

SAMUEL M. LARKINS.

From Nora Springs, Iowa.—March 12.

Dear Brethren:—

On the 3rd of this month, Bro. Enoch Eby, of Illinois, came among us and labored for us about one week. He preached seven able sermons which, we think, put many to thinking; the church was revived. We believe it did us all good. He left for his home on the 10th.

G. M. NOAH.

Announcement.

To the Churches of North-eastern Ohio:—

THROUGH the kindness of managers of the P. Ft. W. & C. R. R., they have given reduced rates to those coming to D. M. Thousands or some one in each church, will please notify the undersigned how many are coming, and I will send them certificates which will enable them to buy tickets at low rates.

W. P. WERTMAN.

Loudonville, O.

Notice.

THE "Bible Readers' Pocket Treasury," advertised in B. at W., of March 6th by me for 18 cents, will hereafter be sold for 15 cents. All those who have sent 18 cents will have the 3 cents returned to them with the book. Having bought the books at wholesale, and at lower figures than I expected, I am able to furnish them a little cheaper.

JAMES M. NEFF.

Onawa, Ind.

From Mooresville, Ill.—March 16.

THE Bear Creek church has been having revivals, having lost nearly half her members last year by emigration, and our presiding elder by death, causing quite a gloom. But prospects are brightening. Last Sunday one was added by holy baptism, and two the Sunday before, while others are near. Church free from all heresies. Thank the Lord for his goodness.

M. J. MCCLURE.

From Green Castle, Iowa.

Dear Brethren:—

As some time has passed since you heard from this church, I will give your readers a few lines. We met in council March 1st. Everything passed off pleasantly, although there were not many out. I fear many stay away from council meeting without a cause. If I had helped any, I feel sorry, for they think there is any money to be raised. How many good meetings they miss by so doing! Often think we do not meet often enough to council one with another in the good work. I will also say that my father's house was burned, Feb. 12th, and nearly every thing destroyed that was in it. My sister was living with father and mother, and all things were all destroyed. She is a wife with five children. It is indeed hard for her to bear. But I am glad to say, many have lost a helping hand to lighten her burden. I had to weep for joy when I saw them coming with arms full, for my poor, weeping sister. So she may not be all, let us not withhold our goods from those that are in need. Give abundantly, and we will be abundantly rewarded. So may God help us to be up to our duty.

LIZZIE HILADY.

Notice.

To The Churches comprising the Middle District of Indiana:—

INASMUCH as the time for our Annual Meeting is fast approaching, you are hereby notified to pay into the Treasury, one to two dollars, according to your strength financially, for the purpose of defraying delegate expenses to our coming Annual Meeting.

D. M. MOWER, Moderator, Treasurer.

North Manchester, Ind.

From Dunkirk, Ohio—March 13.

Dear Brethren:—

We just closed a series of meetings in our town chapel. One dear sister received by baptism. Many good impressions made. Hope more will soon come. Brother David Younce of Indiana preached for us. He ably held forth the Word to the edification of us all. His estimable companion was with him, and by their zeal and devotion to Christ and his cause, and by their sociability, won many friends.

S. T. BOSSERMAN.

From James Ewan.—March 16.

Dear Brethren:—

I HAVE just concluded a series of seven meetings in Deep River church, Poweshiek Co., Iowa. Good interest and love prevail among the brethren. Bro. Stephen Miller, of this church was in Monroe county, and held ten meetings. Two were baptized and three reclaimed. The Disciples had just closed a long meeting, but Bro. Stephen showed them a more excellent way. He is a zealous brother. We are glad to find so much peace and union among the Brethren.

From Lanark, Ill.—Mar. 16.

Dear Brethren:—

THE Brethren of Cherry Grove met at their church on the 13th inst. for church council. Considerable business was disposed of in a becoming and satisfactory manner. Bro. John Emmert, of Mt. Carroll, was present and assisted in presenting the business before the church. Two delegates were chosen to go to District Meeting, and one to Annual Meeting. Please announce in B. at W. that we expect to hold our Love-Feast May 31st and June 1st.

J. P. PUTENBAUGH.

From J. W. Southwood.—March 12.

Dear Brethren:—

COUNCIL came off at Dea's last Saturday. The day was pleasant, and there was quite a many present. The business for the most part was satisfactorily adjusted. The granting of the use of our meeting-house at Andrews, by a very small majority, is not as satisfactory as some other things, and we fear, will still prove more so. The church chose Eld. Jos. Lonely as delegate to Annual Meeting. A letter was granted to Bro. Daniel Lonely, who expects to spend the Summer in the West.

Mooamwel City, Ind.

Notice.

THE members comprising the Western District of Pa., will convene in council, the Lord willing, in the Meyersdale congregation, Somerset Co., Pa., on April 24th, at 9 A. M. The following is a schedule of reduced rates over the Pittsburg Division of the B. & O. railroad and branches: The rates are to Meyersdale and return, from the following stations: Pittsburg, $4.52; Mount Pleasant, $2.70; Scottdale, $2.64; Connellsville, $2.24; Confluence, $1.40; Rockwood, $8.68; Berlin, $2.68; Hyndman, $2.68; Johnstown, $2.28; Hooversville, $1.56; Stoystown, $1.36; Somerset, $0.68. Tickets will be put on sale at all of the above named places, April 21st and 22nd, 1883, and are good to return on regular trains up to, and including, April 26th, 1883. One train leaves Pittsburg at 9 A. M., arrives at Meyersdale at 1 P. M. One at 9 P. M., arrives here at 1; 11 A. M. Johnstown in the morning only, it arrives at Meyersdale at 1: 14 P. M. We would very much desire the members and friends, to arrange it so as to arrive in daytime. Would some of our neighboring brethren make an effort to come on Saturday? Our regular meeting-day is to town on the 22nd. We are anticipating a full attendance and a good meeting.

S. K. HOCHSTETLER,
Corresponding Sec'y.

Meyersdale, Pa.

From Warsaw, Ind.—Mar. 9.

Dear Brethren:—

I JUST closed one week's meeting in this congregation, with one addition by baptism. This was my old home where much of my time and labor in the Master's cause had been spent, which made it very pleasant to me, though many of the old brethren and sisters have fallen asleep.

Came here from Dodgertown, where I had preached one week with three additions, and a special request to go back and finish up.

In fact it was impossible to get away, and till I gave them promise to return as soon as this meeting closes; hence go there to-morrow evening, the 10th. Will report success in next issue. Brethren will please accept my thanks, everywhere, for their love and liberalities shown to me.

G. W. CRIPE.

From Reno Co., Kan.—March 17.

Dear Brethren:—

WE are in love and harmony with the Brotherhood, and also with ourselves; for which we thank the Lord. We have not had any trouble as yet, concerning the different elements now existing. We have also had but little trouble in our church, and those that did occur, were settled by the home ministers. The church is about five years old, and has about sixty members at present; with one applicant and prospects for more.

Brethren Enoch Eby and Levi Trostle were with us during the Winter and preached the Word with power. We hope they will come again, and as many others as can come. We think that we have a good country and we are not afraid to advise those interested to move West, to settle here. I would love to write more, but must stop, lest I become wearisome.

LEWIS E. FARRENY.

From Moore's Store, Va.—Mar. 11.

Dear Brethren:—

OUR regular council meeting was held at Timberville yesterday. Bro. S. H. Myers was advanced to the full ministry. Bro. Benjamin Neff and Bro. Myers, were chosen as delegates to our District Meeting, and also to represent the Blue Ridge church at Annual Meeting. Three queries go to District Meeting, and a petition to the Legislature of Virginia, for the passage of a prohibitory Liquor Law. We have appointed June 4 at District Meeting. I am now through revising the Minutes, and am more convinced of the convenience of the topical method, though I added three more sections to my first programme, viz., Non-resistance, Non-swearing and Non-conformity. My manuscript, if printed, would not make a book one third the size of the Book of Minutes now in use. Just it may grow; however, I do hope it may become less.

DANIEL HAYS.

From the Primitive.

From Monticello, Ind.

WE, as a church are all in perfect harmony and union, as far as we know. We have no division trouble yet, so far; and we would feel glad if a union could be effected between the brethren, and divisions done off from us. Hope and pray that we all may be so filled with the love of God that we may be able to sacrifice all human principles, and be willing to extend the "*Olive branch of peace*," so that we can travel together as one united family.

Our home ministers have been holding several series of meetings through our district this Winter. Although sin-laden souls were made to feel the sin-danger, and made to feel their lost condition, no one was made to cry out, "What shall I do to be saved," but the saints were made to rejoice in the "Lord of their salvation."

Bro. D. B. Gibson came to us February 19th, remained one week. Meetings were held at our church both night and day. Attendance at first was small, but good at closing. Bro. Gibson is an earnest worker in the Master's cause. He held forth the Word of God with power. The effects of his labor were the brethren and sisters, who attended, were greatly benefited, resolving to try and do more for the Master's cause. Sinners were made to reflect upon their awful condition, and it seems that many were counting the cost, but concluded to wait for a more convenient time. May the Lord help them to yet turn to him before it is eternally too late. Our precious lamb, (daughter of the writer, 13 years old,) confessed Christ before the allurements of the world had drawn her off. May God's blessings attend our dear brother in his Christian work, and finally, when done with the trouble of this world, be permitted to gain a heavenly mansion.

J. A. WEAVER.

To a Hidden One in Dakota.

Beloved in the Godman:—

God is better than we know, and we are greater than we know. We are very ignoble in your view of life and things. The Incarnation has an object which is *sadly* overlooked. When Philip said, on the night of betrayal, on the way to Gethsemane, "*Lord show us the Father, and it sufficeth us*" he uttered a universal longing. That God is a Creator and Governor and Judge the Heathen know. Rom. 1: 19, 20.

Every pain and sorrow and dread in our history testify to the fact that God is a stern Avenger of disregarded righteousness and violated law. But Christ came to reveal the *Father*. The Incarnation shows the love, the pity, the grace, the compassion, the forgiveness of God along with His other attributes. The world never knew what was in God, and sought, more it not, how self-sacrificing He is, and how low He can stoop, and what burdens, and agonies, He can bear, for the redemption of souls from sin and its direful consequences. "Show us the Father," is the great cry of ruined, restless, sin-gnawed, hell-threatened humanity; and the full, willing, emphatic answer is given in the Incarnation. "He that hath seen me hath seen the Father." John 14: 9, 10. This is the great secret, the supreme satisfaction and joy of the redeemed life. Few ever see him the Father with eyes to see with. The spiritual sight is easily clouded. "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, *who is the image of God*, should shine unto them." 2 Cor. 4: 4. No vision of God possible to such.

The grand imperative condition of the Beatitude beholding is this: "Blessed are the *pure in heart*, for they shall see God." And they only. "He that *purifieth* himself EVEN AS HE IS PURE," has the power and privilege to "*see Him as He is*." 1 John 3: 2, 3. To the impure, the sin-loving, the flesh-serving, God's innermost never opens. "No man cometh unto the Father, but by me." John 14 6. The cross, sacrifice, death, are the triple door-ways into the Divine Holy of Holies. "Straight is the gate, narrow is the way." "Few find it." Only those who know Christ, and are hid with Him in God.

C. H. BALSBAUGH.

From Milan, Kans.—Mar. 11.

SINCE so many are desirous of knowing something about this part of Kansas, I will try to give a brief description of the country. I shall not write all the good qualities alone and try to persuade people to come here, but tell you what I think of the country, and people can come and see it for themselves.

The surface of this country presents a pleasing appearance. It is a beautiful rolling country, with strips of timber along the streams. The timber is confined to the streams, and consists of cotton-wood, coffee-bean, black walnut, ash, elm, box-elder, mulberry, hackberry and oak. People are planting groves as fast as they can; and they do well when cultivated a few years.

The county is well watered. The Arkansas, Nimescah and Chikaskia rivers, Cow-Creek, Slate-Creek, Fall and Bluff creeks, all flow with pure, clear, swift waters in a South-easterly course. These are fed by numerous small streams. The beds of these streams are solid and there is no difficulty experienced in fording them. Fish abound. Springs are numerous, and wells of good water are easily obtained at depths ranging from ten to forty-five feet. Sometimes wells on the table-lands do not furnish very good water.

The climate is mild and pleasant. We have had an unusual cold Winter; so the "old settlers" say, but we did not consider it so very hard one. The wind blows sometimes and makes it disagreeable, but it is thought that when the groves are more numerous and larger, they will cause the current to rise, then the wind will not be so annoying. The heat of August the "hot winds" blow for a day or so, and sometimes a week, but the nights are cool and refreshing.

Good health is one great consideration for every human being. This is apparently a healthful country. The purity of the water, the absence of swamps, ponds, and sluggish streams, cannot be the cause of malarial diseases. The atmosphere is vigorous, bracing and pure, for this altitude puts us above the reach of ague, and still not high enough for the rheumatic conditions of the Rocky Mountains. Of course people get sick and some die here, but who can expect to find a country where sickness and death are strangers save in that Land beyond the river.

The soil is a deep black loam, and varies from two to fifteen feet in depth on the bottoms, and from one to three feet on the table-lands. Some of the table-land is not very good for farming, but makes good pastures. Some have obtained the idea that this is a "sandy desert." That is an erroneous impression. Along the rivers and creeks and in their beds, is sand, but as a general thing there is just sand enough to make soil. The way some people till the soil here, proves that it is very productive or they would nearly starve. Wheat and corn are the staple productions. This is a good stock country. Fruit of all kinds does well here. This part of the country is too new for many bearing apple orchards, but in older settlements they do well. Peaches, cherries, and small fruits do very well. Strawberries tried, and the fruit is good and crops abundant. Sand plums and grapes grow in abundance along the streams.

The society here is very good for a new country. The lower class in morals is going farther west, and enterprising people from the North and East are taking their places.

The price of land around here ranges from four to fifteen dollars per acre. The land I mentioned in this county. In the country west of this, I learn there is some homestead land. The price of land is advancing rapidly. Emigration is great. Land offices are besieged; hotels and boarding-houses are crowded to their utmost.

There is quite a number of Brethren in the county. They have an organized church about eleven miles from here. Bro. Wise has now moved among us, and we appreciate his services. The harvest truly is great and laborers are few. We have preaching in Milton every two weeks, and prospects are encouraging. We would be pleased to have Brethren and friends, contemplating coming West, come and see Sumner county, and judge for themselves. Do not come expecting to find well-improved farms, large barns, fine houses, well furnished, like you have in the East, for the country is too new. I think Kansas has advantages over the East, and in course of time will excel it in productiveness and improvements. C. K. BISHOP.

Gleanings.

In our mail recently came the following: "*Dear Brother:*—By request, I drop you this card. The church at this place is in trouble, on account of the ——, and wants to know if you cannot come and hold a meeting for us?"

On reading the above, I was, and am still, forcibly impressed with the commendable principle embodied in it. It is common, and only too common for Brethren, when they see they get into trouble, gradually to omit the means of grace; churches, also, when they are launched into trouble, instead of directing their efforts to increase of love among them, not infrequently devote their energies entirely to plotting measures to defeat their opponents; and finally get a committee from Annual Meeting.

I have knowledge of a precious body of dear, loving brethren and sisters, with whom I spent at least one happy season of my life; during which time, we mingled our tears of joy with the exulting in Heaven, over the return of twenty-two precious lambs. But, oh! "An enemy hath sowed tares among them;" and, instead of sweet fellowship and loving revivals, they have council meetings, and are contending for commitments. I understand a petition for a committee from next Annual Meeting is current among them, with seventy signers. One or two brethren preaching for them, in different days, is my humble opinion, would have done more for their trouble than any committee. Annual Meeting will be able to send.

Last Winter, a discovered brother, in serious trouble, attended one of our meetings. As the meeting progressed, the chill was driven from his cold heart; the church was led to feel new affection for him, which enabled them to settle their own trouble in a manner that a former committee had failed to do. No one can settle our troubles as well as we ourselves. Too many committees are the cause of many evil-doings of strife; thence, the unhappy result, and the terrible criticism that much of the committee work receives.

I. J. ROSENBERGER.

Kneeling in Prayer.

WITH God, the acceptable position in prayer is the kneeling posture. The faithful in all ages have observed that position. David said, "Let us kneel before the Lord, our Maker." David knelded down and prayed and gave thanks to God. Jesus has given us the same example. So have the apostles Peter and Paul. More references could be given, but the above are sufficient to prove that the kneeling posture in prayer is the most acceptable position. Our brethren have always observed the above examples, both in private and public assemblies. The time has been when the whole congregation would kneel with the brethren, while engaged in prayer. I have not yet passed two-score years, but can remember that when and where I was brought up, it would have been considered unbecoming for an outsider (with no kindness to kneel) to keep his seat during prayer. But how is it now? Not only outsiders, including members children, but even some members, are not willing thus to humble themselves. My brethren, these things ought not so to be.

Much has been said, through our periodicals, in regard to the necessity and utility of family worship, to which I can say, Amen. And why is it, brethren, that your children will kneel with you around the family altar, but refuse to do so when they meet with you in public worship? I look upon this department with a wounded heart.

The posture in prayer, according to the example of Christ and his apostles, is no less sacred than prayer itself, when it can be observed. But how can we expect the outside world to kneel with us, when they see our children, and even some members disregarding it? Let us teach our children the importance of kneeling, not only around the family altar, but also in public assemblies.

J. F. NEBEL.

New Sharon, Ia.

From Butler Co., Neb.—March

Dear Brethren:—

OUR little band is apparently in love and union. Some time ago, we discovered that we had got in among us, and was sowing the seed of malice; but thanks be to God, we have driven him out; and we believe that by the Spirit of God is working among us, and that the hearts of our dear brethren and sisters are growing warmer and warmer toward each other. (The Lord be praised!) We have a membership of about 28, with Br. J. P. Moomaw to feed us. Br. Wine in the first degree of the ministry. Ephraim Studebaker, in the second degree, has just moved in, besides some other members, and all seem to be willing to work. Come, come on; we need your help. The invitation is to all who are good, active brethren in the cause, and who are in full love and union with the general Brotherhood. We are willing to have the interest of Zion in view. Now, we would say to those who have any notion of coming West, come and see us and our part of the country. Inquire and see you may find a good home, and we will treat you as best we can. We have as nice land as there is in the country; good water, and as good society as can be found in the West. I think the crops in this State were good last year, with the exception of a strip through the center of the State, that was beaten out by the hail.

For the information of those who have a notion of coming here, we will try and answer a few general questions.

Good, improved farms of eighty acres can be bought for from $1,000 to $1,500, according to improvements; and 160 acres in proportion. Horses are high at present; good farm horses range from $100 to $150. Wagons are about $80; other farming implements in proportion. Corn is now 34cts; wheat, 75 to 80cts; oats, 35cts; potatoes, 40cts; pork, 5 to 6cts, grass; grasses and dry goods, about as those are at other places. Farm hands are generally in good demand, at $15 to $20 per month; harvest hands, from $2 to $3 per day; board, 50 per day. Lumber ranges from $30 to 1000 ft, and upward, according to grade. We have no wood here worth speaking of, depend mostly upon coal and corn cobs for fuel.

Brethren, come and help us to stay—we little band. Our band is small, but built so that when more get in, it widens out; so there is always room for more. May the Lord bless and add to his church daily such as shall be saved. CHAS. W. BLAIR.

From Rossville, Ind.—March 10.

Dear Brethren:—

THE church seems to be in love and union, and all are laboring for the right with likely a few exceptions, as has always been the case. Scattering was our trouble in beginning at the old meeting-house, and the church had a time of rejoicing when a brother and wife who had been standing aloof from the church, for nearly ten years or more, made known that they were willing to come back to the church and work and labor for a higher degree of holiness, both in themselves and others. The dear brother and sister were baptized the writer's house, for we were once standing in fellowship in the organization known more commonly as Thurmanites, but who called themselves Congregationalists. There are others here that, we think, are counting the cost. Hope they will get their celebrations finished in God's favor. We would say to all who have the least desire for, or sympathy in factions, "better remove it from your hearts, for to labor the sins of division, is running into danger. Let us look to Jesus, who can help when help is needed. Labor for Jesus who will save us all.

MICHAEL FLORY.

From Arcanum, O.—March 19.

Dear Brethren:—

WE enjoyed one more very pleasant occasion on the 17th in church council in the Ludlow and Painter Creek church. Full representation. No queries for District Meeting. Didn't succeed in having the district represented by delegates from the laity or deacons. After all the business was pleasantly disposed of, a choice was held for speaker, the lot falling upon our beloved brother Jacob Brambaugh. Our beloved brother Silas Gilbert was advanced to the second degree of the ministry. May the Lord enable them to be fully prepared for the duties and labor before them. Peace, harmony and loyalty to the Brotherhood prevail, and, we hope, may continue.

JESSE STUTSMAN.

From Milford, Ind.—March 20.

Dear Brethren:—

ON last Saturday, the brethren held a council meeting in the Graveley Church. The business passed off pleasantly; one was reclaimed. On Sunday following, we had preaching at 10 A. M., 3 P. M., and 7:30 P. M. Bro. John Wright, of North Manchester was with us, and preached at the different places. Bro. Wright is a school-teacher, and teaches most of the time, in Winter. It is a great pity that such men do not have the talent and the social ability, cannot be in the mission field more. Bro. Wright should be out preaching instead of being confined to the school room. A snow of six inches fell; mercury two degrees below zero. J. H. MILLER.

A Sad Accident.

ONE of Bro. Huthaway's sons, while engaged on brakeman on the B. & O. R. R., on the night of the 10th inst., while crossing the track to open a switch, near Defiance, Ohio, fell across the track, and was run over by the engine; the body being cut in two, caused instantaneous death.

This brings to mind the words, "Be you also ready, for you know not when the Master will call for you." May this serve as a lesson to others, to show how near death may be to us, when we least expect it. To the bereaved parents we would say, Let us live a little nearer the bleeding side of Christ, that we may meet over on the evergreen shore.

WILLIAM FINNEY.

From South Bend, Ind.—March 20.

Dear Brethren:—

THE District Meeting of the Northern District of Indiana will be held April 12th, three miles west of Nappanee, at Brethren's meeting-house in Washington district. The meeting to commence at 9 A. M. A full attendance of delegates from all churches desired. D. B. SECRIST.

Notice.

THE undersigned, having been appointed a committee on butter, for A. M. of 1883, have written to quite a number of churches to ascertain the amount such church can furnish. We take this method of informing all such, that we have contracted the whole amount of a dairy at Abilene, Kan. So we will not receive any butter outside of that contract, as we get it much cheaper there, than we could in any other way.

ISAAC H. CRIST, Olathe, Kan.
J. S. STUDEBAKER, Lawrence, Kan.

From Edna Mills, Ind.

Dear Brethren:—

SOME years ago, when Will Thurman came forth with his prophecies, some of the members of the Middle Fork church went with him and his faction. Some, however, soon died, some moved off, and some returned to the church. Two more came yesterday and made a good confession to the church. They were received to full fellowship, which gave much joy to all the members present. May the others do likewise, is our prayer.

J. W. METZGER.

From Greenville, O.—March 19.

Dear Brethren:—

By request, and in behalf of the church, we would say, Inasmuch as a report is being circulated that the Palestine church has sent the Old Order Brethren, we wish to say, that the Palestine church has not instigated, nor is implicated in any such action. Report has may relieve the minds of all who may hear of such reports. GEORGE BRUMBAUGH,
GEORGE BAKER,
Per church officials.

(*Primitive, please copy.*)

Announcement.

THE D. M. of Middle Penn's will be held on the 18th of April, with the brethren of Back Creek congregation, Franklin Co., at the Upton meeting-house, two miles south of Williamsport. These coming by railroad, both east and west, will strike the Cumberland Valley Road at their nearest point, thence to Chambersburg, where they must change cars on the Southern Penn's Road for Williamsport, where they will be met, and conveyed to place of meeting on the evening of the 17th. The train leaves Chambersburg for Williamsport at 4:55 P. M. ADAM PIERCE.

Brethren at Work

A Religious Weekly for Everybody.

THE BRETHREN AT WORK is an uncompromising advocate of Primitive Christianity in all its ancient purity. It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, immediate, and perfected power of God is the only source of pardon, and that the conscious sufferings and meritorious work of Christ are the only price of redemption.

That Faith, Repentance and Baptism are conditions of pardon, and that Baptism is emersion in water.

That Trine Immersion or dipping the candidate three times forward, is Christian Baptism.

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a real meal, and in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is a binding ordinance of Christ.

That Wrong and Retaliation are contrary to the spirit and teachings of the Gospel of the religion of Jesus, Christ.

That a Non-Conformity to the world in dress, conversation and worship, is essential to true holiness and Christian consistency.

It maintains that in public worship, or religious exercises, Christians should assemble as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and stops, mind the new-fangled theories and notions of modern Christendom, point out ground that all must concede to be infallibly safe.

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The Brethren at Work.

Published in the interest of the Brethren, or German Baptist Church, as an unoccupied mission of Primitive Christianity, as taught and practiced by Christ and the apostles

It inculcate church union, and will written essays from all parts of the Brotherhood, for the information and edification of its many readers For subscription terms, see notice to the right of this page.

$1.50 Per Annum

"Set for the Defence of the Gospel"—Philippians 1. 17.

VOL. VIII. MT. MORRIS, ILL., APRIL 3, 1883. NO. 14.

EASTER MORNING.

SELECTED BY SARAH DEVISE.

The sun in heaven was darkened when Christ the Lord was slain,
And in the holy Temple the veil was rent in twain;
And all His sad disciples in sorrow bowed the head;
They thought His reign was ended; was not the Master dead?

Within the tomb they had hidden Him; the Roman watch was set,
And there were mourn and weeping where ye Hallelujahs met;
All hope was dead within them; the Star of Bethlehem
Had set in utter darkness, and was left for them to lament;
So in sorrow and in mourning the Sabbath passed away;
But early on the morrow, and at the break of day,
Two by two, the Marys went silently and slow,
Who by the cross had mourned, and were the last to go.
They carried precious ointment and spices rich and rare,
The body of the Master for bound to prepare;
Their faces were sad and weary, their weeping eyes downcast,
And not a word was spoken, as toward the tomb they passed.

But when they stood beside it, what wonder struck their sight?
Behold! a glorious angel, in robes of shining white;
They knelt with joy and wonder the glorious words he said:
"Why seek ye here the Master, the living with the dead?
For he! He hath arisen—behold where He hath lain—
From death He hath arisen triumphant to reign.
Go, tell the disciples, tell them they may weep no more,
In Galilee then seek Him, where He hath gone before."

T was in the early morning, just at the break of day,
He rose to drive the darkness, the night of sin, away;
And on the dawn there follows no darkness and no night;
He lives, and reigns forever, the Lord of life and light.

Palestine, O.

TO A PERPLEXED SISTER.

BY C. H. BALSBAUGH.

It is a hopeless task to deal with persons who demand a literal injunction and prohibition for everything to be done or avoided. Such a Bible would require as many volumes as there are individuals, and each volume large enough to cover every single circumstance of every day and every trial in the individual history. You ask me to solve for you the riddle of life in relation to all matters not recorded in the sacred oracles. You demand perfect liberty to consult your own taste in personal preferences not decided by the letter, or self-evident meaning of Scripture. Hard task! I may say impossible! I can do no more than present a few general principles, the ordinary method of Scripture, and leave their application to your own conscience and reason.

The corner-stone of Christianity is Christ. There is meaning enough in His life for the life of the race. God has left nothing unsaid in His Incarnation that He ever intended to say as to the possibilities and wants and obligations of human nature. This point is universally conceded by all believers in the Deity of Christ, whose judgment is of any value. What is not found in Emmanuel is inherently inimical to salvation. This assertion may require a pause for reflection, but it will be found as radically Christian as the preceding. The life He lived in the flesh is the *sacred* life, and any life not in that principle and tending to that completeness, is not "hid with Christ in God," and cannot ultimately share its glory and blessedness.

The whole Bible, from Genesis to Apocalypse, gathers round this central truth. Take away the God-man, as the Divine Head of humanity, and the Bible loses its vital life every saint, and not a single letter remains as of the least moral significance. Jesus the Christ is the Alpha and Omega, including every letter of the Alphabet of God by which He spells every word and fact in nature, providence, and grace. This is the very first lesson the regenerate soul is required practically to learn: "Do not your own work, for you are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's." I Cor. 6: 19, 20.

As surely as this is lost sight of, we go astray. As Christians, we live only "in Christ and as Christ. What is not in harmony with His character and His end, is not Christian. His life was as truly human as ours, but was evolved by the constant presence and dominance of the Divine. Without this, He would not have been Christ; and without it, we are not Christians. How great and fearful the lack of such a character is, is told us in the fact of the Incarnation itself. We will never be truly converted till this awful truth breaks with overwhelming force into our conscience and understanding. This is *the* reason why the church has so much trouble with those who see not in the Divine Incarnation the "exceeding sinfulness of sin," in the cross its just doom, and in the post-mortem life the real peace and glory of self-sacrifice.

Without the remotest intention or desire of pining you, it is my settled conviction that your misapprehension of God incarnate is the real root of your collision with the church. You have not found yourself as the cross only enables our self-finding, and you have not made the dreadful, crushing discovery of utter ruin and damnation which is opened, only in the innermost of our Divine nature, but substitute and Head is unfolded to us. Believing true doctrine and accepting the sacred symbols of Divine virtues, and shaping conduct according to a high conventional moral standard, is not Christianity. Adding to these a rigid compliance with every decision of general conference will not bring us nearer the great Life of God in the flesh. Ordinances and both channels and regulations, and church and councils have their value, and morality is comme to religion, but none nor all of these are passports to the Divine favor. Christ made man in His likeness, and nothing less than restoration to this pristine purity and relation is salvation.

Missing this truth, we miss everything that gives beauty and dignity and strength and rapture to life. To be like God is our aim and sum and peace and satisfaction, this is the sublime fact that gives the Incarnation all its significance and glory.

Are these things so? Can these principles be gainsaid with any show of respect for the Divine method of redemption by Incarnation? And may I not pertinently ask whether Annual Meeting, with all its mistakes, has not been driven hither by the great principle that sets Christ apart from the world by the very necessity of His being? And is it not equally true that the denial of the principle, and a course in opposition to it, have led to one of its greatest mistakes, putting the rivet of infallibility on its own deliberations? Human mandatories will pass away, however proud they may be and stand in the way of this proclamation, but "Jesus Christ is the same yesterday, and to-day, and forever," and it is of *Him*, and Him *alone*, that I testify. I believe that ecclesiastical judicatories, in mandatories strong and inexorable, but always to the increasing light that shines from the ever-accending Sun of Truth. Without conviction, we are "carried as water, and cannot excel," and all genuine conviction is essentially mandatory.

But our convictions change with clearer and wider apprehension of the truth. The church grows in fact more like her Lord, behind the obsolete faith of the past, and weds itself to new-born truth. So it always has been, always will be. Conservatism cannot stand against progress, and progress is conservation. They go hand in hand. God owns both, and will bless and crown both. But in doing so, He will not forget Belshazzar, Gehenomm, and Golgotha. God incarnate prophesies a grand future for humanity, but it is the outcome of crucifixion. Can you not, my sister, "for the joy set before you," endure the cross to be nothing with Emmanuel in all His glory and bliss, cheerfully "day aside every weight, and the sin which so easily beasts you," and "run with patience the race that is set before you?" Will not "looking unto Jesus the author and finisher of our faith" give you strength and inspiration to "forsake all," "pluck out right eye, cut off right hand and foot," and "CAST THEM FROM THEE," and press toward the mark for the prize of the high calling of God in Christ Jesus?" Whatever else you must sacrifice, "make your calling and election sure." "This is your *reasonable* service."

HOW TO REFORM.

BY ENOCH ETT.

"Judgment also will I lay to the line, and righteousness to the plummet." Is. 28. 17.

This principle embodied in the above text can be seen at a glance,—carefulness and watchfulness. Observe the mechanic, how careful and exact he lays the corner-stone with the aid of the plumb; then, drawing the line from corner to corner, how watchful he is to lay the stone just to the line. Without these two essential points, the workman would have to be ashamed of his building; but if righteousness (which is to do right) is governed by the plummet (the Gospel), it will be an easy matter to lay judgment to the line (the Holy Spirit). The Holy Spirit will never draw a line but what is in strict harmony with the Gospel.

The Lord wants His people to work very exact in matters of religion; and He has not taught us this important lesson by precept only, but by example. There is not a single thing in creation that shows the work of chance or experimenting, but all fully demonstrate the wisdom of a wise and all-seeing and experienced Creator. We need only to look for a moment, at the low of nature in the heavenly bodies, as well as beneath our feet, to prove this important fact.

But, while we admit that it is extremely difficult for the church, as a body, to work just to the line, without going too far, or stopping too soon, or even to determine the line, in matters of propriety and impropriety, or expediency, etc., on points which the Scripture does not explain, yet are strongly implied; but while it is difficult for a church to do so and be safe, I am glad it is not so difficult for each individual member to do so; for we are taught to make our calling and election sure; consequently, there must be a certain way of determining for ourselves, if not for one another.

I was forcibly reminded of this fact when I read Bro. M. Fowler's article on the apparent inconsistency of the decision of the church on the tobacco question; (see Ev. at W. No. 12, current Vol.) and while I am well pleased with Bro. Marcus' reasoning on that point, and hope it may do much good, I nevertheless feel to sympathize with the church in deciding matters of that kind, for all cannot see the impropriety or evil of it as some of us do, or there would be no call for such a decision. And when we remember that all reforms must be brought about by reasoning, time, patience and labor, I, for one, am willing to wink at the apparent inconsistency of the church's ruling on that point, especially when I remember the Scripture, "I have written unto you, young men, because you have overcome the wicked one." I John 2: 13.

Habits in young people are not so strong, and the seemingly easy exercise more will-power than the aged; and I do hope and pray that the example thus shown by the younger ones will shame many of the older ones; for I cannot see how an Elder can consistently or conscientiously install another into office according to the order of the church, when he is using tobacco himself, and especially when he requires him to be subject to the order of the church on other points, which do not affect his peculiar interests or tastes.

If an Elder is blameless, he is clear, and is an example to the flock as an under shepherd; for Christ, the great and chief Shepherd, showed him that example, and no brother would ever think of charging Jesus with smoking or chewing, hence the example. No, dear brother, where the Holy Spirit draws the line, you cannot not it without condemnation; "and happy is he that condemneth not himself in that thing which he alloweth." Rom. 14: 22.

If every one would obey the gentle whisperings of the Spirit, the habitual use of tobacco would soon be entirely, if not wholly, should we not? It certainly belongs to the lusts of the flesh, and is not the fruit of the Spirit; "and if we fulfill the lusts of the flesh, we shall die; but if we, through the Spirit, do mortify the deeds of the flesh, we shall live." Again, "if any man have not the spirit of Christ, he is none of his." "But," says one, "it is good for the throat, the water-brash, to preserve teeth, and numerous other things." I verily thought myself, at one time, I could not enjoy good health without my smoke, at least once a day, and I know from what I have tried hard to make myself believe it, common sense and the Spirit of God to the contrary, notwithstanding.

The system does not enjoy itself until its appetite is gratified; but just quit, it won't kill you, though you may be uneasy for a few days. It is like sensickness; it only cleanses the system; and when you "cleanse yourselves of all filthiness of the flesh and spirit," you will lose the craving appetite, and be free from its slavery. Your dear brother, Moses, who often, with tears, entreated you to quit, and perhaps offered you a present to induce you to quit, so she can, with a smile, imprint the nuptial kiss upon your lips, and not turn away in disgust when she gets a blast of your breath, or a sight of your polluted lips, will be more pleasant and happy. God's Word won't condemn you, the Holy Spirit will approve you, your conscience will be clear, and you will be more happy, and be still the brethren when they meet under you.

"Quit you like men, be strong." I Cor. 16: 13. Ask God to help, and you can conquer; and tobacco will soon be banished from the ranks of the holy.

Leon, Ill.

WHAT WILT THOU HAVE ME TO DO?

These are the words of Saul before his name was changed to Paul. The Lord had arrested him while on a mission of persecution, and his will—his whole spiritual being—was reversed, and he wished to know what he should do. The answer soon came. He was to profess Christ in baptism, and then spend his life as a missionary. Too many of us simply wish to know what we should pray and what others shall do, without praying to know what the Lord would have us to do. The prayer of such should be, "Lord, what wilt thou have me to do?"

There is inestimable blessing in a cheerful spirit. When the soul throws its windows wide open, letting in the sunshine and presenting to all who see it the evidence of its gladness, it is not only happy, but it has an unspeakable power of doing good. To all the other beatitudes may be added, "Blessed are the joy-makers."

Nothing is rich but the inexhaustible wealth of nature. She shows us only surface, but she is million fathoms deep.—*Emerson.*

It is a most degrad ed nature that will betray an honorable confidence.

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Religious Essays.

NOTE.—We write some other things unto you, that what ye read or acknowledge, and I trust ye shall acknowledge even to the end.—1 Cor 1:13.

THE SEVEN CHURCHES OF ASIA.

BY JAS. Y. HECKLER.

The seven churches of Asia are a sublime mystery, for we read that the seven churches are the seven golden candlesticks. The seven lamps were the seven candlesticks, and the "seven lamps of fire are the seven spirits of God." The Lamb also "had seven horns and seven eyes, which are the seven spirits of God." All these are symbolized clearly in the acts of the covenant which the Lord commanded to build. Ex. 25:31-37.

The Church in Sardis.

Thou things with me, who sweated blood,
Who bath the seven Spirits of God,
And in his hand the seven stars;—
I know thy works, where Satan sits:
Thou hast a name, as it is said,
That thou dost live, but thou art dead.
Be watchful, strengthen what remains
That sickly is, that slowly wanes.
And ready to die be
For I thy works, before the Lord,
Have found imperfect by his Word.
The law be memorize,
Remember, therefore, how thou hast
Received and heard, and hold thou fast
In penitence and faith
Be watchful unto death.
But if thou shalt neglect to watch,
I will come on thee as a thief,
Thou shalt not know what hour I come
To fall in the despised and grief
In Paradise thou a few names hast,
Who have their garments not defiled,
And they shall walk with me in white,
For they are worthy, unbeguiled,
For he bath it ordained
In manner white shall walk with me,
Out of the Book of Life his name
I will not blot—there shall be
And I before my Father will
Confess his name, and make it known
Before his angels round his throne.
Let him that hath an ear to hear,
Attend to what the Spirit saith
To all the churches, for not any,
Who would avoid the second death.

TO THE BACKSLIDER.

BY J. C. STONE.

It is a sad truth that, among those who profess the name of Christ, there are many who, under the influence of Satan and the vain pleasures of the world, have permitted their spiritual affections to grow cold, and their zeal to decline. Such, if they have any evidence of being children of God; which, if not checked, may lead to open and fearful apostasy.

Were one to pass through the church, and address to every member the question, "How stands the matter between your soul and God?" the answers he would receive, if they were the honest expressions of the heart, would naturally enough be those that have most intimately. Many come to the altar of God, whose hearts know none of that exceeding joy and peace, which is said to be the result of faith in the Lord Jesus Christ. Many was a time, when such found joy and peace in believing and obeying. You entered the church with the full determination to consecrate yourself wholly to Christ, and, when you stood up before many witnesses, and professed Christ and His cause, and vowed to walk in all the ordinances of His house blameless, and to renounce Satan, in all his operations; was that a little, little while ago this world, you did nothing more than obey the prompting of your heart, moved by a sense of love to the Savior, and an earnest desire to obey all His commandments.

In those days of your first love, how tender was the conscience; how sensitively it shrank from the first approaches of sin; how you avoided any act which might bring dishonor upon that sacred name you had professed; how carefully you abstained from the very appearance of evil, refusing to engage in any pursuit or pleasure that might be doubtful upon a matter, in which the salvation you had made! The salvation of your soul was, to you, the one thing needful, whose pursuit you were disposed, henceforth, to make the great business of life. You loved God, and wished to be wholly His; you loved His church and its ordinances; you loved His people, and found delight in communion with them. Yet there came on you, at length, a decay in your spiritual affections and experience. You know too well how it commenced;—and you can trace it to its final results. Your brethren and sisters became aware of it in the diminished interest you manifested in religious subjects, and in the performance of religious duties. But you know that the evil began in the wanderings of the heart from God; your carelessness in regard to secret prayer and family worship. The ordinances of the sanctuary lost their interest. You thought the fault was in others, and you laid it at their doors; your brethren needed to be changed; the preaching seemed to have no effect upon you, although they were the solemn truths of the Bible; the church appeared barren and cold, and you went away in search of novelty and excitement, condemning that the fault was with yourself, and that your own heart was the seat of the difficulty.

Then you began to yield your former convictions of duty to the claims of the world; you took an unwonted interest in its pleasures and social enjoyments; you looked to the pomps and vanities you had once renounced, and to the fashions of which you once thought unworthy a Christian's notice; and asked yourself, what harm could there possibly be in all this? justifying yourself by the practice of some whom you knew to be professors of the religion of Jesus Christ. You entered the world with all your heart, and gave yourself up to all its fascinations; then you parleyed with temptation; you listened to the solicitations of your own heart, and so turned aside to sin. Perhaps some former appetite or lust, which you had long thought dead, revived, and returned to you with fresh power and fearful energy. Perhaps you permitted your thoughts to dwell on some forbidden act until it lost its hatefulness, and you were again bound in its fetters; you became entangled in your own corruption, and fell into the snare of your own sinful affection. One sin prepared the way for another and weakened the power of resistance, until now you can commit sin without fear, and sin upon sin with indifference.

Where this will end you know not. You have no peace of mind; you dare not give up all hope of Heaven—you are unwilling to give up the world—you are in trouble—your heart is not at rest. You come to the table of the Lord, but you hear a voice, saying, "What doest thou here?" You know that your course is noticed by others, and is an occasion of sorrow; you know that the church is in your defection, and mourns over it; you know that God looks upon your conduct and hides His face from you. You have lost His smile. You have resolved to serve Christ alone, but you have wrestled with your master, Sin, have been like those of the poor insect entangled in the spider's web.

A slight lull in the breath of the tempest has lulled you into the belief the storm was past; and you have ventured forth, only to see all your fair resolutions swept away. Your bosom lusts and darling passions and appetites have overcoming power over your soul; and you have gone forth even from your closet to yield to the tempter, and to give yourself up—an easy and a willing prey to his miserable devices.

Nothing under false impressions of the nature and end of self-examination, you try to look into your heart and enquire, "what are my hopes for eternity?" But all is darkness; and you turn away from the sight in fear and pain. You feel that you are unprepared to meet God in judgment; that you have no enjoyment in religion, no satisfaction in your present condition; that you are a cause of sorrow of the church of Christ, exerting no proper influence for good over the hearts and lives of others, and that you have no power to resist the temptation that brings you fresh remorse, and may plunge you into misery and pain.

Your condition is dark and gloomy; but it is not hopeless. Your Heavenly Father is willing to bless you the same gracious invitation that He extended to His ancient people. "Return, ye backsliding children, and I will heal your backslidings." His heart yearns after your welfare, with all the yearnings of a father. The Good Shepherd, who missed from His fold but one sheep, seemed, for a time, to forget those who went not astray, in His search after the one that had strayed. The whole love of the father seems to center in his poor prodigal in a far country, hungry and faint, and in beggary.

The Lord looks upon His people who wander from Him. His eye is upon them; His love follows them; His tender pity goes out after them; His kind invitations are sent forth to bring them back from their wanderings. O, those who attest in deep dejection, fearing lest God has wholly forgotten to be gracious; who act conscious of a neglect of duty and a violation of covenant vows and obligations, listen to the call which is kind and gracious. God sends after thee. He utters no reproach; He makes no threatening, though thou hast wandered from Him and cast off His fear, and exposed thyself to His wrath. He calls thee His child. He may reprove and discipline and chasten thee; but He yet indicates toward thee all the love of a Father and a God.

FEET-WASHING.

BY S. S. MOHLER.

Concluded from last week.

HAVING now noticed the facts in reference to the washing, so it is proved to be, as to the mildness of the climate of Palestine including the particular time when the Lord washed the disciples' feet, we find that this result of our investigations reflects no credit on those who profess those who seek to stifle the convictions, resulting from the admonition of Christ,—"ye ought to wash one another's feet," by telling their members that they need not heed those admonitions, since our Lord washed the disciples' feet merely to remove the dust which had gathered upon them; the climate being so mild that it was comfortable, with no other covering for their feet.

It may well be said that if the reasons advanced are sufficient to authorize us to set aside both the force of the example of Christ and the precept, "ye ought to wash one another's feet," it establishes a very peculiar method of arriving at conclusions, contrary to all known rules. Let us consider the next question; viz:

Did the people of Palestine wear sandals all the time? If not, did they at that particular time when Christ washed the disciples' feet?

To this I reply: We have two, and I believe only two, references in the Scriptures of the wearing of sandals; the one in Mark 6: 9, the other in Acts 12: 8, while we have at least twenty-four references to the fact that the people wore shoes. No one would naturally infer from this that sandals were generally worn; neither is it reasonable to suppose that they wore them in the Winter, in times of snow, or at the time our Lord washed the disciples' feet, since it is said of that night "that it was cold."

We think the testimony brought forward proves, according to the climate of Palestine, and to the wearing of sandals, effectually disposes of that hot-country argument, which has been so frequently used to dispel the idea of Christ establishing a church ordinance by washing feet and precept relative to feet-washing.

We proceed to notice the question: Did Christ intend this church ordinance to be perpetual? "Primitive Christendom says, No. But to that I answer:

The question of its perpetuation rests upon the fact of its being or not being a church ordinance. If the circumstances attending the action of Christ in washing the feet of the disciples, considered in connection with the language of our Savior on that memorable occasion, comport the idea that He then ordained it as an ordinance to be the church, of itself establishes its perpetuation. We are willing to rest the matter, on the simple sense of John 13: 13, 14, and upon the answer given to the questions following, and that it stands by all rules of fair interpretation a church ordinance and to be perpetual.

But we call attention to Acts 1: 8, as showing the peculiar relation in which those disciples were placed by Christ toward himself, relative to the question of the perpetuation of this as a church ordinance, together with the following things:

In the sense alluded to, our Lord authorizes and appoints them his "witnesses in Jerusalem, Judea, Samaria, and to the uttermost parts of the earth." We see by this that Christ made them his representatives. A representative represents both the power that sends him forth and, to a certain extent, the power to which he is sent. A representative from the United States to the Court of St. James, represents the people of the United States, in so far as their interests are entrusted to him, to the government of England, and, to a certain extent, he also represents the government of England to the government of the United States.

The point raised here is this: While the apostles were made the authorized representatives of Christ to the extent that the interests of His kingdom were committed to them, to that extent they also stood as the representatives of the church. They then became Christ's representatives in all places and peoples, and in like manner was the church in all places and ages before Christ in the persons of her—the church's—representatives, namely the apostles. We are the representatives of the church, everywhere and for all time, Christ says, "I your Lord and Master have washed your feet. Ye also ought to wash one another's feet."

Christ had before him not simply the disciples whose feet he washed and whom he addressed, but he had before him *all* the church in every place and age in the persons of her representatives, the apostles, and thus to all the church he says through these her representatives, "Ye ought to wash one another's feet, for I have given you—that is *all* the church—an example that ye should do as I have done to you." Taking this the example given, and the language of Christ to these representatives *to and of* the entire church, it is as directly given to believers now as it was to the disciples. It is in harmony with the matter here presented, is Christ's prayer recorded in John 17: 18, "As thou hast sent me into the world, even so have I also sent them into the world." Christ is world! Also verse 20. "Neither pray I for these (the disciples) alone but for them also which shall believe on me through his word." Verse 21. "That they all be one; as thou Father art in me, and I in thee, that they also may be one in us."

Objection fifth: The utility of feet-washing, as a church ordinance, is doubted. We frequently hearing persons say that while the precept, "Ye ought to wash one another's feet," carries with it the force of an obligation under the promise of a blessing, yet they can see no utility in the act. They say, "Show us its utility and we are ready to practice it." Before presenting the specific reasons bearing on the question of its utility, we wish to notice several facts bearing on the question.

1st. Church ordinances are representative. So are all human actions. Actions are the outward expressions of ideas—the manifestation of a principle. Church ordinances are simply nothing, but the representative acts they are important. Baptism, then, is not a meaningless ceremony. To hold that baptism, the communion of bread and wine, washing of feet, etc, are one and all only matters of duty, is to stultify them, to disrobe them of the royalty of their expression; but invest them with their legitimate offices and they become as God's commandments or expression of ideas to us, to teach us some knowledge of Himself and of our own spiritual needs.

2nd. It is a fact that an idea or principle becomes clear to the mind in proportion as we practice, or fail to practice, the appropriate expression of that idea; hence it follows that the who follows the Spirit of Truth and practices the ordinances become more and more deeply imbued with that spirit. He who practices deceit becomes imbued with the spirit of deception.

3rd. Ideas are generalized by nature, that precept alone is not sufficient to impart knowledge to him, but for a perfect system adapted to his needs, both example and precept are required. To choose a plain illustration suppose a man wishes to learn to be a carpenter. His employer does not seat himself and deliver, for his instruction, a lecture on the theory of the trade, and expect in this way to impart to him a practical knowledge of the business, for the apprentice could learn but very little that would be of practical benefit; but by example, in connection with the lecture, showing how he hold the chisel, lay the square, shove the plane, and use the saw, he imparts a knowledge of the principles upon which his trade is built. This is a fact of every day life and practice. By practice only, is the theory really understood. If then it requires both example and precept to impart knowledge, and to perpetuate it in coming generations, the same process is necessary at first, namely, to represent the idea by the means of examples. Constituted as man is, it requires the same process to give him conceptions of spiritual things as it does of natural things; the difference lies in

the means employed; the natural requires examples of earthly things, the spiritual of heavenly things.

The Scriptures tell us that "God is love," and that he "loved the world." The illustration God gave in proof of this, is the gift of his Son, sent into the world to save the world. This illustration of his love to the world is to us, the evidence of his love. It exhibits to us the character of love. In the execution of offices of love, services are performed which improve the condition of others. Christ, though Lord of all, humbled himself. We see that in the lowly condition he entered into. Here then is exhibited the idea of humility in its most impressive forms. The offices, then, of humility are not to place ourselves above others, but to share with others as our equals. To serve others, is to hold up others as our superiors, and to place ourselves as the servants of those served. Thus while the ministry of Christ's incarnation gives us the idea of humility, it also gives us examples of love, of patience, of truth, of pious devotion, of kindness and of self-denial. In short, it gives us the idea of a *perfect* man; and through the exercises which these ideas inspire, we are led forward God, in character, "being made partakers of the Divine nature."

Taking now these facts, together with the evident design of our Lord in washing the feet of the disciples, which design was to teach them a lesson in humility, and in giving them the precept "Ye ought to wash one another's feet," the application can be easily made; namely, that the Lord's disciples, in *the practice of this service of humility, might more fully understand, maintain and communicate the idea of its character, and of service thus rendered in the manner as of first communicated to them.*

We also notice that Christ gave many examples of humility during his earthly ministry; the example of washing feet is but one instance through which the idea of humility is offered to any ordinance as a church service or a church ordinance. It is not offered to baptism, the communion, nor even to the apostolic injunction concerning the Christian salutation, nor to the scarcely solemn injunction of James 5:14, but this stands alone as the only special church service to teach humility; and this service aside is equivalent to a proclaimed rejection of the principle it inculcates. This is painfully manifest in the life and practice of those religious bodies that have laid aside this Gospel method of teaching humility.

The opportunity was offered the writer of hearing a sermon preached by a minister representing a church, which at one time practiced feet-washing, but like others, had of late years, set aside this ordinance. His theme was "humility." In the course of his remarks he said, "Shall shave chose." He gave the following as his idea of what humility teaches: "If you are able to dress in fine, costly garments and in such a costume attend church, and there lingers to be unnoticed and sit by the side of a brother who is poorly clad, you should not turn away, but should occupy that seat, and if you are truly humble you will do so."

It is known that the philosophy of the Stoics taught that virtue equal to, if not superior to this, more than two thousand years ago, and if this is true humility the world needed no Christ to teach it.

4th. To preserve the idea or spirit of a thing, it is absolutely necessary to preserve the form of that thing. What then is form? I answer: Form is evidence of the existence and possession of an idea or spirit. It is the *manner* of its expression. Form then, is the language of man's lives. "For of the abundance of the heart the mouth speaketh." Humility as a factor in Christian life, finds satisfaction in the exercise of its spirit, humility; and by these acts, is manifested to others, and by them also it is perpetuated. Forms of spiritual life are necessary to the existence of that life in the same sense as that formal or vegetable life are essential to the existence of vegetable life.

Take for example the plant just budding into life and form, and as its tiny shoots are starting out from the parent stem, nip these and continue to denude the plant of its foliage and its season of growth will be brief and soon it will die; because the life of the plant was checked in the attempt to take upon itself expression or form.

It has been said that the same result is obtained in talking to a Frenchman on the subject of holiness, as would be in discoursing to a heathen. He has no conception of the idea, because he is unacquainted with a form of holiness. But may not form be hypocritical? Certainly; yet this argues nothing against the necessity of form in the world. Are not many prayers that are offered simply formal prayers, devoid of the spirit of devotion? They are; but how long, it may be asked, will the spirit of prayer exist without the form of prayer? So it is with all the emotions and possessions of which the human heart is susceptible.

Human actions are signs—they are tokens; they are advertising mediums, and infallibly proclaim to the world without the character and determination of the world within.

We now proceed to answer more directly the question regarding the utility of feet-washing as a church ordinance; and we here affirm that it is not simply an assumed, meaningless form of humility, but is an authorized method of its expression, and also a means of its growth, and as such is calculated to quickly mete for their proper relations of life in all the institutions of God, that in a state, condition of moral culture was, and is necessary. It was recognized and provided for in the law as given to Moses. See Deut. 26: 5, in which the Israelite, presenting himself in land, was commanded to present his offering, and in connection with this act he was to speak before the Lord his God and say: "A Syrian ready to perish was my father."

The Israelite doubtless felt the peculiar requirement of the Israelites was that they should thereby be reminded of their own frailty and of their humble origin; and thus it would serve to restrain the spirit of vainglorying and to keep the worshiper in a grade in the human heart, for they were greatly given at that time to the practice of extolling and even engaging their fathers, warriors and statesmen. The Israelite, in performing the service of feet-washing, like those of the ancient Israelites is not to uplift the heart in pride and self-esteem, but is calculated to humble the worshiper.

Another desirable and satisfactory result growing out of the practice of this ordinance is, that, instead of fostering distinctions in the church, it is calculated to break down the distinctions which wealth, a name, or position tend to create. In the church there none should glory in these things; but should give prominence to the merits of their relationship as Christian brethren, born of God, by virtue of the one "one spirit and one body." as kindred spirits occupying common ground in which the earthly distinctions of wealth, name or position are excluded, and in their place humility, love, meekness, gentleness, goodness and faith characterize the church—the family of God's children on earth. How much more desirable in this world of trial of these sacredly distinctive, such as bickerings, strife, jealousy, evil speaking, secret heart-burnings, and the unholy desire to out-strip others in the pompous and fleeting distinctions, such as the poor among them cannot possess. Many such feel themselves debarred from the privileges of the church of their choice on account of these distinctions which pride fosters among their brethren and sisters. Often have such persons said to the writer: "We cannot attend our own meetings. Our people are too proud. They will not admit us into their sympathy and fellowship among themselves; and to attend upon our services, brings me in contact with them only to be wounded afresh."

We submit in all candor, the necessity of the introduction and arrangement of this ordinance to correct this monstrous evil which has fastened itself upon the popular religious orders of the age. As a specific and efficient corrective of this evil, as a means of developing an active, enjoyable and profitable Christian fellowship, embracing alike the rich and the poor, and recognizing all in the beloved condition of disciples, as saints, thus leading superior to the admonition of Jesus, "Ye ought to wash one another's feet," if applied and observed in the spirit of the precept. "If ye know these things, happy are ye if ye do them," and "By this shall all men know that ye are my disciples if ye have love one to another." In the formation of this spirit which leads to social and Christian equality, is found the utility of feet-washing as a church ordinance, and without the full recognition of this Christian equality, no pure love of God can be possessed.

"I have given you an example that ye should do as I have done to you." John. 13: 15.

S. S. MOHLER.

HUMILITY.

BY LOTTIE RETERING.

"Be it it, who coming after me is preferred before me whose shoe's latchet I am not worthy to unloose" John 1:27

Our Savior said of John the Baptist, "Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist." The prophets foretold the coming of Christ; but John was sent to prepare the way, His forerunner, to announce His approach. Was he proud of his office? No, indeed; he was humble. It appears as if the greatness and humileness of his work increased the sense of his own unworthiness. Who was he, to be called to such an office?

He expressed his feelings in these words: "whose shoe latchet I am not worthy to unloose." In these days, when a great man returned home, he was met, on entering, by a servant; and the first thing to be done was to stoop down and unbuckle the strap that bound the shoe to his foot. This was a duty paid by the servants. Now, John confessed that he was not worthy to do even this for the Savior. He, though one of the greatest of His disciples, felt himself unworthy to do that very thing.

Thus he felt, and this should be our feelings, and we should think of others and try to do them good. We should think of ourselves humble; and this feeling not so much so as when the thought of our Savior is in our minds. If we think of His greatness and our littleness, His holiness and our sinful, earthly nature, we should feel as John, who was a "burning and shining light," but what was he, compared to Jesus? His words were not vain; he did not place himself too low when he said, "whose shoe's latchet I am not worthy to unloose." With all our love for John, thus should we think of him when compared with his and our Lord.

John had a work to perform for the Lord, and so have all the followers of Christ, however humble. John thought himself unworthy to serve Christ in even the humblest way. Let this be our thought. It will keep those humble who are called to a high position in the church, and will make those contented who do not hold high positions. It is an honor to God to serve Him in the most humble manner. A kind word spoken to the downcast, a cup of cold water offered to the thirsty, the afflicted cured for, and a cup of cold water given "for Jesus' sake;" these are acts of service to our Lord. Humble as they are, our Savior does not despise them. Let us be content to take the place He gives us, and in that place work faithfully, diligently, and esteem it an honor to do HIM the humblest service. And let us always remember that though He is so far above us, He is still our Savior. He was great when on earth, though He then had put off all outward signs of greatness. We know Him to be great then; but it was for us that He was here. For us He suffered and died the shameful death upon the cross, that through His death we might be saved. He is great in His glory now; He is our Savior. He is standing on our cause, and pleading as gifts. Even when we, like John, think of ourselves and Him at one view, and see Him great and ourselves small, Him holy and ourselves sinful, yet the view need not alarm us; for that holiness is of our Savior. By His sacrifice, He atoned for our sins; by His righteousness He justifies us; by His greatness, He saves us, if we are faithful followers, and do whatever He commands us.

Marion, Pa.

THE CHURCH OF CHRIST.

BY W. H. ROOST.

No. 5.—God's Love.

In our last, we noticed how good and just God's dealings and punishments were toward those who were truly of Israel, and those who wandered from God in search of idols, in keeping with their depraved virtues. He loved man still, though he was deserving of God's wrath and indignation. He created the universe and the beings that inhabit it for His glory. When man fell, there remained nothing in him that would shed a single ray of glory for that Power that breathed him into existence, save the temple of clay, the mechanism of His workmanship. God at once looked forward to the time when He could atone for this sin, hence find joy and pleasure in the offspring of Adam.

Man, like all the rest of God's works, was very good only when his life and mission answered His purpose. But God loved man. It is manifest toward us in that "God sent His only-begotten Son into the world, that we might live through Him." And in the following verse, we are told that it was not because "we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." So, we see, it was not because mankind loved God that the sacrifice was made, but it was in consequence of Fatherly love. This was the moving cause—the motive power that prompted God to rescue us, and cleanse our hearts from the curse of the fall.

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." We find, by reading the two previous verses, that Christ was prefigured by the serpent. The serpent was crucified, and those who were bitten had been bitter by serpents. They were required to look upon it and be cured. So it is with Christ; we must believe in Him and be saved. There are two ways of believing in Him. There is a disinterested belief, and a interested belief. The former is experienced by all accountable people, and is never productive of good. The latter prepares our hearts for the consecration of our lives. A truly interested belief is always productive of good.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is indeed, an unfathomable love. We cannot find the words to express the love God is making manifest every day of our lives; not only protecting us from the dangers that surround us, not only in delivering us from the bondage of sin, and reprieving us from its penalties, but in the mansions or home now in preparation for those who remain faithful unto the end of their sojourning here in the flesh. We cannot know God to perfection, but we can have sufficient knowledge of Him, fully to appreciate His goodness, love and mercy.

The world is, and ever has been, conscious of a power over him in unholy relation to reign in the hearts of men, and hold sovereign rule over every attribute of the soul. When he is overthrown, his spirit prowls about, thirsting for the vengeance against the garnished temple, that challenged its authority. So much so that, should it ever again gain admittance, it "taketh seven other spirits more wicked than himself." The barbarized soul felt this, felt in need of a power that could lift it into a life-giving communion with God, by raising it to a higher plane of moral purity.

This condition of the helpless soul, crushed by sin, made the incarnation, work and mission of Christ a necessity. He came forth from the presence of the Omnipotent One for the unselfish and loving purpose of breaking the fetters of sin and liberating the sin-oppressed soul, lifting it from the depths of moral depravity and placing it upon the highway of holiness.

"I PRESS TOWARD THE MARK."

THERE is a touching story. I remember, that a modern sculptor, who was found standing in front of his masterpiece, with pen and reverie; and when they asked him why he was so sad, "Because," he answered, "I am satisfied with it. I have embodied," he would say, "all that I dreamed of when I first set to it. And because there is no discord between what I dream and what I can do, I feel that the limit of my growth is reached." Unless we can aim higher than we do, the actual would never approximate toward it.

The very characteristic of the idea of growth in grace is the indefinite approximation to an indefinite perfection. The type for us is the Son of God, the complete man, Jesus Christ. To that supreme beauty our nature is capable of unlimited approach.

Selected.

"THERE is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed light and gladness."

Brethren at Work.

Published Weekly.

D. L. MILLER & JOSEPH AMICK,
Proprietors and Publishers

J. H. MOOAK. . . . . EDITOR.

JOSEPH AMICK, . . . BUSINESS MANAGER.

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YOUR PAPER.

The date after your name on your paper shows to what time you have paid. Receipts will be a receipt and a receipt for payment. Thus "*J Jan. 96.*" shows that the paper has been paid for up to that time. "*J Jan. 96.*" shows that the subscriber owes for three months.

Up to if proper credit has not been given within two or three weeks from time of payment, notify us at once.

THE produce exported from New York the past week was valued at $8,410,500.

THE church at Lanark elected a lay member as delegate to the A. M. this year.

CHAS. Derby, the leper confined in the alms-house, at Salem, Mass., died March 19.

PUBLIC excursions in the State have been abolished by the Tennessee Legislature.

THE floods on the Mississippi are subsiding, and serious danger is reported as over.

THE murders in the United States last year averaged two a day, the executions two a week.

AARON Barkyble has changed his address from Delta, Ohio, to Homesville, Gage Co., Nebraska.

IT possible let every church send a delegate to the A. M. It is important that every church should be represented.

BRO. Wm. C. Teeter is now located at Mexico, Ind. He is devoting his entire time to the book-canvassing business.

THE season is here for organizing Sunday-schools in the country, and we hope there will be a general move all along the line.

BRO. Geo. Becher's address is now changed from Cornwell, Lebanon Co., Pa., to Kleinfeldersville, same county and State.

BRO. D. C. Moomaw, of Va., has returned from his preaching tour among the Brethren in Maryland, and reports some good meetings.

AN additional order has opened in Mount Etna, and the lava threatens many villages, from which the people are fleeing for safety.

BRO. Jacob Hamilton, of Panora, Iowa, wishes it announced that his address has been changed to York, Guthrie Co., of the same State.

DURING the last year the Baltimore Conference of the M. E. Church South received $153,000 for missionary work,—the largest contribution since the war.

THE *Primitive* thinks that the Eastern District of Pennsylvania should take the next Annual Meeting, as it has been in the West a number of years in succession.

SUNDAY-SCHOOL workers should send for sample copies of the *Young Disciple*, just the paper for the little folks. Address, Quinter & Brumbaugh Bro's, Huntingdon, Pa.

WE have another supply of Bro. Lewis W. Teeter's Treatise on Trine Immersion, and are now ready to fill orders for it. Price, ten cents each, or three copies for twenty-five cents.

BRETHREN Metzger and Vaniman think that one more steady pull will place the St. Louis meeting-house project on a safe footing. See their communication on last page of this issue.

HOW much better it would be if Christians would endeavor to settle their own difficulties. They would certainly feel better afterwards, and the whole church would thank them for the effort.

BRO. I. D. Parker writes that he is in the midst of a pleasant meeting in Covington, O., that seven had been baptized and there were other applicants. He reports the church in good working order.

$1.10 IS the price of the BRETHREN AT WORK from the first of April to the end of the year.

ERETTIONS from Mount Etna have begun, accompanied by earthquakes, which have terrified the people and wrecked many houses.

FOR the present, Bro. Jas. M. Neff, of Rockman, Ind., has changed his address to Mount Morris, where he is now attending school at the College.

MANY of the old students have returned to their homes. We part from them with regrets. Others from various parts of the country, are here to take their places. We hope they will enjoy the school, and feel at home among us.

A GENTLEMAN whom the *Christian Weekly* endorses as authority on religious statistics, states that in New York City there are 480 churches, or one for every 2,400 persons, while there are probably 13,000 grog-shops, or one for every 160 persons.

A DISPATCH from Geneva dated March 22, says: "The emigration from Switzerland to America is alarming. Several districts are fast becoming depopulated. Gottsmen is without an inhabitant. The exodus is owing to bad harvests and American competition."

BRO. John E. Young, one of our ministers, who has been attending school here for some time, left last Friday morning for his home at Tiffin, Ohio. He will be greatly missed at the College, especially by the Sunday-school, of which he was the efficient Superintendent.

WE have repeatedly been asked for the best Commentary published on the New Testament. We have always recommended Barnes. It comprises eleven volumes, and will be sent by express for $15.00, the purchaser paying express charges. Time is wasting the work sent by mail will remit $16.50.

THE District Meeting for Northern Illinois, to be held April 24th, in the Yellow Creek congregation, will commence at nine o'clock A. M., but the delegates are to be present at eight o'clock, promptly, to elect the Moderator and Clerk, and the committees. The delegates will please remember this, and be there promptly on time.

A RECENT statement gives the consumption of tobacco in Russia, France and England as as amounting to one pound annually to each inhabitant; Italy, one and a half pounds; Austria, two and a half pounds; Belgium, three four-fifths; Holland, five and one-half, United States, three; Just think, 150,000,000 pounds of tobacco in this country alone!

MISSIONARY work will never meet with much success among us till our ministers and elders get to preaching and writing more in favor of opening the Gospel among the nations of the earth. Opposition to missionary work is not of apostolic sanction, but is contrary to the very spirit that prompted the apostles to travel and preach as they did.

TIMOTHY O. Howe, Postmaster General, died the first of last week. He entered public life in 1860, since which time he has filled many positions of trust, with credit to himself and the country. He was not a Mason, as is the case with most public men, thus showing that honest, persistent men may succeed even in public life without endorsing the work of secret orders.

SOME of those who oppose sending preachers out to preach the Gospel and build up churches in new places, say that our preachers ought to travel and preach at their own expense, like our ancient brethren used to do. If these persons would do that way themselves, we might believe that they are at least a little consistent. But many of them want others to go and do the preaching, while they themselves stay at home and make money.

WE attended a nine-hour council-meeting at Lanark, the first of last week. There was considerable business before the church and myself at it was quite tedious, but, when finished, seemed satisfactory. Two delegates were appointed to the District Meeting, and one to the Annual Meeting. One query was sent to the District Meeting. Several ministering brethren from adjoining churches were present most of the time. We thank them for their aid.

ELD. C. A. Price, of Michigan, has been traveling and preaching considerably among the churches in the East during the Winter. He held over 103 meetings in the last three months.

BRO. Wm. R. Lively, of Adams Co., Ill., lately assisted Bro. C. S. Holsinger in a series of meetings in Marshall Co., Ill. He was added to the church by confession and baptism.

THOSE desiring Sunday-school outfits will please address Quinter & Brumbaugh Bros., Huntingdon, Pa. If you are thinking of organizing a school do not fail to send to them for samples of the *Young Disciple*.

WE fear that many of the railroad arrangements will not reach us in time for next issue; that is the issue in which all of the notices ought to appear. Those who have not sent in their arrangements will do so at once.

WE wish the legislative bodies of all our States would point such laws as the following: "The New Jersey Senate passed the bill prohibiting the sale of tobacco in any form to minors, under a penalty of $20 for each offense." We hope the bill may become a law. A part of a loaf is better than none.

FOR sending the paper to the poor, we have already expended $25.35 and received only $21.40. We cannot resist the pleadings of the poor. Hope the friends of the poor will donate to this fund freely, for there are hundreds of the worthy poor, who ought to have the paper, and yet feel unable to pay for it.

WE often wonder if in the apostolic age all the church troubles were brought before the members assembled, and there discussed pro and con. Is there not a better way of settling little difficulties, than to spend hours on them in the presence of the hundreds of the flock? Thousands of good people would like to have more light on this perplexing question.

The second revision of the Old Testament has been completed by the English revisers. The Dean of Peterborough, one of the revisers says, though the text has been gone over twice, some important matters remain to be finished. Jehovah, whenever the sacred name of God should be rendered by "Jehovah" or "Lord." This question, he says, causes not a little anxiety.

HUNDREDS of wealthy members might easily dedicate a hundred dollars to the cause of charity, and apply the interest to some benevolent purpose. We knew of one man who set apart $50.00 to lend to the poor without interest. Another has set apart $100.00, and each year applies the interest to some charitable purpose. How much good might be done by systematic charity.

THERE is a wonderful opening for missionary work in our own country. It is said that there are nine millions of children in the U. S., who do not enjoy the benefits of Sunday Schools. To gather these children into suitable schools and teach the Scriptures, is a work worthy the attention of any devoted Christian. This is a work in which every member can take an active part, and all may learn to impart valuable instruction to the young.

UNDER the law in the different New England States divorces have become appallingly frequent, in Connecticut and New Hampshire in the proportion of 1 to 13 and even less. The Congregational ministers of Hartford lately, in view of the lax system of divorce, resolved not to solemnize marriage where either party has procured a divorce on other than Scriptural grounds. Why should not our pastors take up this matter of earnest, and by a general petitioning secure a needed reform?

BRETHREN, how many of you are willing to read the following and do likewise? This is the way a brother writes to the *Primitive*:

Bro'ther—Thirty-four years ago I took my wife and I were joined in marriage, and the Lord has so blessed us with this world's goods that we have felt it our duty for some years to give something to the poor. One year we donated $100.00, the interest of which we would give to the poor. The rate is 7 per cent. in our State, so inclosed you will find $7.00. For one-half you will send *P. C.* to the poor that cannot pay, and the other half send to the speakers in Denmark, as I see in the *P. C.* they are in limited circumstances and need help. J. C. METZGER.

Bond, Kan.

CLUBBING RATES—THE BRETHREN AT WORK and *Primitive Christian*, to the same address, $2.50 B. AT W., or *Primitive* and *Young Disciple*, $1.85; or the three papers $3.00. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

NUMBER twelve of the *Primitive* contains an instructive editorial concerning the people of India, showing that it is an excellent field for missionary work, and much good is being done there by prudent missionaries. We also have on the book an excellent article concerning the work of women in India.

WE are indebted to David C. Cook, of No. 46 Adams St., Chicago, for a complete set of Sunday-school quarterlies, papers and books. His quarterlies are very neat, and his papers are instructive. His Sabbath Library contains many valuable works, put up in pamphlet form and sold at extremely low figures. Sample sent for two-cent stamp.

IF would be a good thing if our members could, in a Christian spirit, exchange views through our papers on some important topics. Such a course would enable them to learn much. But it would take much care to keep from hasty and improper language, and making expressions. It is extremely difficult to get some writers to see the necessity of keeping cool while handling a warm subject.

WE are in receipt of a neatly printed work, "The Right and Wrong Use of the Bible," being No. 83, Vol. 3, of Lowell's Library, a monthly publication, calculated to supply the masses with a vast amount of reading in book form, at very low figures. Subscription price $25.00 per annum. Each volume will contain 104 numbers, and each number will have 250 pages, making about 26,000 pages of reading matter for $25.00. The work is neat, and well printed. Published by John W. Lovell & Co., 14 & 16 Vesey St., New York.

WEEK before last Bro. M. Fowler showed up some of our apparent inconsistencies in regard to the use of tobacco, this week Bro. Jacob Eby tells the brethren how to get rid of the nobscoming habit. We are glad to know that there is a strong tendency upon the part of our members to work this evil out of the church, but it should be remembered that mildness and reason will accomplish vastly more than heated words and strong decisions. All reforms must be brought about gradually that there may be a healthy growth.

ONE of our correspondents mentions that a congregation in Ohio has a new way of raising money for local church expenses. Each member gives one cent each week, making fifty-two cents per member during the year. The giving of fifty-two cents a week is considerable upon the part of the poor; that much they can do without any particular sacrifice, but how about the wealthy and well-to-do members? Can they rest contented with giving only fifty-two cents to aid the Lord's work? If they would give one cent per week for each thousand dollars worth of property they own, it would look a little more reasonable.

A BROTHER writes, that where he lives, there is some trouble concerning the double and single mode of foot-washing, and the members cannot commune together, because they are not in union. We do not think that members ought to allow differences of this kind to make trouble, and we venture to say that in a church where the members are full of love and Christian forbearance, they will not permit unpleasant feelings to work up among them, concerning the mode of foot-washing. If there be an difference of belief, it will be an *easy* matter for the members to peacefully and quietly vote on the difference, and that ought to settle it. Our people have some different traits about them, but we are fearful that we may sometimes be too much inclined to have our own way, and do not sufficiently respect the voice of the church to which we belong. If we were just half as forbearing towards each other as the Lord is towards us, we would settle these little differences without any unpleasant feelings whatever. Why not let such things be settled by a majority of the members? That would be fair. And it does seem to us that Christians ought to submit to each other in this way.

THERE is a right and a wrong way to do business, and by adopting the wrong way mistakes cannot well be avoided. We are going a little trouble with some of our District Meeting announcements. The proper person to send in these notices is the Clerk of the District. He should attend to his work early and promptly, and when mistakes occur he is the one to have them corrected. In all Districts there ought to be some kind of understanding about such things, for what is everybody's business is nobody's business, and this thing of people depending on somebody else to do a piece of needed work is almost sure to prove a failure.

We hear different stories in regard to Brethren engaging in law-suits. Members who ought to know, say the report is not true, while those that are not so well in the true, the Lord knows who is correct. But true or not true, law-suits are positively condemned by the Brethren, and any member, or set of members instituting or embarking in any such business, will be brought to account at the earliest possible opportunity. They who do such things do wrong. We can hardly think the report is correct, but if it is, we want it distinctly understood that the B. A. W. condemns such actions, and so does the general Brotherhood. Bure any of our Brethren take up the law in self-defense? Nay, verily, it would be far better to suffer.

THE time for sending in Love-feast announcements for publication is here, and it is the majority of those who write such notices will string them out about thus:

Dear Brethren:

This is to inform your many readers, that we, the members of the Manasses church, Blue Co., Ill., will call church meeting March 17th, and decided to hold our love-feast, at the house meeting-house, four miles north of Manasses, May 30th, commencing at 10 o'clock A. M., and to continue over the next day. We extend a hearty invitation to all who feel like being present, to come. Brethren, Dear editor, please publish this in your paper and much oblige. By order of the church.

J. C. MANASSES.

It is not necessary to write so much when sending in a notice for publication. Why not write about thus on a postal card, or on a separate slip of paper?

LOVE-FEAST.

May 30 and 31, at the Stone meeting-house, four miles north of Manasses, Blue Co., Ill., commencing at ten o'clock A. M. J. C. MANASSES.

Manasses, Ill.

This makes less work for the editor who does the writing, and less trouble for the one who puts the notice in type. Study brevity, and practice it. Notices of Love-feasts should always be written on a separate slip of paper, if not sent in on a card. When a notice is written in connection with other business, it is often overlooked, and does not find its way into the paper.

WHOSE FAULT IS IT?

We have finished our meeting-house. It cost us a good deal of labor and money. How is it, that the church in the Brethren's church have to, as a general thing, be behind of the church, and the other church seems it to be more on the lady? How is this? Will some one explain? AN ELDER.

The above is a very necessary inquiry, and deserves special attention. Hundreds of ministers have made the same inquiry, and when suggested to us, we have given but one answer, and shall present that in this article. It is evident that most of our ministers and elders have too much of the church burden to bear. They must be at the expense and pains of preparing themselves for the ministry, must spend considerable time filling the calls for preaching, their own work must be neglected, their families neglected, and whatever expense may be incurred, must in some way, must be borne by the ministers themselves. Other members accumulate wealth, attend the meetings when not too inconvenient, but are at no expense whatever in support of the Gospel, nor do they help the minister bear his burden as it is their duty to do. So far as preaching is concerned,

The preacher must bear the cross alone,
And all the rest go free

Then when a meeting-house is to be erected, money raised for missionary purposes, church expenses, etc., the ministers are expected to give as much as the other members, and sometimes a good deal more. All this is expected of them that they may set a good example before others. We do not say that this is the case with all the ministers, nor with all the churches, but it is far too much the case.

Now we shall try and tell you where the fault is, and also point out the remedy; and while doing so, no one, acquainted with our circumstances, will likely accuse us of self-interest, for we have been very kindly treated by the members in this respect. During the time we have lived in Northern Ill., and preached for the Brethren here, we do not remember of being asked for a dollar towards paying church expenses, in any way, shape or form. We were told that our business was to preach, and the other members would do the rest of the business. We say this solely for the purpose of showing that self-interest has nothing to do with this article.

The fault is with the preachers themselves for not teaching the members better. Most of our ministers are too timid about things of this kind, and will not preach their sentiments, fearing that the members will think that they have self-interest in view. We ought not to be afraid to preach the truth, and give a good reason for our practice.

Ministers are too much inclined to keep the financial part of the church work in their hands, while it ought to be in the hands of the deacons, or a finance committee appointed by the church. Teach the members their duty; show them how it is their duty to bear their part of the church burden, in preaching the Gospel as well as in other things; show them that no man should go a warfare at his own expense, that the minister is the servant of the church, and that the church should require no more of him than of any other member of the same ability. Give the members time to consider the matter, and give them time and effort to study the Word and preach it, and that while you do that, they ought to take an active part looking after other things pertaining to church expenses, etc.

It would be well to have a finance committee composed of deacons and private members to look after the church finances. At most of our council meetings, when money is to be collected, the preachers are expected to pull out the pocket-book and lay down the first money; the deacons next, and then the other members. In the raising of all the money, either in the hands of a finance committee, there would be no necessity of raising money, for church expenses, at our council meetings; the members would be called on privately, and the money handed over to the treasurer.

A method of this kind causes others to take a more active part in church work, and thus greatly relieves the preachers of not only that business, but of being the first ones to respond to the call for money. I do not believe in holding evangelists, and collecting from church burdens, but they ought not to be required to bear more than their parts.

This is the way we write, and preach also, and intend to keep up that practice so long as we understand the Bible as we now do. While other churches may have gone far ahead of us in having preachers in their work, perhaps, have not gone far enough. Our method of preaching a free Gospel in the communities where we live, is a blessing that any people may well covet. It tends to implant in the hearts of the people a concern and morality that may build up good Christian congregations where they otherwise could not be organized. And while we labor hard to retain this simple method, and avoid the salaried system, I see no good reason why there should be financial burden on our ministers, who with their limited education, and want of training in the art of teaching, have about as much as they can attend to when they give their attention to the preaching of the Word.

Early train the members in the art of giving, and do not spoil them by doing all the work yourself. Many mothers spoil their daughters by doing all the work and let the daughters take the world easy. Elders may spoil their congregations in the same way, and afterwards regret it. Paul seems to refer to this when he wrote thus to the church at Corinth: "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? Forgive me this wrong." 2 Cor. 12: 13.

DANCING.

HERE is what some of the ancient Fathers have said about dancing; they were among the best educated men in the world at that time; men of influence and piety:

St. Ephrem says: "Where there is dancing there is ruin for women, grief for the angels, and a feast for the devil." "What," writes St. Jerome, "shall I say of those lively dances, performed to the sound of seductive music? Does not the devil himself, in person, join in those dances and take part in such amusements?"

"No one," says St. Basil, "returns from a ball so chaste and so modest as he went to it."

St. Augustine declared that "dancing was a relic of paganism, and that it was a greater sin to dance than to plough on Sunday."

St. Chrysostom told his people from the pulpit of his patriarchal church of Constantinople, that he would not allow any one to enter the church who danced, and that if he knew that any one present danced, he would have him out of the church."

"You could scarce," says St. Ambrose, make any severer remark of a woman, than to say that she is a dancer."

HELPING THE MINISTER.

SOME of our enemies are trying to make it appear that the church has a "hired ministry," and that in some instances we are actually paying our ministers salaries for preaching. The charge is as false as it is possible for a charge to be. To our knowledge there is not a salaried minister in the Brotherhood, nor has the church a "hired ministry" in any financial sense. Our ministers are hard-working men, most of them poor, and are doing as much for the cause as ought to be expected of them. They work hard, make their own living, and in many instances are the ones who pay expenses, in order to fill some of the many calls made upon them. During the cold, stormy weather many of them are from home preaching, while their families are alone, or ing to get along the best they can. Cold, stormy hours it is when the wife and children are alone, and the stormy blast is howling around the building. Perhaps the family needs help, at least it needs sympathy. Then if some one has Christian charity enough about him to give provisions to the hard-working minister and family, the cry goes forth "hired ministry." It is a shame that professing Christians will do such things. Instead of raising the false alarm, they ought to help in the good work.

Hundreds of poor ministers need help, and members are able, ought to help them. This is Gospel doctrine, was both endorsed and practiced by our old and steadfast Brethren who have gone to receive their reward. There was that good old Bro. Peter Neal. He was poor, and did a grand work in his time. The members helped him much that he might devote more time to his Master's work. Many others have received assistance, and are receiving it to-day, and we thank God for it. We are not favoring the "salaried system," nor the "hired ministry," but we do favor, and stand in defense of the idea that the needy minister should be aided in his work. So far as spoiling them is concerned, it may be well to inquire whether those who refuse to give of their abundance, have not spoiled their ministers already.

Then why should a minister, who has to make his living by hard work, be called from his family two months and receive nothing save his bare expenses? What must his family do all that time for a living? Ought the not to have enough extra to meet all his family expenses? If it were you and your family, you would say, yes, every time. Why not do unto others as you would they should do unto you?

We do not mean for these remarks to apply to ministers who have good farms, etc, and are actually making money, nor do we mean for them to apply to those who preach simply of Sundays occasionally, and need less no time, nor be at any expense, but we mean that class of ministers who are poor, and worthy, many of whom ought to be in the field preaching, but can spare neither the time nor means to do so. We also refer to another class, called away from their employment to serve the church, when all their time is actually needed in support of their families. To these classes we refer most emphatically.

There is among us another class, men of ability, to whom the church sometimes gives a farm or something that way, if they will locate in the church and help the cause along. This is a good feature, and one that is quite commendable. It is helping the minister in a way that enables him to help himself. But as for a "hired ministry," or a "salaried system," we have nothing of the kind in the church.

We admire our free ministry system. Properly managed, it may accomplish wonders in the rural districts, but when it comes to missionary work, we must be free to assist those who are entitled to aid.

ENLARGED VIEWS.

As our views of things have much to do with our actions, it is well for us from time to time to examine ourselves, and see if our views of Christianity and our duties have not been too contracted, and whether a considerable enlarging in this respect would not add greatly to our own good, and efficiency in our fields of Christian labor. It sometimes becomes a question with us, whether many of us do not have too much church, and too little Christ. The preaching of the Gospel is the prominent feature of the Scripture and churchism is kept on the back ground. Have we not reversed this idea by setting forth too prominently the church, as an organization, and leaving the preaching of the Gospel in the shade? Christ's views of having the Gospel preached, were wonderfully large. The provisions in it, are adapted to all nations, to every case, and that these provisions may reach the intention of their great Author, there must be an enlarging of our views in this direction. We must catch hold of the greatness of the design of the scheme of redemption, and then labor that the end may be reached. While too much importance cannot be placed on the necessity of placing wise shepherds over the sheep, to feed and keep the flocks together, it is by no means the whole duty of those who have found Christ precious to their souls. There are sheep that are not of the fold; they too, must be brought in. To do this, there must be a considerable enlargement of our views in regard to missionary work. To think that there is to be made up of a small portion of the United States does not comport with the promises made, nor with the expressed desires of our Heavenly Father who wills that *all* men may be brought to a knowledge of the truth and be saved.—*H. B. B. in the Primitive.*

THE editor of the *Free Thinker*, an infidel paper published in England, he just been sentenced to a long imprisonment at hard labor for ridiculing in his paper the doctrine of Christianity. This was done under the old statute against blasphemy. Robert Ingersoll, if in England, would be likely to share a similar fate. It is true that by the common law blasphemy is a crime; yet it may be well doubted whether its enforcement is of any service to society or the interest of Christianity. Religion can get along without this law quite as well as with it.

REPORT OF DONATIONS RECEIVED.

Donations for Friends.

☞ The following sums have been donated by the persons named, to send the B. AT W. to the persons specified by them:

Lydia C. Lech, O.	$ 1 00
William Finney, Ind.	1 00
Henry Snitoman, Va.	2 00
Aaron Coy, O.	1 00
E. B. Bagwell, N. C.	1 00
Previously reported,	$140 65
Total	$147 65

Home and Family.

MOTTO.—And the fruit of righteousness is sown in peace of them that make peace.—James 3, 18.

Go and Tell Him His Fault.

Ann isn't that just about as hard to do as to forgive the fault? You would rather say nothing about it. You don't *feel* like "going." You would rather choke it down in your heart, brood over it, think about it woefully, but never say a word about it to him. Let it go; and commune over top of it, or probably go away from Communion yourself rather than go to him or her. And if you do go there is more of the spirit that seeks to get even with him and make him feel it, than to reach a perfect reconciliation.

As the heart designs within itself for such a visit, so it is generally accomplished. If the design is to *gain* the brother, heal the rupture, and unbrace in peace and love, it will all in all probability be so accomplished, but if the heart proposes within itself to make the offender feel the trauma and the smart of the wrong done reproof and bitter vindictiveness, this, in all probability will be accomplished; and the two hearts will be more widely severed than before.

Peter's several times forgiven, was a marvel to him, but the Lord's seventy times seven would never have been conceived. Alas for human charity.

Writing Composition.

THE use of too many words is one of the most common faults in writing. We were attracted the other day by an article in a newspaper, entitled "Gumption," and hastily concluded that a writer who could use so homely and strong a word as that in the title should, indeed have something good to say about it. And so he had; but he employed a wild superabundance of words to express his thoughts. For example,

"There are many persons, the majority of persons in fact, who see, but do not perceive."

This awkward sentence becomes a good one by simply leaving out the redundant words, thus: "The majority of persons see, but do not perceive. It would be still better, perhaps, to avoid the long word majority and say, "Most persons see, but do not perceive."

Thus by erasing nine words from a sentence of sixteen, the thought is more clearly expressed because it is more directly stated. The writer then remarks that many persons have a habit of "postponing *and* putting off" what ought to be done at once. The words "and and "postponing" are useless. In explaining the "process" by which men get gumption, he throws about his words with a lavish hand.

"It is not, he says, "more or less than the doing and completing of anything that needs to be done upon the instant, without delay or postponement, and if the same time a careful observation of what is going on around one."

By the omission of more than half the words of this bad sentence, it is converted into a fairly tolerable one. "It is the doing of what needs to be done upon the instant and carefully observing what is going on around."

We advise our young readers, after they have "done" their compositions, to let them lie in their desks awhile, "get cool," as Uncle Josiah Irving used to say. Then go over them again, bearing in mind Sydney Smith's recipe for good writing: "Leave out every other word." It is often possible to obey this rule literally, as we see in the sentences quoted above.

Dumb Webster tells us that whatever excellence he may have attained in the art of composition, he owed to a discovery which he made when he was about nineteen years old. He learned that "all true power in writing is in the idea, not in the style." From that time he pruned his sentences of redundant words, and gave his ideas with directness and simplicity.—*Youth's Companion.*

Matrimonial.

FRITZ—WHEELER.—On the 8th of Mar. 1883, by elder Charles Wonderlick, at his residence, elder John Fritz of Washington Co. Ia., and Mrs. Nancy Wheeler, of Rockcalk Co., Iowa.

DAVID A. WOLF.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

KILLINGWORTH.—In the Oconda church St. Clair Co., Mo., March 9th, 1883, Mary, daughter of Bro. A. and Sister Anna Killingworth, aged 5 months less two days. Funeral discourse by the writer from Cor. 13: 12, to a very large and sympathizing congregation. N. C. WORKMAN.

FELL.—Also in the same church, Oct. 1883, sister Fell, wife of Bro. Fell, aged about 35 years. On account of the sickness of the writer, the funeral sermon was not preached until March 18, 1883.

Sister Fell had been a member of the M. E. church for many years until last August, when she, with her husband, nailed with the Brethren. Her standing in the church and the church was very good. She left the best evidence that her acceptance with the Lord was. Her family was largely attended by sympathizing friends. Funeral sermon from Ps. 17: 15. N. C. WORKMAN.

NEHER.—In the Pleasant Hill congregation, Montgomery Co., Ill., Mar. 15th, 1883, Anna Neher, wife of Michael Neher, aged 34 years, 8 months and 12 days. She leaves a husband and four children to mourn the loss of a kind companion and loving mother. CHAS. C. GIBSON

NURKEY.—In Washington, Kans., March 18th, 1883, sister Elizabeth Nurkey, wife of S. M. Nurkey, aged 32 years, 1 month and 14 days. She was struck by apoplexy on the 15th at 6 P. M., and died on the 17th. She leaves a husband and five children. She was the first among the membership of the Washington church to be called to the Eternal Home. Funeral sermon by the writer from 1 Cor. 15: 22, to a large audience. A. F. BURTNER.

GRAY.—In the Honey Creek congregation, Montgomery Co., Mo., March 8, 1883, Grace Anna Gray, aged 5 years, 2 months and 27 days.

She was born in Lawrence Co., Ind., Nov. 11th, 1875, and became a member of the Baptist church in Dixon, Ill., in 1879, and remained a consistent member until 1881, when she moved to Missouri, after that she never attached herself to any church. Her husband preached her in death nine years, and left behind her a sorrowing husband to mourn their loss. The funeral was preached at Martin Bartman's their son-in-law to his daughter, Sister Gray. Text: "Let the children alone, and forbid them not to come unto me, for of such is the kingdom of heaven." Luke 18: 16. Sermon preached from Ecc. 3: 2, 8. Aged 8 sermons.

WM. D. STAL.

DOLAN.—At Attanooi, Cal., Mar. 8th, 1883, Anna May, wife of John Dolan and daughter of sister Esther Cockerton, aged 23 years, 9 months and 8 days. Her father preached her last two weeks.

May labored under conviction for some time prior to her death, but was fearful of the consequences in joining the Brethren, as her husband's fellow were Catholics. May professed faith in God as a Son, and was baptized by elder J. T. Wolf, and obtained a great deal of consolation. She was in much pain which she bore very patiently. She leaves a husband and two children to mourn their loss. Funeral sermon by the writer. C. E. DOTY.

BROADWATER.—In Bristol, Fulton Co. Ind., Feb. 12th, 1883, of scarlet fever, Clara V., daughter of Jonathan and Mary Broadwater, aged 4 years and 13 days.

The subject of this notice was taken sick over two weeks, but she endured her sufferings patiently. Funeral services by elder Joseph Ogle and Bro. Adam Stauffer, from Mark 9: 36. E. N. W. SHOOK.

HATHAWAY.—Near Delaware Bend, Ohio, March 10th, 1883, Geo. W., son of Bro. Esther and Sister Susanna Hathaway, aged 16 years, 8 months and 5 days. Funeral services by the writer from Matt. 24: 44, to a very large congregation.

JAMES BARTON.

THOMAS.—Feb. 24th, 1883, mother John Thomas, aged 76 years, 7 months and 24 days. She was a great mourner of the Brethren church for many years; he called for the elders of the church and was anointed with the prayer of faith in the triumph of a living faith in Christ.

Funeral services by the writer, from Matt. 25: 46, to a large concourse of relatives and friends. JOHN BATDORF.

ANNOUNCEMENTS.

District Meetings.

April 6, for the States of Nebraska, at Blue River Valley church, Butler Co., Neb. Stop off at Gardener.

April 11 and 12, the District of Virginia, near Mountsteving Shop.

April 12, at 9 A. M. Northern Indiana, on Washington church, Kosciusco Co. Stop off at Warsaw.

April 14, Northern Kansas, in the Nemo congregation, Marion Co.

April 16, Southern Missouri at Deep Water church Henry Co., Mo. Stop off at Clinton.

April 26, Southern District of Iowa, near Prederic, Monroe Co. Iowa, on the C. R. & Q. R. R.

April 26, District of Oregon, in Lebanon church, Linn Co. Oregon; two miles east of Albany.

April 26, Southern Ohio, in the Lick Creek church, Brown Co.

April 26, at 9 A. M. Western district of Va., in the Meyerdale church, Somerset Co., Pa.

April 26, Southern Ohio, in Lower Twin Valley church, Preble Co.

April 26, Northern District of Illinois at Yellow Creek church, Stephenson Co. Ill.

April 26th, Northern Iowa and Minnesota in the Beaver Creek congregation, Blackhawk Co.

May 2, at 8 A. M. Northwestern Ohio, in the Lower Stonelick church, Ashland Co.

May 8, at 8 A. M. Northwestern District of Kansas and Colorado, at Kenny school-house, 4 miles north-east of Bennington.

Love-Feasts.

May 10, Nevada church, Vernon Co., Mo., at S. Clicks, 12 miles North-east of Nevada, to commence at 10 A. M.

May 12, at 10 o'clock P. M., at Mulberry Grove, Ill.

May 22, Wolf Creek church, Montgomery Co., Ohio, twelve miles north-east of Dayton, near Brookville.

May 26 and 27, at Washington, Iowa, at Bro. John Gunsky's, 3 miles south-east of Washington.

May 31 and June 1, Cherry Grove, Carroll Co. Ill. to commence at 10 A. M. Stop off at Mount Burke Co., Ill.

June and 3, at 10 A. M., Silver Creek, Dallas Co., Ill.

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Correspondence.

Rules.—Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—Malachi 3: 16

From Covington, O.—March 25.

Dear Brethren:—

Brother Parker of Ashland, has been preaching here for some days. A good interest is taken in the meetings, and than for two have been baptized. H. J. K.

From Washington, Kan.—March 20.

Dear Brethren:—

Eighty additions in this congregation; for during the Winter by letter,—four during the present month by baptism. Prospects encouraging; church in union. A. F. Detter.

Announcement.

For the benefit of all wishing to go to A. M. I would say that E. E. Patton, Passenger Agent of the B. & O. R. R., will be at the Bethany in Sleepersdale, to give information relative to rates, etc., to A. M. Address is Somerset, Pa. C. G. Lint.

An Announcement.

The Committee of Arrangements for the next A. M. at Bismark Grove, have appointed me to make arrangements with the Louisville and Western R. R., as their headquarters are at Lafayette. Will make full arrangements and report by April 10.

Geo. W. Cripe.

From Muncie, Ind.—March 20.

Dear Brethren:—

Just closed meetings at Dodgertown, Whitley Co., Ind., with four additions by baptism and one reclaimed. Was called here to preach a funeral and hold some meetings. Commenced meeting last night at Sheridan school-house. Will continue this week and report at the close of the meetings. Weather very cold; some snow. Geo. W. Cripe.

From Cedar Lake, Ind.—March 19.

Dear Brethren:—

Our annual council, March 19th, was certainly an enjoyable meeting. The visit reported 85 members, all in love and union, for which we feel thankful to Almighty God.—Brethren James Barton and Harris Ellison were chosen delegates to our District Meeting. Our Love-feast is to be June 17th, to commence at 10 A. M. Our Winter has been long and very cold. Fall crops look well.

G. I. Patterson.

Announcement.

The D. M. of Middle Penn's will be held on the 18th of April, with the brethren of Rock Creek congregation, Franklin Co., at the Upton meeting-house, two miles south of Williamson. Those coming by railroad, both east and west, will strike the Cumberland Valley Road at their nearest point, thence to Chambersburg, where they must change cars for the Rock Creek Branch of the Penn. Line, where they will be met, and conveyed to place of meeting on the evening of the 17th. The train leaves Chambersburg for Williamson at 1:55 p. m. Adam Fiedler.

From Nevada, Mo.

Dear Brethren:—

The object of this communication is to encourage brethren in the East, who design coming West, to locate where they may be helped to help build up the cause of the Master. Especially should ministers make this one of the leading considerations in looking up a location. Last Friday, Bro. D. D. Wine and myself boarded the train for Lamar, the county-seat of Barton Co., Mo., where we were met by Bro. Wm. Sisbaugh, who took us to his home. There we held four meetings, with good attendance and attention. Bro. William and wife are the only members in this neighborhood. It is near the line, between the Nevada and Jasper Co. churches. They are very anxious to have brethren move in. Country has not been overrunned by the Brethren, and there is plenty of territory. They have a splendid farming country. Bro. Sisbaugh lives in the best part of the county, plies within north-west of the county-seat. Land is advancing fast. I saw several farms that sold for $10,000, and held seeming in cash. There is still some cheaper land in the neighborhood, not so well improved. Ministers traveling through will have a home at Bro. Sisbaugh's.

S. Click.

From Round Mountain Church, Ark.—March 18.

Dear Brethren:—

Since our last report we have received the following, towards defraying the expenses of building a meeting-house:

S. T. Bossman, Samuel Bame and J. R. Spacht	$ 5 00
Abraham Himes, Bethel church, Ind.,	3 25
Samuel Ream and wife, Yankton, D.T.	50
Jos. Amick, (through R. A. W. office)	2 00
A brother, North Manchester, Ind..	25
John Metzger, Carro Gordo, Ill.....	1 00
Total.....	$12 00

M. M. Ennis, Treasurer.

From Carey, O.—March 22.

Dear Brethren:—

On the extreme South of Rome district we have a group of members and a very comfortable meeting-house. The church was dedicated Jan. 31. On Feb. 20th, Bro. Jacob Hiestand, of Wyandot Co., O., came among the Brethren, and they prevailed upon him to remain a few days, which he did; preaching in the evening and visiting among the neighbors in day-time. Continued meeting until the 26th. The immediate result was, seven received by baptism and the members much built up. Bro. Jacob, though young in the ministry, bids fair to become an efficient workman. May the Lord ever keep him faithful. L. H. Dickey.

That Rumor.

As there is a report out that the Pauther Creek Church has lost some members by the fornicator, I am glad to say that is a mistake, up to date. We yet stand united, as far as I know, with the general Brotherhood and its principles; and after trying it for about thirty years, I have found nothing yet to exchange it for, pride and fashion not excepted. Yet I learn lately that there is some underground work (by outsiders) going on, to try to make trouble among us. Well, if Satan had no agents, his work would soon come to desolation. But when trouble comes, we will try to meet it, assured that the Lord will not suffer us to be tempted above what we are able to bear. Jas. R. Gish.

Roanoke, Ill., March 21st.

A Request.

Dear Brethren:—

The Brethren of the Honey Creek congregation, Nodaway Co., Mo., will meet any of the Brethren at Hopkins station on the C. B. & Q. R. R., (on the line from Chicago to St. Jo) who will stop with them. We so dom have traveling ministers to stop with us. We do hope some of our ministering brethren will give us a call. Bro. Daniel Boyer and W. A. Fisher live six miles south-east of Hopkins; W. F. Dowin, W. H. Clark, E. Redick, E. Babylon and W. B. Sell, live 10 to 13 miles south-east of Hopkins. Those who contemplate stopping, should drop a card to either of the above, at Gaynor City, Nodaway Co., Mo., except Daniel Boyer, whose address is Hopkins. Be sure to state when you will be at Hopkins.

From Primrose, Ohio.—Mar. 19.

We had our council meeting the 17th of this month; it was one of the largest councils we ever had, and also one of the best. A visit was paid to all the members, and they seemed to be in good peace. Our new received by letter and four were granted letters. Bro. Joseph Moore was chosen as delegate to represent us in District Meeting. The church sent one query to Annual Meeting through District Meeting, which is as follows: Is it considered right, according to the Gospel and the order of the Brethren, to receive members into the church of the Brethren that were baptized by called ministers, or those that left the church and joined in with the Old Order or Progressive churches, without re-baptizing them? If considered right, then how is it with those that are baptized by ministers that never were members in the Brethren church?

We have adopted a new plan to raise money to carry on our church affairs. The plan is, every member pays one cent for each week quarterly; this makes fifty-two cents a piece. In this way we get all the money we need. Our Love-feast will be held the 16th of June; all are invited to attend. We hope ministers will not forget the time.

The storm that was prophesied to be here the 9th, did not come along till last night; it did not blow very hard, but the snow fell about sixteen inches deep, and it is still snowing. Yours in the one Faith.

Jacob Shanzour.

From New Haven Church, Gratiot Co., Mich.—March 17.

Dear Brethren:—

The brethren met in church council at the house of Bro. Daniel Chambers, on the 2nd inst. Church business was transacted seemingly in a satisfactory manner. The church saw proper to appoint a delegate to A. M., to represent this congregation. Bro. David White and the writer were elected delegates to A. M. Three members were also received at the above-named council, by letter. One was also disowned, by request; so, while we are made to rejoice to see members coming into the church, we are made sorry when others become tired of well-doing, and ask to be disowned. May we not pray that such may see the error of their ways before it is eternally too late? Brethren, members, in general, seem to be earnest workers.

Eleazar Bosserman.

From Jas. R. Gish.—March 21.

Dear Brethren:—

On Tuesday, the 8th, wife and I went to Flanagan, Ill., to see a friend two meetings in the Disciple Church. As they wanted the house, we then went about twenty-five miles further East, to a place called Sanaman, Hoffman township, to a school-house. We then went South, to Colfax, McLean Co. Commenced a meeting in a school-house; expected to continue some days, but had only three meetings. Were called home on account of sickness in the family. We made request that we had to close our meetings when we did; but, after all, it was perhaps best, as I have not been well since,—unable to preach. Left a brother in charge of Colfax, there are about fourteen members. There would be a good opening for a minister; good country; markets convenient. Who will go and build up the Master's cause? Address Daniel Kindig, Colfax, McLean Co., Ill.

From D. L. Williams.—March 20.

Elder Grissom, the late contestant with the Baptists here at Antioch, was back on the second Sunday of this month, to preach for his brethren (he is now their regular pastor), and we were to hear him. As they love to dwell upon their overcoming, he again made illustrations similar to those I gave in my report of their discussion. He produced another of his strong points, as he considered it, to prove the Godhead of the Holy Ghost of Christ, and there was but one name represented in it; that they were all Noah's, and were all governed in their names by him, who was the author of the Republicans of the ark. After the services closed, I asked him for his authority to call them all *Noahs*. His answer was, "Are not all of your sons called Williams?" I said they were. But it was not so in that age of the world. Every the wife was not called after her husband's name, as they had no surnames then; and we have no Bible account of the wife ever taking upon herself the name of her husband as it is now. Mary, the mother of Jesus, was espoused and married to one Joseph, of Nazareth, and her wife was not called Mary Joseph. Had the three Marys were designated thus: Mary, the mother of Jesus, Mary Magdalene, and the other Mary. We discover, in the Gospel, that what we call surnames were then just coming into use, and mention is made of very few such. Will some brother give a full explanation of when it came into general use, and when it became a custom for the wife to take upon herself the name of her husband? I give the above to render assistance to my brethren, when they are questioned as to the propriety of using the name "Christian."

Brownsville, Mo.

From Homestville, Neb.—Mar. 19.

As many of our brethren and sisters requested us to write through the R. at W. and let them hear from us, I would say, on the morning of Tuesday, Feb. 12th, we left the home of our son-in-law for Napoleon, Henry Co., Ohio. Mounted the train of the Wabash railroad which soon carried us to scenes which will long be remembered. As we neared the thriving city of Ft. Wayne we saw, what North-western Ohio did not suffer—the immense sleet which caused much damage to timber. Trees eight inches in diameter were bent with tops to the ground, fruit trees were much damaged. The sleet extended for into Illinois. We landed in Kansas City at 11 o'clock next day, too late for the morning train; remained in Kansas City, until next morning we left for Red Cloud via Atchison, over the B. M. R. R. in Nebraska. Landed safely at 10 P. M. and stayed all night. As the bridge across the Republican River was taken away, and no conveyance there for us to go out of town, we boarded the train eastward twelve miles, and stopped at Guide Rock, left our family at the station while my son and myself walked a distance of two miles to our much loved Bro. Jacob Bowlsbey, who conveyed our family to his home of hospitality; here we were kindly cared for. Sunday had meeting in a school-house near by; we tried to preach from the words, "strive to enter at the "straight gate." Bro. Edward Bowlsbey, Armbrester and Bro. Noah Wagner, a young brother whose future usefulness is promising. He took us to his home, a distance of twelve miles, and cared for us with the same hospitality as before. May thanks to the loving brethren and sisters for acts of kindness while with them.

As we failed to get a house suitable, on the morrow (Monday) Feb. 19th, I took the train at Guide Rock for Wymore, distant ninety-seven miles; found my way to brother Shively's, where I stayed all night. Next morning with J. H. Brubaker's, resident elder of the South Beatrice church in Gage Co., Neb., who secured a house for me to locate temporarily until I could find a place to locate permanently. In company with brother Brubaker, we went to Fairbury to Fairview; met with brethren and sisters who entertained us kindly. I returned to Guide Rock, brought my family, and am now comfortably situated where I can most enjoy to eat and sleep under my own roof. I may in the future make my home in Pawnee county. To the brethren and sisters with whom we sojourned, we would say, you have our best wishes for your acts of kindness. To God be all the praise. Aaron Berkebiile.

From Kansas.

Dear Brethren:—

On last Saturday, March 17th, in company with father, A. Pearsoll and A. Peehler, I started on a trip West, 40 miles, to visit a little band of Brethren and members. Reached the place in time for preaching in the evening. Met a large congregation of anxious hearers. Met again Sunday morning at 11 o'clock; also in the evening the audience still sojourned, we had to leave the members to meet in council next day (Monday). The forenoon we spent in visiting from house to house, among the members. Met at 2 P. M. and preached for the first time, perhaps, for over a year. Here we were made to realize afresh why the Savior said, feed my lambs and my sheep. These members are without a shepherd. Had not heard any preaching by the Brethren for a year and a half, until about a month before we visited them. Bro. S. C. Meek, of Arkansas, preached three discourses for them. Notwithstanding this neglect, they had not lost that gentle, harmless disposition of a little flock of lambs. Tears of joy flowed freely. One dear brother was so overcome, his voice rose, and expressed themselves determined, by the grace of God, to enter His kingdom; and some said they felt stronger in the faith than ever before. We were made to think of the saying of Jesus, Luke 7: 9. These members have, at present, no Elder. We tried to help them into working order by electing a delegate to D. M., which resulted in the appointment of our worthy brother, D. Badle. Here we felt the importance of a better system of carry-

ing on a home mission, at least. Some may say, why did you not go and preach for them? Sure enough; we perhaps felt like all the rest, supposing somebody else was attending to that. It is for want of a better understanding, and, perhaps, for want of seeing the same importance in Matt. 28: 19 as in Jno. 13: 14. We trust that our coming D. M. will be awake to the importance of the command, "Go ye," and of the awful responsibility resting on us who enjoy the blessings of God's truths, and expect to participate in the glories that shall shortly be revealed in the people of God. Let us not neglect to carry the tidings to thousands who are yet strangers to the promises.

G. A. ROOT.

From Frederic, Iowa.

Dear Brethren:—

Bro. Stephen Miller, of Poweshiek Co., Iowa, held a series of meetings here. We believe there was much good accomplished. Two precious souls came out on the Lord's side, and were baptized. Three were received that had strayed away from the fold. The bad condition of the roads interfered some what with the meetings, but the congregations were good, with excellent interest. Saints were made to rejoice and sinners to tremble. We believe more good should be emaded. O, may they come before it is too late! May they knock, and it shall be opened unto them! We should like for Bro. Stephen to have remained longer with us, for he held forth the Word of Life with power. We hope the seed sown will bring forth fruit and many souls come to Christ and live. We should like for Bro. Stephen to come again. May the Lord bless him, is our prayer.

ELLEN BEEKMAN.

From Cerro Gordo, Platt Co., Ill.—Mar. 23.

Dear Brethren:—

This will inform you that I was in St. Louis; just left there yesterday evening. I will give you a copy of the paper they gave me, in regard to railroad transportation:

"General Ticket Department of the Wabash, St. Louis, and Pacific R. R.—H. C. Townsend, General Passenger Agent of the Wabash Railway, has been selected to call a meeting of all General Passenger Agents in the territory west of Richmond, Indiana, and Parkersburg, to determine upon a basis for rates to the Annual Conference of the German Baptists, at Richmond, Grove City. The meeting will be called at once, when the rates will be made known."

The officer told me, as soon as their meeting was over they would report to me. Please give this place in your paper next week, for the satisfaction of the members.

JOHN METZGER.

From South English, Iowa.—March 27.

Dear Brethren:—

The church here met in council March 24. Considerable business before the meeting, which was disposed of very satisfactorily. One query was sent to the District Meeting. Brethren C. M. Brower and G. S. Wine are our delegates. We also appointed our Ministerial meeting, commencing on the 26th of May. We would like if some of our eastern brethren and sisters would stop with us on their return home from A. M.

Our Sunday-school was again organized for this Summer, to begin April 8th. May the Lord bless the school, that it may help to bring up the youth in the nurture and admonition of the Lord, is my prayer.

PETER BROWER.

That Habit of Mine.

At about seventeen years of age I commenced the use of tobacco for my health, but it has been the cause of a worse disease, one which cannot be cured short of sixteen years; for though it is five years since I quit that bad habit, the appetite calls for it yet. Jesus tells us to be harmless as doves, and to become as little children. Do little children use tobacco? No. How then are we learners as little children? Is tobacco food, raiment, or drink? Is it the soul that craves it? Is it not the lust of the flesh? Is it called for in the dying hour? Will it take us safely through death? Will it not come against us in the judgment? Why did Paul say, "Let us cleanse ourselves from all filthiness of the flesh?" How do we feel to stand in the church and warn sinners to become holy, and at the same time have a chew of tobacco in our mouth? How can we salute all of the Brethren with a holy kiss, when we have a quid of filthy tobacco in our mouth? How does it look for preachers to get together and smoke cigars? Did our Savior use tobacco? Certainly not. Then why not follow His steps? Touch not, taste not, handle not that which is to perish with the using.

We doubt if Satan has convinced several brethren that the use of tobacco is all right, but let him prove it.

ISAAC KEY.

From George Bucher.

Dear Brethren:—

The church here at Tulpehocken is as much at peace as we can hope for as long as it is "human to err." We are grounded on the fact that we will ever in this world be obliged to "warn them that are unruly; comfort the feeble-minded; support the weak, be patient toward all." 1 Thess. 5: 14.

From Monroe Church, Iowa.

Dear Brethren:—

COMMENCED a series of meetings here Feb. 22th, and closed March 4th, Bro. Stephen Miller was here and preached nine very good and interesting sermons. There were five additions; two by baptism and three reclaimed. The church was very much revived. Although the roads were muddy, there were large congregations and very good order. Bro. Stephen labored very hard with us, and, I think, he sowed some very good seed. May God bless him wherever he goes, is my prayer.

BARBARA MILLER.

From Beaver Creek Church, York Co., Neb.—March 25.

Dear Brethren:—

YESTERDAY, March 24th, 1883, was our quarterly church meeting. A very good turnout of members, who appeared to be in love and good feeling and seemed to desire the prosperity of the Master's cause. Were sorry that two of our members had become dissatisfied to labor with us in the cause of the Master, and had to be disfellowshipped. One of the parties had a wife, with two other brethren and sisters received certificates, as they intend going to other parts of God's heritage. The church sends John S. Snoberger as delegate to A. M., and brethren P. Fahrney and Isaac Moore as delegates to D. M., with a request that the District of Nebraska do a more systematic missionary work. Brethren and young minders was asked to be bold by baptism, and prospects are very encouraging that others will soon also make the good confession, and unite with the faithful.

JOHN S. SNOBERGER.

Announcement.

THE District Meeting of Southern Kansas has been appointed for Thursday, May 3rd, and is to be held at John Bolinger's in the Paint Creek church, Bourbon Co., fourteen miles west of Fort Scott.

Those coming on the Mo. P. R. R. from the South and West, will stop off at Hepler. Those coming from the North or North-west, via Fort Scott and Wichita R. R., will stop at Uniontown. Those coming from the South or South-west, will give notice to M. T. Baer, Hepler, Crawford Co., Kan. Those directed to come to Uniontown should give notice to W. W. Reynolds, Uniontown, Bourbon Co., Kan, at least one day previous to the time of meeting, and they will be met with conveyance for the place of meeting.

There will also be a Communion meeting in the Paint Creek church, on Saturday, April 5th. Brethren will please arrange to stay over Saturday, and attend the Communion meeting.

A. J. HIXON.

From Deep River Church, Iowa.

Dear Brethren:—

THE church here has been remembered by several visiting brethren, whose labors were highly appreciated by us. A series of meetings was appointed to commence Dec. 8th, to be conducted by Eld. John Murray and Levi Saylor, of Marshall Co. We convened for worship, but the brethren looked for were not present. Home ministers did the preaching. Met again the next evening when we were pleased to see Bro. S. Flory of Keokuk Co. He labored earnestly for the cause. The next day, Bro. John Neher, of Mahaska Co., came. The brethren labored for us until Tuesday. In a few days we learned that brethren Murray and Saylor had gone to other places at the appointed time, but had to trace their steps homeward on account of Bro. Murray's illness. The readers of the B. AT W., have read accounts of his continued illness. This is the time the dear old brother took sick. The old veteran who started out on a mission of love, to preach Jesus to hungry souls, has been near the other waters of death. Since that time there has been no appointment for a series of meetings, but ministers have visited us and preached for us.

Jan. 27th, Bro. John Miller from Linn Co., stopped with us and preached three discourses. Feb. 2rd, Bro. C. Brower from Keokuk Co., visited us and preached four discourses. Next, Feb. 9th, Bro. Hiram Berkman from Monroe Co., preached four discourses. Last, Bro. James Evans stopped with us on his way to the North-west and preached seven discourses. There have been no accessions to the church this Winter, but we think souls are halting just outside. The church here is in love and union, and feels strengthened in the inner man. To-day, Easter Sunday, it snowed all day, but the sun melted about as fast as it fell.

JERTINA MILLER.

An Appeal.

THE South Buffalo Church, Botetourt Co., Va., numbers about 75 members, and is more united, warm-hearted, zealous and faithful little band of brethren and sisters cannot be found anywhere. "Flanked" and "besieged" by the old Valley church, and finally placed in the care of its present beloved elder, John W. Purely, it has grown and flourished in spite of the most bitter opposition. The shotguns of prejudice and malice have assailed it on every side, and, on account of its isolated position, it has been compelled to bear the brunt of battle without material aid. It record is so high, and although it seems to be deeply interesting and touching, we will forbear for the present, and confine ourselves to the special object before us.

Owing to limited circumstances, the brethren have been compelled to meet never been able to build a meeting-house, but have had to depend largely upon the courtesy of others, which has often subjected them to great inconvenience, and even prevention. Feeling, however, that now the time has come when a meeting-house is an absolute necessity, without which the cause must suffer, the brethren met in council on the 3rd Sunday in March, decided to build, trusting in God and the love and liberality of the brethren. For this cause I was requested by the church to make an appeal to the Lord's stewards, wherever they might be. Brethren, it is a worthy object, and the Lord will bless the gift and the giver. The neighboring congregations are willing to help, but the large majority of the members are poor, scattered, and, will need *your* help. Send by registered letter or P. O. Order to Eld. J. M. Purely, Buchanan, Botetourt Co., Va.

B. C. MOOMAW.

From the Mohican Church, Ohio.

As we have seen nothing in your column for a long time, from this arm of the church, we desire to inform your readers that we are now prospering and hopeful. On the 19th of August last, we were forsaken by our ministers, but the same day the Elders of the adjoining congregations gave us the privilege of choosing one from among them to take care of us. Our choice was Bro. D. N. Work, who came to us the following day, and we have weekly a feast of good things, both near and old, from the Word of Eternal Life. On Jan. 21st, we met in special council to elect officers, and Bros. Jas. Keefer and David Worst were made choice of for speakers, and Br'n. Jacob Wohlgamuth and Jerry Bowman were elected deacons, and they and their wives were solemnly ordained to enter upon their duties next day, in presence of a crowd of witnesses. We met again in quarterly council on the 17th ult., and disposed of some very important business that has been a thread for some time (of which you will hear again), and the next day commenced a meeting, in which our Elder preached fourteen sermons, including the Word of the Spirit with every one, and one. One dear sister was made to rejoice by seeing her three daughters embrace the truth, and three other dear sisters were united with them buried in the baptismal waters to arise to walk in a new life. There has been much written in defence of the rebellion in the church. A. M. is almost represented as a monster ready to snatch the crown and usurp the throne. But ah! methinks the rebellious party is the one that does the vile work. The government authorized by A. M., ordained by our efficient Elder, and supported by our loyal brethren, has given the old Mohican all the life she now possesses. We found the cause of our Master was crucified. We trembled to hear the shameful exposures of the Brotherhood, and were made to exclaim, What will become of the church! and had it not been for the power vested in our yearly council, we should to-day be scattered as sheep having no shepherd.

E. M. MCFADDEN.

Chips From the Work-house.

SHALL the St. Louis meeting-house be built? Ans. Yes. Only another five hundred dollars! and the deed will will. We are just returning from a second trip, at our expense, in March; and another will be required in April. Had members together in council, and found all of the same mind, so each item considered. One item was a request, to be forwarded to A. M., through the Southern District of Missouri, for A. M. to appoint trustees to hold the St. Louis property in trust for general Brotherhood. $5,000 are now paid in, and about $200 more are promised; in addition to which, only about $80 will be required to build a suitable brick house.

We examined three houses for sale, but none would suit. We also examined a number of lots for sale, in various parts of the city, and finally selected one on Kingshighway, in a good neighborhood, on a prominent line of street cars.

No, no! Eternity will reveal that this box of the St. Louis work is *not* a Bethel. Of the twenty-one baptized there, two are not in eternity. Three had to be disowned. Two are among the Brethren in Nebraska. Two have moved to where there are no Brethren and are still in the city, and, I fear, will never have no preaching, and do not expect to have until that house is finished; which could be done in less than sixty days, if we had the resources of Wealth. Only $6,000, so that could be started at once. The money with which to rent a room is exhausted, and suitable rooms to which people will come to preaching, are very hard to obtain. Those who have subscribed and not paid up, please send the amount due at once. And all others expecting to do something, please send paid to John Metzger, Ashley, Ill., stating how much you will lift on Bro. Meyers' position, in B. AT W., No. 10, or in any other way, so it will be done without further delay.

JOHN METZGER.
DANIEL VANDER.

LIFE is the seed-time for eternity, and the fruit of what each one here sows, he will there forever reap.

Brethren at Work

A Religious Weekly for Every body.

THE BRETHREN AT WORK is an unencumbered weekly of Primitive Christianity as it is in Jesus Christ.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unerring, infallible Word of God is the only source of faith, and that "That the vicarious sufferings and meritorious work Christ are the only price of redemption."

That Faith, Repentance and Baptism are conditions pardon, and some for the remission of sins.

That Peter unerringly applied the keys, in Pentecostal times, inclosed, in Christian Baptism.

That the Church of Christ, as set forth in Eph. 4, is divinely ordained to be observed in the church.

That the Lord's Supper is a fit, meet, and in every way, a divine Commission, should be taken in thanksgiving, or other like object of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is teaching upon the followers of Christ.

That the Washing of Saints according to the spirit and well-meaning principles of the religious of Jesus Christ, and Christ, and that all ought to be observed in their walk and conversation as essential to true holiness and Christian Charity.

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THE DIVISION OF THE EARTH.

BY JAMES EVANS.

(Translated from the German of Schiller.)

"TAKE the world," Jupiter once cried,
"Let men receive it as their prize;
Take it as your inheritance;
In love share it, like brothers wise."

Each quickly sought his prize to win,
Both old and young, with anxious cure:—
The husbandman, the golden grain;
The youth, in woods the chase to mure:

The merchant chose the ware-house full,
The priest, the lest of olden wine;
The king tax'd bridges and highways,
Exclaiming, "The truth is mine!"

Quite late in day, the poet came
From distant climes, his share to claim.
Alas! for him there was o'er—
Each owned its lord forevermore.

"Alas, for me! I forgotten am,
I alone thy most faithful friend!"
He pouring lay before the throne,
And loud complaints to love did rend.

"If thou thy time in dreamland spend,"
Replied the god, "then blame not me.
Where wast thou thy part to claim?"
"I was" the Poet said, "with thee.

My soul, enamoured, gazed on thee;
Mine ear heard harmonies divine;—
Forgive me, if my mind, absorb'd,
Forgot the things of earth to mind."

"The world is gone; what shall we do?
Grain, trade and sports no longer mine;
If on Olympus's top to dwell
It please thee, it shall be thine."

ARE YOU GOING TO A M.?

BY A. HUTCHISON.

You may think strange of me for asking that question. But if you say you are going, I have another one to ask you that is, What are you going for? You may say, you are going there to meet with the brethren and sisters from the different parts of the Brotherhood, to have a pleasant time with them. Well, that may be all well enough. But, do you know that there are dear brethren going up there who are burdened with the weighty responsibility of the work of said meeting? Do you not think, that in order to have a good time, every one of us ought to go up there with a heart full of prayer for such, and thus help them upon whom the actual business of the meeting devolves. "Oh," says one, "I thought the business of the meeting rested upon all who attend." That is just what I wish to get at. I fear too many go without feeling that they are perhaps upon whom the business of the meeting devolves. If each one could feel that the success of the meeting depended upon him, and that the future prosperity of the church depended largely upon this meeting, they certainly could not go there either to find fault, or to oppose the work of those who, we know, have the cause at heart, and are working for no other purpose than the good of the church and the glory of God.

Now, if you wish to have a good time at that meeting, go up there to work with the church. Let the fervent all-absorbing prayer be, "Not my will, but thine, O God, be done." Then the church will be able, through the prayers and hearty co-operation of all the members, to express, in its decisions, the mind of God. Then we may all go home rejoicing, and feeling that we have had a glorious meeting. Let the mind and spirit of Jesus control us all. If we will all go into a careful investigation of our own lives, and render an unselfish division in our own cases, we shall find that very few would feel able to crucl the first stone at A. M. "Yes," says one, "but A. M. did not render just such a decision as suits me." That may all be true; yet can you not recognize the fact that you are only one, and the decision of A. M. is the work of many? Still, we may admit that the many may make a mistake. The great probability is, in such cases, that if that one opposer will take the proper course, he will be able to show up the error before another A. M., and that without railing. Again, if he will enter into a full investigation of the case, he may see that he was in the error. Now, if you want to avoid errors, go up there to work with the church, and not for self. Then each one may feel indeed that it was good to be there.

We should all feel more personal responsibility upon us in these matters, and then there would be much less complaint. I hope none will attend the forthcoming A. M., will think of going there without feeling personally concerned for the peace and prosperity of the church. And let every one pray that the mind of Christ may be our mind, and the spirit of Christ be in us all; and a glorious Pentecostal feast may be ours to enjoy. Then we can truly say that we have had a good time, for God was with us. The matter is in our hands, dear brethren and sisters. God is ready to bless, as soon as we are ready and willing to work for His glory. Let us all do so this our time, if never before.

In love it is written.

Conrtevieew, Mo.

THE SERVICE OF GOD.

A SERMON BY JAS. EVANS.

"Thou shall worship the Lord thy God, and him only shalt thou serve." Mat. 4: 10.

Our obligation to serve God arises out of His relation to us. The first commandment is to love Him with all our heart, soul and strength. Matt. 22: 37, 38. We are required to love, serve and obey Him, because He is our Creator, Preserver and Redeemer.

1. He has created us, body, soul and spirit. We are fearfully and wonderfully made, "The Spirit of God has made us, and the breath of the Almighty has given us life." Job 33: 4. The spirit of man is of His creation; the understanding of man is of His inspiration. Job 32: 8. Man's great sin is in changing the truth of God into a lie, and worshiping and *serving* the creature more than the Creator. Rom. 1: 25.

2. But He is also our Preserver and Upholder. In Him we live and move; by Him, all things consist. We are dependent on God for life and continued existence. We should serve Him, because He does us good, even when unthankful and unholy. What a sad return a sinner makes to God! He forgets and contemns God.

3. But He is still more to us. He has loved us when we were sinners. He spared not His own Son, but gave him up, freely, for us all. God reached forth his arm to save us, to deliver us from death, to reconcile us to Himself. How can we withhold our love and affections from our God, whose love was stronger than death? His love overflowed to us, like those rivers which have pierced the rocky mountains; His love has broken every barrier down.

Thus we are drawn to Him by a three-fold cord, viz.: Creation, Providence, and Redemption.

Whatsoever service shall we render Him? Not will-worship, Col. 2: 23, or what our carnal nature would dictate. As He is the effulgent purity, He has the right to prescribe what service or actions shall be acceptable to Him. The duty of the creature, of the sinner, is to believe, accept and obey. We must hear, learn and follow.

1. Our service must be a *willing service*. We are *drawn* to Christ by the Father. Jno. 6: 44. We are not *driven*, but drawn. If fear alone constrains us, then we are like slaves driven by the lash. There are too many drivs in Christians to-day, who have only a name to live, but are dead. We love the service of God when we are renewed, born again, all things made new. The old man of the flesh may be driven, but never drawn. We love God because we first loved us. Fear produces torment, but love never does. As new creatures, we serve God with willing hearts.

2. Our service is a *reasonable* one. Rom. 12: 1. The yoke of Christ is easy to the new man, and the burden light. The old man of the flesh cannot bear the cross. The yoke is too heavy. But our Father demands nothing of us which we can not. What we cannot do, He does for us. His commandments are given to us for our good. To keep them is to keep ourselves in His love. How reasonable that Christ should have the first place in our affections, that we should forsake all for Him, who loved us, and gave Himself for us! Will we ever love like His? To require that the earthly should be subjected to the heavenly, is surely reasonable. To lay up heavenly treasures instead of earthly ones must be right. We prefer divine honors to earthly; unseen and eternal things to what is seen and temporal. Is it not better to have the inner man adorned with love and humility and patience than to adorn the outward? Why are we forbidden to adorn the outward man? Because we thereby neglect the inner adorning. What becomes pride and vanity is hurtful, and must be put away.

3. Our service is a filial one. We are sons and not servants merely. Under the law, God's people were servants. Jesus first taught us to call God "our Father." Moses was a servant, in a house of servants; Christ is a son over a house of sons. Heb. 3:5, 6. The state of servitude ended when the Son came, who abides forever. Jno. 8: 35. "Henceforth I call you not servants, but friends, or beloved ones" (Greek *philoi*). Jno. 15: 15. "Then art no more a servant, but a son." Gal. 1: 7. Read and study the whole context. A son is an heir. If we are sons, then heirs of God. None are sons but those who are led by the Spirit. Rom. 8:14. A mere servant has not the spirit of a son.

What will the reward of our service be? The Father will honor all who serve Jesus. Jno. 12: 26. Such shall see God, and His name shall be in their foreheads. They shall see Jesus *as He is*. Their inheritance is incorruptible, undefiled and fades not away. Glory, honor and immortality await such. They shall enter God's everlasting kingdom. Eternal victory, and rest shall crown their labors. They shall be clothed in the white raiment of an incorruptible nature. Their bodies will be like Christ's glorious body. They shall shine as the sun in their Father's kingdom. Neither death, sin, nor the curse will come within the jasper walls, while the years of eternity roll. There will be a glorious crowning day, when the bride enters the King's palace all glorious within. Ps. 45: 13-15. The joy of the Lord will wipe away the memory of past grief and dry the tears of sorrow. Precious reward of willing, loving and filial service. O, what will it be to be there! No wonder that then will be wailing and gnashing of teeth by those who hoped to reap eternal life, but sowed their sowed to the flesh. What a blessed harvest will be reaped by those who are sowing to the Spirit! But how sad to think that some are sowing discord, strife, and what fosters pride, and crushes out the life of the soul.

When will the reward be given? When Jesus comes in the glory of the Father; THEN shall He reward every man according to his works. Matt. 16:27. We shall be recompensed at the resurrection of the just. Luke 14: 14. When Christ, our life, shall appear, THEN shall we appear with him in glory. Col. 3: 4. God will recompense rest to His people WHEN the Lord Jesus shall be revealed from heaven. 2 Thess. 1:7. Paul looked for a crown of righteousness in that day when Jesus would appear. The Savior informed His disciples that He would prepare a place for them, *and would come again*, and receive them to Himself. Our faith is to be found unto praise at the appearing of Jesus. 1 Pet. 1:7. We are to hope for the grace to be brought to us at the revelation of Jesus Christ. WHEN the Chief Shepherd shall appear, ye shall receive a crown of glory that fades not away. 1 Pet. 5: 4

These great and precious promises to be fulfilled at the appearing of Jesus, at His coming, is the reason why we love His appearing; why we look for Him. Then we receive a full reward, and enter into the eternal joy of the host of God's elect, who have overcome through the blood of the Lamb, Blessed is the man who serves, loves and obeys God.

LIFE.

BY S. T. ROSENBAUM.

"I AM come that they might have life, and that they might have it more abundantly."

THIS text supposes mankind to be dead, and Jesus to come to impart life. Dead in sin; O, deplorable condition! The arm of flesh could not save; hence it is necessity, Christ must come. Wonderful power! Witness the Lamb of God. O, great condescension! He leaves glory and assumes the nature of sinful flesh. The Godman upon earth; yet in Him the power of the Eternal. He knows no sin; hence, no sin within Him. Christ's cleansing power is in Him, sufficient to banish all sin from the heart, if the application for help is made. He has enough vitality to impart life to all, and His great love reaches the remotest bounds of earth, that the families of the land may obtain the life vitalizing power, raising them to that life which never dies. Christ offers; man must accept. This dispensation will end with "Come." Sinner, will you hear? If not, you must hear the "Go," from Him who lays down love and mercy, and leaves you to perish.

Then why not submit? "Ye will not come to me that ye might have life." Death may be the result of your inaction. Come by faith, believing, and the life will be imparted. Come establishing your own righteousness, and submit yourselves to the righteousness of Christ. Become a branch of the Vine, and you may receive life and vitality from the parent stock and have life more abundantly. "God so loved the world." O, wonderous love! Love unbounded, inexpressible, love immeasurable, love, love unbounded! Cannot the foolhardy, "I am come that they might have life." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Love unparalleled in its purity, never was such love manifested, never invited by anything good in man. Love covering every sin; love bringing life out of death, procuring pardon, holiness and heaven. To accept Christ is godliness. Godliness is gain, having promise of the life that now is, and of that which is to come. May God help us all to accept that life through Christ, that He may impart unto us the happiness of that life immortal.

Dunkirk, O.

In this heart of the humble dwelleth wisdom,

Religious Essays.

Heb. 12.—We write some other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end.—1 Cor. 1:13

THE SEVEN CHURCHES IN ASIA.

BY JAS. T. BECKLER.

The seven churches of Asia are a sublime mystery; for we read that the seven churches are the seven golden candlesticks. "I am seven things unto the seven churches, and the "seven lamps of fire are the seven spirits of God." The Lamb also "had seven horns and seven eyes, which are the seven spirits of God." All this was foreshadowed already by the ark of the covenant which the Lord commanded Moses to build. Ex. 25:31-37.

The Church in Philadelphia.

These things saith He who holy is,
He who is true, who giveth peace,
He who the key of David hath,
Who in the truth, the way, the path,
Who opens and no man can shut,
Who closes, and no man opens not—
I know thy works; then also had
A little power, which hold then fast,
And thou hast also kept my Word,
Eternal truth which thou hast heard;
And for thyself then shalt dread
That then my name hast not denied.
Behoe ther is an open door,
An open way forevermore,
An open book for you to read
That he who readeth may be wise,
An open door with Heaven's key
Reveals the truth that may see,
Who hath an nation from on high,
And who to unclean will try.
And thou the truth hast understood,
My coming truth hath done thee good.
With adversaries you are troubled
The synagogue of Satan old!
Behold I make to come before
Thy feet, to worship and adore—
Though they do lie, the truth refuse,
While they from Satan are, they are Jews
But are not—they shall come and bow
And know that I have loves, thee now,
Because thou hast seemed my Word,
My patience, of which thou hast heard,
I also then will keep thee from
The hour of trial which is to come
On all the world: temptations great,
That know no measure, make, hate,
Hath all degree, false-yred, go forth
To try the dwellers on the earth.
Behold, how quickly I will come
To reap, and take the harvest home!
That no one take thy crown—hold fast
The faith attained, that not thou lose
For he who overcometh quite
In faith, by walking in the light—
He as the temple of my God
Will I a pillar make—not solid!
And he shall not go out, as man,
But evermore shall there remain;
And I will write on him the name
Of God—my God—and name the holy chain—
And of the city of my God.
From house the place of his abode,
The New Jerusalem on high,
From heaven coming, by and by.
And I on him my name will write
Who overcometh all things quite.
My own new name, as well appear—
Let him who hath an ear to hear,
Attend to what the Spirit saith
To all the churches having faith.

THE CHURCH OF CHRIST.

BY W. H. BOOSE.

No. 6.—Its Founder.

CHRIST, born a member of the Jewish Church, was circumcised, kept the law, and baptized by John in Jordan, "to fulfill all righteousness. He organized a church distinct from the Jewish Church, enacted positive and statutory law, and clearly established terms of membership in that church, which is the Kingdom of God, which is rigidly enforced upon all who would follow Him and be His disciples. *Enforced*, did I say? Nay, only given to them. God never compels man to obey His laws. Neither does Christ. They hold their gracious hands out with the promised blessing, while they also hold forth the conditions to which we must comply in order to obtain it. Jesus, a person over obtained a blessing without meeting them at a given point; Jericho fell by strict obedience to what God commanded them. The Israelites were healed by looking at the brazen serpent, as God expressed Himself through His representative, Moses. The blind man who lay beside the highway, was obliged to come to where Jesus was, and stand before he received sight. Thus we might swell an article to a small volume, by commenting all the examples we find recorded in the dealings of God toward the human race, but will defer until we come to a more appropriate point in our argument.

He began His work early, and did it well. He was a zealous worker. John came to make the crooked paths straight. His mission was to prepare men and women to receive the principles of the new kingdom, while Christ was preparing them to abide in it more faithfully. His life shed a mighty influence around Him for good. While but a boy, He was concerned about His "Father's business;" so much so, that He was indifferent to all else about Him. It seems to have been allotted to Him to have no abiding place here,—"no place to lay His head."

Though He always had a kind word, was always ready to do a kind act, and to further His Father's cause, He was not clothed with authority until His ministry began. It was then that a voice from heaven approved of Jesus' conduct by saying, "This is my beloved Son, in whom I am well pleased." Then He received the Spirit, that is, He received the counsels, and was controlling influence. Henceforth He held communion with the Father and the Spirit; received of Them their approval of his doctrines and precepts. His followers, or disciples, were taught to place much confidence in him; yet they, sometimes, like many at the present day, wavered, or doubted, but God was ever near, to strengthen and encourage. He is just anxious to make himself manifest to the doubtful today as he ever was, if we will only have faith enough to look about us, and say, "Lord, save us; we perish."

We have Christ's own words, in his conversation with Peter as to what the church, or kingdom of God, shall be built upon. "And I will build my church upon this rock: and the gates of hell shall not prevail against it." Paul says that it is built upon the apostles, Jesus Christ himself being the chief cornerstone. Christ's teachings, commandments and examples are that govern the church, and the conduct of one toward another. Paul also says, "Other foundation can no man lay than that laid by Christ."

This foundation, laid in the council, hung upon the Roman cross, laid in the tomb, but rose again; thus proclaiming victory over death and the grave. Thus it has ever been since then. It will find its way to the hearts of men, regardless of the opposition, which it must contend, or of the obstacles thrown in its way. God made himself manifest mightily in ancient times, in setting up his cause, when he had his laws made, and commandments to defend. Then how much more exact we must expect Him to be in avenging the slaughtered.

Say, my gentle reader, the advent of Christ was no idle imagination, but a solemn reality; and we should consider it in the truest and deepest sense of the term. The mission of Christ was to set up a kingdom, or establish a church, upon the foundation of principles all men into the fold. He did not design the church to be a cold, soulless ecclesiasticism, nor wholly divorced from the uses and daily necessities of life. While he did not wish the church to assume the spiritless formality of the Romish Church, he meant to see it sway into the dangers and soul-blighting spheres of Secular Christianism, which would have the subterranean courses upon their mouths and swallow up the church of the living God, with all its divinely appointed ordinances. We should avoid one as carefully as we would shun the other. One is detrimental to the welfare of its members as the other. Both, alike, heap the curses of false pretensions upon the cause of Christ.

(To be continued.)

CONSISTENCY A JEWEL.

BY H. SHOMBER.

Is it right and good for me to be consistent? Is it right that my brother should be consistent? The Church ought to be consistent, because the good old adage says, "Consistency, thou art a jewel." We realize the truth of it. It will raise us higher in the scale of perfection, and thereby crush the spirit of error. Beloved brethren, is it possible that we are liable to be inconsistency in the Church? Our blessed Master gave us a beautiful rule to observe, in case a brother or sister violates the Gospel; and I am glad the Brethren make use of this rule; but, I fear it is not made use of enough.

The Scriptures declare that a drunkard shall not inherit the kingdom of God: (1 Cor. 6:10) also, not to keep company with such (1 Cor. 5:11). The Brethren look upon drunkenness as a great vice, a positive violation of God's holy law. I am glad that such is the case; so, when a brother gets intoxicated, he is arraigned before the church to give an account of himself; he makes a hearty acknowledgment, asks the church and begs pardon, promising, by the help of God, to try and do so no more, and asks the prayers of the brethren.

Now, the interrogator asks each member whether he or she is satisfied with the brother in question, and now come the different provisos. One says, "I am satisfied with his acknowledgment, another, "I have nothing to say." Another, probably, is able to see his own faults, and feels so condemned before God that he cannot answer the question. Another one says, "If this had been the first time he has been guilty, I could forgive him." The question is again asked him, "Can you be satisfied with his acknowledgment?" "Well, if he will do so no more." Though this was obviously promised by the broken-hearted brother.

Just now I discover some inconsistency. There sits a brother, making some of those unreasonable demands, who cheats at the rate of from fifty to seventy-five cents worth of tobacco, each week of his life, and is an offence, nearly every day of his life, to some of his fellow-men and brethren; and, likely, while in condition he was too irritable to give an honest, impartial decision, on account of abstaining from the use of it for so short a time. I once knew a ministering brother who was always a sharp, severe brother, but, after he had dismissed the congregation, he sat once advanced toward the door; and, as he heard it, it was just as natural for his right hand to go into his pocket, after his tobacco, as it was for him to raise first one foot, and then the other, in order to get to the door.

Such men are slaves to tobacco. They are inconsistent, just as much as the brother who got drunk. The appetite for strong drink overcame the one brother, and the appetite for tobacco overcame the other. They are both wrong. If you were to try a brother in council for excessive tobacco chewing, you would certainly think it inconsistent for a brother to be council intoxicated, and decide in the brother's case here. I think we cries a little inconsistent.

Again, the Scriptures command us not to keep company with any man that is called a brother, if he is a fornicator; no, not to eat with such a man, a fornicator shall not inherit the kingdom of God. Now, the Brethren hold looks upon fornication as a great violation of God's Word, and indeed it is. We despise the very thought of it; and when a brother or sister is guilty, the offender is certainly take action in their case as soon as it is discovered, which is right and according to God's own arrangement. But we discover, in the reading of some of the Scriptures, that we are forbidden to keep company or eat with a man that is called a brother, if he be covetous, or an idolater, or a railer, or an extortioner (1 Cor. 5:11). Still, brethren are guilty of these wrongs; yet, I believe in every congregation, at least, to some extent, and there is not a word said against it. When some of the readers of the R. AT W. glance over this article, I fear we may be asked, in every congregation there are brethren guilty of these wrongs, and the brethren tolerate it, they will say, "Bro. Shomber, you are too hard." But let me call your attention to a few facts.

Suppose you pass along the highway, in company with a brother, or brethren, and you see a brother driving a nice, large, fine team of horses. They are a very desirable team. Now listen: one of the brethren, who has an inferior team, will likely say, "I wish I had such a team." Please observe a little further. Soon you come to a beautiful, large good house and barn, good fences, and everything lovely in appearance. Some brother, who has an inferior farm, with a shabby old house and barn, fences out of repair, will say, "I wish I had this man's farm." Is that not covetousness? "Out of the abundance of the heart the mouth speaketh." "Well," may some brethren, "people often speak that which they do not really mean." This may be the case sometimes, but why do they never wish for that man's farm that is old and homely? Because they do not want such a farm. "I that man's shabby farm, with its dilapidated buildings? Because that is not what they want. They, no doubt, have as good ones themselves. Certainly, brethren, this must be covetousness.

Again, let us look at the railer. Have we any of them? Yes; plenty of them; and I believe it is time, and high time, that we get higher in the scale of perfection in this respect. Brethren not only rail against each other, but some even rail against that part of the church wherein they hold their membership, not only against that part of the Brotherhood, but against the whole fraternity. Our late A. M. has decided that it should not be tolerated, but my observation have been that it is tolerated just as much as before. For a brother to get right up in council and speak reproachfully against the good old church, he should be made to tolerate it and not bring him to an account at once, is simply inconsistent, and such a church fails to do her duty. I believe it to be a heaven-provoking transgression. Let us advance a little more toward perfection in this respect.

We are to abstain from extortion. An extortioner shall not inherit the kingdom of heaven. (1 Cor. 6:10.) Let us see whether we are not, or have any such brethren. I fear this will touch many a conscience. It is so natural for those who seek to lay up earthly treasures, to exact more from their fellow-man than what is just and honest; and there are so many ways by which this may be done, but God knows the motive. If a man moves from a far country into our community (as a matter of course, he is not informed as regards the price of such and such goods as he needs), and if I have something to sell that he is in need of, and I take advantage of his ignorance in selling to him, by exacting from him more than the goods are worth, I am an extortioner. And I do so, and I do it, and I do not believe I ever heard of a brother being arraigned before a church council to answer to such a charge. Some people always want more than what they have for sale than market price. Often they tell a untruth to the merchant in order to get it. Some obtain more labor from their hired hands than they pay for it, because he is friendless and homeless. There are many ways by which we may exact more than what is lawful. Let us advance, and be more consistent.

Now, dear reader, after you have perused these lines, look at yourself and see whether you are guilty of these vices. If you are not, you certainly have cause to rejoice and give thanks; and when you see brethren that are addicted to them, I assure you the longer you look at them, the larger they seem; for they are soul-destroying, heaven-provoking maladies; they sit the very soul out of the soul, and come on so slily that, unless we are on the watch, we shall be overcome. I believe that if the ministers would warn their hearers more, and not be afraid to name and point out these evils, like Paul, "Lest Satan should take it all," there would be less of it existing among us; but we are so afraid we shall offend some one. Paul gave us no such instructions. Do you not know that sometimes we have to kill people to make them alive in Christ? If we could get our members to walk more in accordance with our profession, as a rule of fact, it would be of help but have its good effect upon the unconverted. As he us preach the whole Gospel. If it does offend some, we are not accountable to man for not preaching less to God.

I remember a certain place, where I once preached, and the brethren seemed to be well pleased with my preaching, until I pointed out some of these evils. That seemed to change things somewhat. The results, that before were erect, now hung down. After that there was some complaining about my preaching. Some thought I rubbed the members too hard. I assure you, those that were not guilty did not feel as though they were rubbed too hard. Brethren, I believe many of us need more Gospel courage in preaching the whole truth. I has acquired a foot-hold. Let us not be afraid to hold it down, or, at least, make an effort. Come to the front, ministers, and let us march around the walls of Jericho with a shout, and it will fall; sin and error will crumble down. May this time speedily come when more consistency will prevail!

Peabody, Kan.

WOMAN'S WORK FOR WOMAN IN ASIA.

It would pay any student of reform and humanity to carefully read, each week, Joseph Cook's Boston Lectures. These lectures are delivered in Boston, at noon, each Monday, and are usually attended by vast throngs of eager listeners. They are per-

laps, more widely read, and exert a greater influence where the English language is known, than any series of lectures published. Mr. Cook's trip around the world enables him to set forth facts that are startling. We clip the following from the lecture of March 12th. It opens up a field of thought for the lovers of humanity, and ought to pierce the heart of every devoted Christian man and woman in America. We quote from the New York *Independent*:

When in the Southern Pacific Ocean, I was pacing the deck of my ship, and, looking toward the Fiji Islands, I felt that I, as a public authority, that in this paradise of the great deep, young girls were once fattened and sold in the public market as stall-fed cattle, for food. We are informed by entirely trustworthy African travelers and missionaries, when a king of the tropical regions of the Dark Continent dies, a river is turned out of its course by artificial means; a deep and broad excavation dug in its dry channel; a score or more of the king's male servants beheaded, at the edge of this pit, and another score of human beings called his wives, put into the pit alive; a pile of earth and stones erected above them; other wives placed on the platform alive, and clasping his limbs from the four corners of the support on which he lies on a couch; the platform is shoveled into the pit upon all this mass of humanity and the river is brought back to its course. In India I have seen worse things than these. You think I am declaiming but the exact statistics I have in my hand. Cruelty and Ceylon, according to so authentic and most recent official statement, which I hold in my hand, there are 21,000,000 of widows and half of them are under seven years. Even under the rule of a Christian empress, paganism makes the condition of widows in India yet so desolate that it is a common remark among Christian men, that the fate of immolation by fire was preferable as a fate for a young woman, or even for an old one, than widowhood. Distressing beyond our conception must be a life compared with which suttee is a blessing, and yet suicides are occurring in India almost every week prompted only by terrible sufferings incidental to enforced widowhood.

CHILD MARRIAGES IN INDIA.

The hideous hopes in its child marriages. On the great theme of woman's work for woman in Asia, notice, first, the evils in her condition, and, next, the remedies for them. First, among these miserable evils I mention child marriages and desolate enforced widowhood for life. How early may a Hindu girl be married? At eight years; perhaps earlier. She may be betrothed, possibly when she is in her cradle. Her betrothed husband is often an aged Brahmin, who soon dies. But the Hindu rule is that, if the person to whom the girl is betrothed, and whom, it may be, she has never seen, dies, that will the man a widow for life. The theory is that it is honorable in a woman to do all she can for the preservation of the health and the advancement of the temporal and spiritual prosperity of her husband. If evil befalls him, a suspicion falls upon her; if he dies, the extreme Hindu teaching is that it is right to break her vows to God and to her, and all the honor you give the husband should rebound into dishonor shown to his widow. The multitude of widows who never were wives shows how many persons betrothed have been separated by death before marriage occurred.

ENFORCED WIDOWHOOD.

It would require weeks for me to picture in detail the desolation of enforced widowhood among orthodox Hindus. In the first place, the widow must "cut her jewels." She must take off her ornaments and sell them to maintain herself. At least, this is expected of her in the more bigoted populations. I do not affirm, by any means, that these rules of pagan orthodoxy are always carried out to the day with the higher classes of Hindus; but, with 250,000,000 of people in Hindustan, there are, excluding Mohammedans, probably 190,000,000 among whom the rules are very thoroughly followed. When the widow has "eaten her jewels," she may be supported by the family to which she belongs; but not before. Even when the time comes, in which she may legally be supported, she is expected to practice very frequent fasts. The rule is that she shall take but one meal a day. Whether ill or well, when her fast-day occurs she must obstain wholly from food for twenty-four hours. She shaves her head. A Hindu woman is naturally proud of the glorious adornment of her black tresses, and, when she loses them, and all her ornaments, she is degraded in social standing—not in the sense of dropping into infamy, but she becomes almost a thing in a family. She is really the drudge of the household in which she obtains a precarious support. She may be kicked and cuffed; she may be thrust into corners, with the rats and bats and the filth of the house; she may be made to undergo the severest physical labor of which she is capable.

All this, in most cases, does not touch at all the profit of the head of the household, or his sympathy. She is a widow, she is a thing.

WIDOWS WHO WERE NEVER WIVES.

Twenty-one millions of widows in India! Half of them were never wives! All of them doomed by custom to live such as these. I affirm that this is the most, I have ever horrible than cannibalism in the Fiji Islands, for that was a temporary affair and passed away swiftly. It is more horrible than the occasional occurrence of suicide, as I have described out of the records of tropical Africa. Here are 250 millions of human beings in an oriental empire, permeated by civilization to a great extent, there is a people under Christian power; here are subjects of Queen Victoria, living lives to which suicide by fire is in many cases preferred. All through Northern India I saw little Brahmin children at every spots on hill-slopes, and in the vicinity of temples, and occasionally by the seashore, to those who had performed suttee; that is, to widows who had burned themselves on the funeral pyres of their husbands. A certain honor was attached to this act. A lady, well acquainted with the opportunities of observation which I had in the East, was told by a cultured Hindu gentleman in Bombay that suttee is in very many cases undoubtedly preferable to enforced widowhood, and that, as the government forbids suttee and does not forbid enforced widowhood and child marriages, an old remedy for one of the miseries of Hindustan has been taken out of the hands of its population. A remark of that kind may be a bubble, indeed; but it shows which of the terrible courses of distress has, which has destroyed its thousands; but the custom of child marriages its tens of thousands.

PROPOSED MEMORIAL TO QUEEN VICTORIA.

The British Government ought to prohibit child marriages, as it did suttee. It should prohibit them, as it did suttee, and burning widows and women under the wheels of the Car of Juggernaut. It should prohibit them, as it did the exposure of the aged and of the very sick on the banks of the Ganges, and the cutting of their mouths and nostrils with the sacred mud, even before life was extinct, and, occasionally, no doubt, for the purpose of bringing life to an end. Just as the British Government has prohibited these and hook-swinging, so the best reformers are now claiming it might and ought to prohibit the child marriages, which are the pedestal on which enforced widowhood rests.

If the noble women of the various American Women's Missionary Societies should unite with their English and Scottish coadjutors in memorial to her Britannic Majesty a memorial urging the prevention of child marriages in India by the law of the empire, they would, in my judgement, be doing not only a benevolent, but also a timely and dignified act.

NEED OF FEMALE PHYSICIANS IN INDIA.

It is impossible to speak frankly on many delicate portions of my theme this morning; but who doubts that child marriages are a portion of the physical weakness of Hindus? Who doubts that this race, which came from the northwest side of the Himalaya Mountains, and which, according to their own traditions, would be developed under far more favorable circumstances for the production of strength if child marriages were abolished? Who doubts that medical missions ought to be carried to the doors of Hindu households by women?

A man is not consulted as a physician by a woman in a Hindu household. You find some of the poorer classes of the Hindus ready to go to the hospitals that the missionaries open and obtain medicine; but, as a general rule, a Hindu woman would rather die than receive assistance from a man as a physician, at least, if the assistance requires that he should enter the zenana, the sacred female apartments of the Hindu home. An American medical missionary was not long ago called on to save the life of a wife of a prominent Hindu gentleman, after the native physicians had failed to be of service. He could not see the patient; he was refused admission to the zenana. Finally, as the case was urgent and as the head of the household had somewhat unusual freedom from Hindu prejudices, the physician was permitted to go into the room where the woman lay ill. She stretched her arm through a curtain. He felt her pulse and felt the pulse, but the husband felt it, under the direction of the physician, and thus a certain amount of information was obtained in dubious style. A piece was cut in the screen, and the poor patient made to protrude her tongue through it; and so the physician obtained further knowledge as to her physical state, prescribed the proper medicines, and her life was saved. But that husband would rather have seen his wife on her funeral-pile than have allowed this missionary to see her. Who can remedy these terrible mischiefs endured by women in Oriental Asia, but female medical missionaries? They are wanted all through India. They are wanted in large numbers. They are wanted for zenana work, in teaching, for all kinds of work connected with missions, and secular establishments of various kinds. Arranged from Heaven itself, as has been often said, would not be welcomed in many Hindu households more cordially than a well-instructed female physician.

There comes a new life into a household, and in those sacred hours when a mother trembles between this world and the next, she longs for a friend like a lilying, even in the best orthodox Hindu-pagan families. She is put into the worst room, probably, and for days and weeks no one is allowed to enter her. We do not see how any life like that of a miniature Black Hole of Calcutta, and yet there is no attempt made to purify it. She has only coarse food. Any time of day she may be seized with a moment of the house-hold is pollution. Many lives have been lost simply by this barbaric exposure under circumstances when all human instinct called for the aid of the highest medical skill. Send India, then, medical missionaries equipped with the best learning of our Occidental science; send medical missionaries, females, with their hearts aflame with the Gospel; and, beyond any doubt, you will be doing for India what Christ our Lord meant that his disciples should do, when he said to them: "Heal the sick, preach the Gospel. The two duties go together, and we are to follow them to the ends of the earth.

WHERE IS HEAVEN?

BY SAMUEL GALL.

THE moon revolves around the earth, and is called her satellite. Jupiter is said to have six satellites, while Saturn has two luminous rings extending around her. The planets, with their satellites, revolve around the sun. All the fixed stars are supposed to be suns, which, together with their planets and satellites, revolve around another center; and that great center of centers, or "heaven of heavens," called by the Apostle "the third heaven," is the throne of Almighty God. No wonder the Savior says, "In my Father's house are many mansions." It is beyond the range of finite minds to form more than a faint conception of the grandeur displayed in the heavens, where countless millions of worlds, filled with bright intelligences, revolve in such majestic grandeur, and such varied velocities, as to produce the "music of the spheres"—so perfectly harmonious, so grand and glorious to be perceived by mortal ears. There Jesus reigns and shines forever.

THE gifts of the Magi to the infant Christ were emblematical; the gold of his royalty, the frankincense of his heavenly origin, and the myrrh of his suffering and death.

THE reason why we find so many dark places in the Bible, is for the most part, because there are so many dark places in our hearts.

OTHERS are brought to Christ by individual workers, only as the workers themselves keep close to God by faith and obedience.

We are all like mirrors in which God contemplates himself. How can you expect that God should recognize his likeness in an impure soul.

EDUCATIONAL.

BY S. Z. SHARP.

ELD. Daniel Dorcelloff, of Franklin Grove, Ill., preached an excellent sermon in the chapel last Sunday evening.

"HOW may we attain to greater holiness?" was the question discussed last week in the prayer-meeting, by a full house.

THE College opened last week with ninety students present the first day. Some fifty come away to spend a few days at home before entering upon the present term, and are now returning.

EVERY new term brings changes. Dear ones leave us, and new acquaintances are formed. Last Sunday, some church letters were given to members who left, but twice the number were received.

DR. J. Huber, of Ashland, Ohio, spent a week with us. As a linguist, he is a ripe scholar and proficient linguist, and excellent recommendations from the institutions where he has taught. His visit was much enjoyed by us, and he seemed pleased with our school and the Brethren here.

ANXIETY and worry are the friction of the soul, irritating, disorganizing, and wearing out the delicate machinery of life. They dim the brightness and scar the sweetness of what might otherwise be the happiest life. They repel sympathy, alienate friendship, and destroy love. They are productive of no good, and work only evil, both to self and others.

THE Spring term of the "Normal" opens with more than ordinary promise. The attendance will be quite large, and the class of students unusually good. The prospects are that all available space in the building will be occupied by quite a number of outside students. But we are always prepared to make room for more, and all who wish to avail themselves of good educational facilities are invited to come.—*Primitive Christian.*

OUR EDUCATIONAL INTEREST.

SUBJECTS of great moment to the church should receive our most earnest attention. The thorough education of our children is one of these subjects. The young members of to-day will be the old fathers and mothers twenty-five years hence, and will have the destiny of our church in their hands. What they have learned when young, they will take with them. Hence, the great importance of proper instructors and instruction now. We have watched, with the deepest interest, the rapid increase of the educational sentiment in our church. The establishing of a number of educational institutions, and the rapid growth of our denomination, within the last few years, is a significant fact, and goes to show the growing sentiment in favor of higher institutions of learning. The statistics now have been able to obtain are even more satisfactory.

But there are still some very important problems connected with our educational interests, which demand our earnest attention. The *first* is unity of effort. The several schools must always maintain that fraternal feeling that now exists among them, and keep up a healthy competition. The more we labor to foster friendship and love among ourselves, the greater will be the patronage, both from our own members and others.

The *second* object is to impart thorough instruction on such terms as will bring it within the reach of the poorer classes, who, as a general rule, are among the best workers, and will honor the schools which they attend.

Thirdly, we must maintain true, primitive Christianity and the spirit of holiness in our schools. If we expect the Lord to bless us, we must keep close to God and his Holy Word.

In the *fourth* place, we must labor in harmony with the church in general. A close study of the resources and success of the colleges under the care of other people will reveal the fact that it requires a large territory or a large body of people from which to draw a sufficient number of pupils to sustain a college. This point has been overlooked by some, very much to their own detriment.

The school that most nearly carries out the principles of our church will be the one that will be patronized the most.

Brethren at Work.

Published Weekly.

D. L. MILLER & JOSEPH AMOS,
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J. H. MOORE, - - - - EDITOR.

JOSEPH AMOS, - - - BUSINESS MANAGER.

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Daniel Vaniman,	C. H. Bashor,	J. W. Lindemuth,
Daniel Hays,	J. S. Flory,	S. T. Bissenman.

YOUR PAPER.

The date after your name on your paper shows to what time you have paid. Receipt for such payment and a request for payment. Thus "*I Jan. '85*," shows that the paper has been paid for up to that time. "*I Jan. '86*," shows that the time will then expire.

☞ If proper credit has not been given within two or three weeks from time of payment, notify us of error.

THE A. M. commences May 15th.

THE world's version—money covers a multitude of sins.

BRO. WM. Morkey wishes some one to fully explain Acts 19: 2-7.

THE Salvation Army meets with much opposition in Switzerland.

CHURCHES having over 200 members may send two delegates to the A. M.

WE still have on hand copies of the Brethren's Almanac. Price 10 cents.

BRO. Enoch Eyer, of the Miami Church, has been elected to the ministry.

PEOPLE are often known by the company they avoid, as well as by that they keep.

THE Standing Committee is to meet at Bismark Grove, Friday morning, May 11.

WINTER is not over yet in Northern Illinois. We had a regular snow-storm last Friday.

THE Baptist Home, of Philadelphia, receives $2,000 by the will of the late Henry Seybert.

THE Brethren near Galesburg, Kan., are preparing to build a meeting-house next Summer.

BRO. Joel Sherfy, of Tenn., after an extended tour on the Pacific Coast, has concluded to locate in Oregon.

M. M. ESHELMAN'S address is Warrensburg, Mo., where he is now living, about one-half mile from the town.

A BROTHER writes that while other churches make idols of their preachers, we may be inclined to make slaves of ours.

A SHOWER of snow, the first for thirteen years, fell in Rome the last of March, and the dome of St. Peter's was white for several hours.

THE Mormon elder, Morgan, left Chattanooga, Tennessee, week before last, with 150 proselytes for Utah, gathered in all parts of the South.

BRO. Eshelman writes that the arrangements for the A. M. are being perfected in a most satisfactory manner to those who have the work in charge.

ON account of the recent floods, the emigration from the region of the Rhine promises to be so great that the price of land has fallen one-half within a year.

YOU must never expect to make any headway fighting against the right. If a thing is right, and you fight against it, you are simply fighting against God.

PLEASE do not write with a pencil on postal cards. By the time such cards reach their destination, the writing is often so illegible that it can hardly be read.

ON account of sickness in his family, Bro. C. C. Rock of Missouri, has not been able to do much in the mission field for some time. By this time he is perhaps at work.

THE foundation stone of the church of the Savior, in Vienna, is a block of marble quarried on the Mount of Olives. The church will cost $1,875,000, and is a national thank-offering for the preservation of the monarch's life.

$1.10 IS the price of the BRETHREN AT WORK from the first of April to the end of the year.

BRO. L. H. Eby's address is Sabetha, Nemaha Co., Kan., instead of Nickerson. He reports good health, but the weather a little cool.

IT is encouraging to see so many churches electing delegates to the A. M. The present indications are that the Brotherhood is going to be well represented.

THE great Hindoo festival, which has just been celebrated at the sacred city of Benares, on the Ganges river, was attended by 100,000 people and lasted thirty days.

BRO. I. J. Rosenberger writes that he is now at his new home in Covington, Ohio. He expects to spend most of his time preaching. We hope he will not forget the readers of the BRETHREN AT WORK.

SOME of the Elders in Northern Illinois are instructing the members not to vote for elders as delegates to the A. M., but to select the delegates from the ministers, deacons or laity. That is wisdom.

BRO. Amos Shellenbarger, of New Carlisle, Ohio, sent $5.00 to this office as a birthday present; the money to be applied to various charitable purposes. We hope others will imitate his good example.

BRO. Gilbert Reid, in a letter from China to the *Christian of Work* says: "I realize that the Chinese have unsurpassed memories, and I learn that many of the children can repeat the whole of the New Testament."

MANY articles go into the waste-basket because they are written with a lead-pencil. This will explain to some writers why their articles do not appear in the paper. Use good, black ink, now and always, when writing for the press.

THOSE who have ordered "HELP UNIVERSALISM Against Hell" will please be a little patient. The first edition was exhausted before our order was sent in, hence we will have to wait a few days longer before filling the orders.

WRITING from North Manchester, Ind., Bro. D. S. Butterbaugh says, the church at that place is still adding members by baptism. About one hundred talk going to the A. M. from there; among them will be himself and wife. They think of going by way of Chicago.

THOSE attending the District-meeting at Yellow Creek, April 24, will stop off at Leon, where they will be met by teams and conveyed to the place of meeting. They should be at Leon on Monday, the 23rd at 4 P. M., or at 4 A. M. Tuesday morning. Leon is on the Illinois Central R. R.

SIR Charles Trevelyan says that the conversion of Hindu to Christianity will take place in a different way from that generally anticipated. When the absorption of Christian truth has gone far enough, he says native opinion will declare itself, and "a nation will be born in a day."

THERE are two Brethren and their families living at Elk Valley, Campbell Co., Tenn., who would like to know how far it is to the nearest organized church. They also wish to know when the Brethren in that part of the State have their Love-feasts. Address A. A. Ulery at the above-named place.

THERE are in the Minutes about 1561 decisions, besides a bulk of other matter, such as appointing committees, introductions, etc. One of the revisers has used only about 275 of these decisions in making up his revision, and these are arranged in parts and subdivisions as systematically as in arithmetic.

THE German Government has purchased 1,000,000 acres of land in Mexico on which to settle colonies of emigrants, and is now negotiating for 9,000,000 acres more. This land is on the Gulf coast, and contains mines of all kinds. The Mexican Government promises to be more stable than it has heretofore been; and the railroad lines extending into that country from the U. S. will facilitate commerce and tend to develop the resources of the country—facts which enhance the value of this large tract of land.

THE person who is constantly finding fault with others, is of no real use to good society, but he who sees a fault in his brother, and goes to him, and kindly tells him of that fault, is a lasting benefit to the world.

FROM a card received from Southern Missouri we glean the following: S. S. Mohler is delegate to the A. M. from the Minerva Church; Isaac Wampler from Walnut Creek; M. M. Eshelman from Warrensburg.

UNPRECEDENTEDLY severe snow-storms occurred the last of March in some portions of the Carolinas and Virginia. The snow was two feet deep in some places, and houses collapsed under its weight. Telegraph wires were down, and trains behind time.

THIRTY Indian children, nineteen boys and eleven girls, are to be educated at government expense at White River Manual Institute miles south-east of Wabash, Indiana.—They arrived there March 27. To say the least, this is a better policy than extermination.

ONE of our readers desires some one to explain Matt. 18: 17 and Luke 18: 13. When reading Luke 18: 13 it would seem to him that the publican was a good man, but in Matt. 18: 17 he seems a man to be avoided. This is the point that our correspondent desires explained.

IT the members in Northern Illinois, who desire Hymn-books, and expect to be at the District Meeting, will send in their orders now, the books will be taken to the District Meeting, and in that way the purchaser will be able to get the books some cheaper, as there will be no postage on them.

JUDGE Phelps, the new criminal magistrate of Baltimore, has already acquired the nickname of "Judge Terror." He holds court day and night, and imposes the heaviest sentences which the law allows. For selling liquor on Sunday a luckless restaurant-keeper last week had his license revoked, was fined $50 and costs, and was sent to jail for ten days.

BRO. Caleb Fogle, who has just moved from Wisconsin to Independence, Kansas, writes that he is very well pleased with the country, and especially with the climate. The people were plowing for corn the middle of March. The congregation at Independence is under the charge of Eld. Sidney Hodgden, and is rapidly increasing in number, mostly by emigration, however.

A SLIPPING of the track caused by the recent heavy rains, on the Cincinnati Southern Road, forty miles below Cincinnati, caused a great wreck early Friday morning, March 30, two sleeping-cars rolling down an embankment, the other coaches being thrown from the track and one consumed. More than fifty persons were wounded, and eleven are thought to be fatally injured.

THERE is enough of reforming in the world to give constant work to every man and woman in the world. We mean that kind of reforming that commences at home. Not that there any work that pays better. We have a host of public men and women who are working for the public good, but not enough who are attempting to work up a religious interest in the home or family circle. Here is the place where everybody ought to be at work.

WE are in receipt of a letter from sister Josephine Cook, who lives three miles north of Georgetown, Pettis Co., Mo. Her husband is not yet a member, but seems near the Kingdom. They have just buried one of their children, and feel the loss very keenly. We mention their place of residence that some of our readers in that part of Missouri may visit them, and preach some for them. We much desire to point out the isolated ones, that others may call and encourage them.

SOMETIME ago we gave a short notice of Bro. Seibert's poem, entitled "The Morning Star." We have arranged with him to keep the work at this office for sale. The book is neatly printed, well bound in good cloth, contains 478 pages, and will be sent postpaid, for $2.00. Some parts of the work are a little difficult to understand, and will require some careful study, but the general structure of his poetry is smooth, elegant, and at times quite sublime. It will likely prove interesting to the lovers of poetic writings, and may serve as a model in rhyming.

WE have just printed a new supply of Certificates of Membership in Book Form; 50 Certificates in each book. Each congregation should have one of these books, and it enables them to keep a proper record of all letters of membership granted. The Certificates are neatly printed on good paper, well bound in book form, and will be sent postpaid for 50 cents per book. Many of the Churches now using these Certificates, and find them quite a convenience.

Do not fail to read the article, entitled, "Woman's Work for Woman in Asia." Upon Asia the light of civilization and revelation first shone, and perhaps some of the greatest kingdoms of earth have existed there, but it is sad now to read of the darkness that is over that once favored land. It is sad to contemplate the degraded condition to which people deprived of education and Christianity may sink. When we thus view the world, and see the vast uncultivated fields that lie scarcely touched by the Gospel plow, we are made to think, the workmen indeed are few.

FROM a private letter received from Waterloo, Iowa, we glean the following: Our quarterly council meeting came off April 2. Things passed off pleasantly, on a whole. I think the good spirit was among us, for the members seemed to come to each other in no harsh words were used by any one. We are looking forward for better times. We had decided to send but one delegate to the A. M., but when the vote was taken there was a tie, so we send them both. They are Wm. Ikenberry and S. H. Miller.

THIS is the second week in April, and but few of the railroad notices have reached us yet. Perhaps the rest will be here by next week. The Baltimore & Ohio R. R. has agreed to give one half fare to Chicago, and from Chicago, the Chicago, Burlington & Quincy gives half fare to Kansas City, which is only thirty-eight miles from the place of A. M. Our friends are making introductions, and are quite encouraging. See the notices on last page. If you intend to go to the A. M., preserve this paper. Do not be uneasy about other arrangements; they will be published in time.

A MISSISSIPPI Baptist church wished to put a stove in the house of worship; but a party of its members threatened to leave the church if it was done, and the church yielded to the A.

This shows about how much comprehension some people have. They will spend more time and words wrangling over little experiences of this kind than they do in the way of converting sinners and building up the church. In the New Testament we read nothing of these little superstitions being adopted by the early Christians. They discussed questions on their merits, and that is the way we should do in regard to experiences.

SOME professing Christian complain because the sermon preached in their presence chances to hit them. Perhaps they need a little stroke from the Gospel hammer. Then it would be a poor preacher who could not hit a sinner, and we presume all those that get hit in this way are sinners to some extent at least. We should not complain when the truth hits us, for if we take it in the right spirit it will certainly do us good. These sermons that never hit sin, are of no value to any one; it is like giving them a two cent. The best of Christians need some of the ugly scars knocked off of them. It may be very painful, but better suffer in this world than in the next.

THE new postal laws which will come into force on October 1st, effect some changes which will meet with general approbation. Letter postage will be reduced to two cents, instead of three cents, postage, and that too although our mail system extends over closed sixty times as much territory. The limit of money orders is raised to $100, and a sliding scale of cost is established. Under $5 "postal notes" will be issued and will cost only three cents, from $5 to $10, the cost will be eight cents, and the rate is increased as the sum is greater up to $100, which costs forty-five cents. The postal notes are issued by the post-office order in being payable to "bearer" instead of to "order," but only at the office on which they are drawn, and where the owner of the order will usually be known. The new law is a step in the right direction and is justified by the fact that the post-office has been more than self-sustaining.

MOVING OUT OF HIS OFFICE.

An Elder is duly elected to represent a District at A. M. in the Standing Committee. Before the A. M. meets, he removes to another State. Does said removal release, or properly him from rendering said service. As another wanted one. A. T.

If the Elder took with him his certificate of membership, and deposited it in another State, he is certainly released from serving on the Standing Committee. As a delegate to A. M., his office was only temporary, and when he moved from his District he also moved out of his temporary office. This is the invariable rule in regard to persons who hold temporary positions in the church. Persons holding permanent positions in the church do not relinquish such positions by moving to other States or Districts.

In such cases we think it would be the duty of the Elder to notify the District Clerk of his removal, that the Clerk might supply the duly elected alternate with properly signed credentials. At first thought, some may think we are mistaken, but if they carefully consider the rules that govern those who hold temporary positions they will find that our position in this case is correct.

VALUABLE SUGGESTIONS.

In this issue will be found a communication from the Brethren in Arkansas in regard to their meeting-house. Our readers will please give the article referred to prompt attention. We suggest to the Brethren at Round Mountain that they expect no more money from the Brotherhood than what they actually get. It is a bad policy to build a meeting house and afterwards try to collect money to pay for it. First get the money, then make calculations how large you can build. In timbered countries, where there is also plenty of stone, a small body of energetic members, with the aid an amount of a dollar, and some help from abroad, can put up a very convenient house of worship with but little cost to themselves. A few of them may be carpenters, one a plasterer, perhaps all have teams, and all can work, their neighbors may also help, and by all of them devoting a few weeks to the work they may be able to put up a snug little meeting-house 32 by 40 that will answer a most excellent purpose for years. Of course this may not apply to the surroundings at Round Mountain, but there are hundreds of other places where it will apply, and where they might have small houses of worship with but little outlay in money. A large house is a good thing for a large congregation, but smaller congregations should have smaller houses. There are a few things essential to successful churches that are too much overlooked:

1. A prompt and regular attendance of all the members. When the meeting day comes, every member ought to make it a rule to attend meeting if there is any possible chance of getting there.

2. Live, energetic, religious singing. If possible, every member ought to have a hymn book and sing. Practice singing at home, have the children help and then at meeting sing as though it was the joy of your soul. Dull, lifeless singing, is one of the greatest drawbacks there can be to the success of meetings.

3. Do your sleeping at home, and go to meeting to get the good of it. We do like to see wide-awake members at meeting.

4. Invite your neighbors to the meeting, and see that they have a good seat when they come. Try to make them feel that they are welcome at the meeting.

5. Keep the house clean, the seats well dusted, and have the room well warmed in the Winter, before the hour of meeting. At night meetings, see that the house is well lighted.

6. Have a certain time to commence meeting and be prompt to the minute. This thing of announcing meeting for 11 A. M., and then commencing at half past eleven is telling a falsehood that is just thirty minutes long. Open the meetings promptly on time, and you will thereby make the people prompt in their attendance.

7. Do not tire the people to death with a long, tedious and tasteless meeting. Let everything be done decently and in order, with a view of edifying the people.

8. Let the ministers preach the Gospel plainly, and understandingly. Do not scold the people, but teach them what to do; feed them the Word, or Bread of Life. Do not point to teach the people. Let the ministers have some kind of an understanding so they need not set behind the table and parley about who shall preach.

9. And last, but not least, let all the members practice what they profess.

These suggestions and remarks will require but little education, and not very much money, and will prove more beneficial in the way of building up a church and maintaining religious interest than a large costly finished house. And if the church at Round Mountain will succeed in getting a snug little house, and carry out the above, with such other good suggestions as will present themselves, they may count their work a success. Remember there is more comfort to be derived from a little store, with a hot fire in it, than from a large costly stove that is always cold. Let the religious fire in your little meeting-house burn with a glowing heat, and you will have a warm-hearted body of Brethren.

THE VINDICATOR.

The April number of the *Vindicator* is on our desk. We read it with a sad heart. It pains us to think that a religious journal, claiming to have Christ for its model, will persist in trying to destroy the fair name of the church by magnifying a few local church troubles. If that part of the paper could only be filled with encouraging thoughts, some weary traveler might be benefitted by it, but as it is we can hardly see how any good can result from the April editorial reports and exaggerations. It is hard to establish love and kind feelings in the hearts of members when the religious journals encourage the spreading of that which tends to widen the breach already made. We sometimes think that these things are published merely for effect, it being a means of leading some away from the church. If a few of our imprudent brethren should chance to take the benefit of law in defense of church property they certainly know it is wrong, the church knows it is wrong, and it will surely bring them to a speedy account for that work, and it is therefore not right to try to make it appear that the church endorses these suits. The *Vindicator* certainly knows that the church does not tolerate law-suits, and ought therefore not to make reports in this respect. We know that these reports in some instances have been exaggerated, while important facts concerning them have been withheld. We have said just as little concerning them as prudence would permit, for we feared that there would be more evil than good in the publication of the reports in the beginning. Just as long as these unpleasant things are published, just that long will unpleasant feelings continue to exist. We long to see the time when the different elements will show a kind feeling toward each other even if they cannot agree in all things. Our reason for keeping silent so long about these things, is that we might set a good example for others. If our papers will only manifest a Christian spirit we may soon look for the same spirit among the members of all classes.

UNCONVERTED CHURCH MEMBERS.

The *Church Advocate* presents a good point on the necessity of more thorough work of grace in the hearts of those who unite with the church.

Fifty years ago, when Elder Winebrenner's work had just fairly commenced, the various churches were full of unconverted members. Twenty-five years later this was no longer the case, and the prospect was flattering that soon all the Churches would insist on regeneration as a condition of membership. Nominally, they do now, but by various methods scores of men are again brought into Churches who are unconverted. And what is perhaps still worse, revival Churches are almost as bad as others in this particular. An eminent minister of the M. E. Church recently wrote that the result of their "system has been, so far as my observation extends, to introduce into the Church a very large element of unconverted persons." Further on he says: "And I think that while the Church has increased numerically within the last decade it has lost ground in the spirituality of its members, attributable largely, as I think, to this cause." Against this evil we too, find it even now necessary to struggle. It used to be said that the churches were so alive that dead men could not stay in them long, but in some localities neither ghost nor corpses are now much out of place. The churches need more of the purifying fire of religion.

THE WATER QUESTION.

The question whether there were pools and cisterns enough in Jerusalem for the immersion of three thousand people in one day, and whether the disciples of the despised Nazarene had access to them, is only one of many similar difficulties which dishress our unconverted brethren. The eunuch was baptized on the way to Gaza, "which is desert." These brethren must find a pool in the desert, a spring or oil, but something deep enough for an immersion. The jailer and his family were baptized at Philippi. They must find a pool there, or a bath-tub. True, ancient prisons had no such accommodations but the water, and enough of it, must be found. As a desperate suggestion, though more probable, there were there, as in the houses in Cana, water-pots of water, "after the manner of purifying of the Jews." In almost every case of baptism reported in the Scriptures the presence of sufficient water for immersion is impossible or doubtful. It is reasonable to suppose, if immersion were the apostolic mode, that reference would have been made to the difficulty, and explanations given, the sacred writers would have stated that there was a river or spring or a very large water-pot, but no solution accompanies the account of any baptism.—*Herald and Presbyter.*

Desert or no desert, Luke says as Philip and the eunuch, "went on their way, they came unto a certain water." Acts 8: 36. If there was no desert, there was a "certain water," and if there was a desert there was a "certain water" at any rate. There was water any way you may fix it. Does it seem strange that civilized people would build a church in a desert where there was no water. Pedo-baptists of the present day must think that the people in ancient times did not have good common sense.

The idea of building a city out in a desert where not a drop of water was to be found, is not good common sense. Of course these modern writers do not seem to know any better, but Luke did, and he says they came unto a "certain water." That ought to settle this question in the minds of all who believe the Bible. But the baptizing did not take place in Gaza, which is a desert, but on "the way that goeth down from Jerusalem to Gaza." Acts 8: 26. No immersionist maintains that the jailer and his household were baptized in the jail. The jailer had facilities to secure a sufficient water to properly wash their stripes, Acts 16: 33, and after that the jailer and his household were baptized. There was no trouble about finding water, for only a short time before that we read of Paul and Silas preaching the word unto them by the river side. Acts 16: 13.

The editor one time met one of those men who are constantly searching for water but are never able to find it. We slyly wove a question into his day by asking a question. We asked him if he believed that sprinkling, pouring and immersion were alike valid? He said they were. We then asked him if he thought the apostles ever immersed any one? After studying awhile, he said he did. We asked him if he thought the apostles on the day of Pentecost had his choice between the three modes? He said that would be reasonable. We then wished to know if he would admit that one thousand were sprinkled, one thousand poured, and the other thousand were immersed, as that was about the usual proportion for each mode now? He said he would certainly admit that much. We then wanted to know where the apostles could find water enough to immerse one thousand persons in a country as dry as he claimed that country to be. He willed.

If these pedo-baptists were as good at finding water in Palestine as they are at finding infants in the families of Lydia and the jailer, they might easily arrange for a line of steamers from the Sea of Galilee to Jerusalem, by the way of the Dead Sea and the Valley of Jehoshaphat.

ANNUAL MEETING ITEMS.

A GENTLEMAN from Kansas City has a number of tents at Bismark Grove, each sufficiently large to accommodate eight to ten persons, which he will rent for $2.00 each for three days. Apply at the secretary's office on the grounds. The Dining Hall will not be open for refreshments until Tuesday morning, May 15. Tickets for meals, good for three days, 1.00; for females, 50 cents each. Restaurants will be opened on Thursday and Friday, May 10 and 11. Children under five years of age admitted free; between five and twelve, fifteen cents; all over twelve, twenty-five cents. The restaurants will accommodate about four hundred persons at each sitting.

Committees on supplies, and churches furnishing waiters for dining hall, should report promptly to me, that we may know that every thing is being properly arranged.

There will be lodging room on grounds for several thousand persons. Those desiring to sleep in these apartments should bring blankets or covering of some kind with them. Waiters, superintendents, employees, and delegates should bring blankets. The Standing Committee also will bring blankets and beds. All mail matter for persons who attend Annual Meeting should be addressed, Box 1069, Lawrence, Kan. Telegraphic on the grounds. Precautions will be taken against pickpockets in Kansas City and Bismark Grove; but the best precaution is for each one to take his time in getting on and off trains and never to go into a crowd where he will be pushed and jammed.

We hope we may be spared the mortification of brethren pushing and crowding to get into the dining hall as we have seen brethren at Annual Meetings. Sisters need no reminder on this, as they respectfully wait on each other and go in orderly.

No smoking will be allowed in any of the buildings. The ticket office will be on the north side of the Tabernacle, near the telegraph office and restaurants.

The Standing Committee will meet on Friday morning, May 11th, in the "Art Gallery, near the Tabernacle. They will be boarded in restaurant No. 1, Wm. Wise, superintendent, until Tuesday morning, May 15th.

M. M. ESHELMAN, Sec'y.

"Brethren, do not get frightened at the name "Art Gallery." The building is as plain as the common run of painted wagon sheds in Northern Illinois.

REPORT OF DONATIONS RECEIVED.

For the Poor.

☞ THE following sums have been donated by the persons named, to send the B. AT W. to the poor:

Eagle Creek church, Ohio	$ 1 00
J. W. Price, Illinois	50
Amos Shellbarger, Ohio	1 00
C. C. Kurtz	50
Previously reported	19 90
Total	$22 90

A sum, amounting to $20.35, has been expended for the purpose designed by the donors.

Donations for Friends.

☞ THE following sums have been donated by the persons named, to send the B. AT W. to the persons specified by them:

John Ditmer, Ohio	$ 1 00
Ida Kingery, Illinois	1 00
Tobias Kreider, Ohio	1 00
S. Halderman, Illinois	1 00
Previously reported	149 65
Total	$153 65

Home and Family.

MOTTO.—And the fruit of righteousness is sown in peace of them that make peace.—James 3: 18.

Some Absurd Notions.

IT is evident that all cranks are not yet dead.

Some people have tried to frame a sober argument that such a being as Jesus Christ never lived in this world. Well, other people have been almost as silly. Peebles, in his review of Ingersoll, gives the following instances in illustration:

Some materialists, and a majority of skeptics, contend that Jesus never lived—and *what of it!*

Prof. Wilson once read a historical paper before the Royal Asiatic Society, to prove that Gautama Buddha had no real existence. (Brit. Ency., Vol. 4, p. 425.)

An eccentric Englishman wrote a pamphlet, a few years ago, to show that Bonaparte, the proud imperial conqueror, never lived.

Walpole, another cranky Englishman, wrote an ingenious work against the existence of Richard the Third, basing it upon conflicting statements in history and biography. The Belgian, Wessel, tried to write Joan of Arc out of existence; and a skeptical, envious egotist, of London, once handed me a pamphlet of his, aiming to prove that Shakespeare never lived, or if he did Lord Bacon was the author of the works ascribed to him.

Such denials are no evidence of either erudition or honesty. Men may deny the existence of Napoleon, Shakespeare, Jesus Christ, and even their own existence; and parrots might make similar denials; but it would be parrots' talk, and nothing more.

The brilliant scholars of the age—the consensus of the enlightened world—admit and believe in the life, moral teachings, crucifixion and resurrection of Jesus Christ.

The Old-Fashioned Mother.

Thank God some of us have an old-fashioned mother. Not a woman of the period, enameled and painting, with her great chignon, her curls and bustle, whose white jeweled hands never felt the clasp of baby fingers; but a dear, old-fashioned, sweet voiced mother, with eyes in whose clear depth the love light shone, and brown hair just threaded with silver, lying smooth upon her faded cheek. Those dear hands, worn with toil, gently guided our tottering steps in childhood, and smoothed our pillow in sickness, ever reaching out to us in yearning tenderness. Blessed is the memory of an old-fashioned mother. It floats to us now like the beautiful perfume from some wooded blossoms. The music of other voices may be lost, but the entrancing memory of her will echo in our souls forever. Other faces may fade away and be forgotten, but hers will shine on. When in the fitful pauses of busy life our feet wander back to the old homestead, and, crossing the well-worn threshold, stand once more in the room, so hallowed by her presence, how the feeling of childhood innocence and dependence comes over us, and we kneel down in the molten sunshine, streaming through the window — just where long years ago we knelt by our mother's knee, lisping "Our Father." How many times, when the tempter lured us on, has the memory of those sacred hours, that mother's words, her faith and prayers, saved us from plunging into the deep abyss of sin. Years have filled great drifts between her and us, but they have not hidden from our sight the glory of her pure, unselfish love.

GOD blesses those who love him.

Matrimonial.

SMITH—GLICK.—By the undersigned, in Liberty township, Holt Co., Mo., March 27, 1883, Mr Ira Smith, of Amboy, Ill., to sister Belle Glick, of Holt Co., Mo.
J. R. KELLER.

BROWER—MILLER.—March 18, 1883, by Elder Allen Ives, David M. Brower and Delilah Miller, all of Marion Co., Oregon.

ALBAUGH—FULLER.—At the residence of the bride's parents, March 18, 1883, Mr. F. L. Albaugh and Miss Ella Fuller.
G. L. SNYDER.

KITE—COMER.—At my residence, March 28, 1883, Mr Robert F. Kite, of Holt Co., Mo., to sister Rebecca E. Comer, of Page Co., Va.
J. R. KELLER.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

BUTTERBAUGH.—In the Silver Creek church, Ogle Co., Ill., March 22, 1883, Henry Butterbaugh, aged 63 years and 8 months.

He leaves a widow, son and daughter to mourn his loss, with the hope that what is their loss is his eternal gain. His funeral was largely attended on Saturday, March 24, by sympathizing friends. Services by the writer, assisted by Bro. E. Newcomer.
JOSEPH AMICK.

TOMBAUGH.—In the Roann congregation, Miami Co., Ind., March 18, of diphtheria, Emma Jane, daughter of friends George W. and Elizabeth Ann Tombaugh, aged 8 years 6 months and 8 days. Services by Eld. David Neff, from Luke 8: 52.
JOSEPH JOHN.

DOTY.—March 21, 1883, Joanna, wife of Samuel Doty, aged 43 years, 10 months and 16 days. Disease, yellow jaundice.

The subject of this notice was a resident of Poweshiek Co., Ia., but was in Hardin Co., taking care of her aged mother when she took sick, and in a couple of weeks died. Her husband arrived to take care of her during her sickness. Their oldest child arrived three hours before she died. The rest of the family knew nothing of her death until she was brought home, a corpse. She leaves a husband and nine children. They have the sympathy of their many friends, but the stroke is hard for their young hearts to bear. She was not a member of any church. Funeral services by the writer.
S. P. MILLER.

SNIDER.—At Rockville, Bedford Co., Pa., March 10, 1883, Bro. Jacob Snider, aged 86 years, 7 months and 7 days. Remains were conveyed to the Brethren's cemetery near Pleasantville, Pa. Funeral by the writer.
J. B. MILLER.

HEIL.—In the Maquoketa church, Baldwin, Iowa, Levi Freddie, son of friend Philip and sister Elizabeth Heil, aged fifteen years, 8 months and 22 days. Disease, lung and typhoid fevers. Services by the Brethren, from Rev. 14: 13.
JOHN GABLE.

HOSLER.—March 3rd, 1883, Edwin Whlick, son of John and Anna Hosler, aged 1 year and 25 days. Funeral services by the writer, from Luke 18: 16.
JAMES BARTON.

KUTZNER.—In De Kalb Co., Ind., Feb. 4th, 1883, Bro. Isaac Kutzner, aged 80 years, 1 month and 10 days. He leaves an aged companion, three sons and two daughters to mourn their loss.

Funeral services by elder Jeremiah Gump, assisted by elder James Barton, from Rev. 14: 13. The remains were then followed by a very large concourse of relatives to the Auburn cemetery where they were interred.
G. I. PATTERSON.

BLICKENSTAFF.—March 10, 1883, sister Esther Blickenstaff, aged 65 years, 4 mos. and 11 days.

Sister Blickenstaff was a consistent member. United with the church when she was young, and always contended for the faith once delivered to the saints. She never gave the church any trouble, and was good and kind to the poor. The cause of death was consumption and bleeding at the lungs. A few days before she died, she called the elders of the church and was anointed with oil in the name of the Lord. Funeral services by the Brethren, on the 12th, to a large congregation.
JOHN METZGER.

REPLOGLE.—In the Yellow Creek church, Bedford Co., Pa., February 7, 1883, Sister Elizabeth, wife of Bro. Daniel B. Replogle, aged 57 years, 8 months and 4 days.

She was the mother of 11 children, two of whom preceded her to the spirit world, and the other nine all belong to the church. Her maiden name was Zook, daughter of Bro Daniel Zook, who died some years ago with cancer in the face. Her disease was complicated, and she suffered beyond comprehension. She was buried in the Snowberger graveyard. Funeral services by brethren C. L. Buck and J. L. Holsinger.
D. S. REPLOGLE.

MYER.—In the Four Mile congregation, Fayette Co., Ind., March 16, 1883, Bro. Jacob Myer, aged 77 years, 3 months and 16 days.

He leaves a wife and five children to mourn his loss. His was a lingering disease, which he has borne with Christian fortitude for over a year. But he has gone to receive his reward, that beautiful home with his Master. Funeral services by Bro. Jacob Rife, from Job 14: 10.
WM. McWHORTER.

ANNOUNCEMENTS.

District Meetings.

April 11, North-western Ohio, in the Rome congregation, Hancock Co., O.

April 19, Southern Missouri at Deep Water church Henry Co., Mo. Stop off at La Due.

April 20, Southern District of Iowa, near Frederic, Monroe Co., Iowa, on the C. B. & Q. R. R.

April 20, District of Oregon, in Lebanon church, Linn Co., Oregon, ten miles east of Albany.

April 21, State of Michigan, in the Woodland church, Barry Co.

April 21, at 9 A. M., Western district of Pa., in the Meyersdale church, Somerset Co., Pa.

April 24, Southern Ohio, in Lower Twin Valley church, Preble Co.

April 24, Northern district of Illinois at Yellow Creek church, to commence at 8 A. M.

April 30th, Northern Iowa and Minnesota in the South Waterloo church, Blackhawk Co., Ia.

May 2 at 8 A. M., North-eastern Ohio, in the Loudonville church, Ashland Co., O.

May 8, at 9 A. M., North-western District of Kansas and Colorado, at Kinsey school-house, 4 miles north-east of Burr Oak.

Love-Feasts.

May 5, in the Paint Creek church, Montana, Kansas.

May 5 and 6, at 1 P. M., in the Waddam's Grove church, Stephenson Co., Ill., two miles north-west of Lena.

May 10, Nevada church, Vernon Co., Mo., at S. Clark's, 1½ miles North-east of Nevada, to commence at 10 A. M.

May 12, at 4 o'clock P. M., at Mulberry Grove, Ill.

May 22 and 23, at 2 P. M. in the Rock River congregation, at the old meeting-house, near Franklin Grove, Ill.

May 23 Wolf Creek church, Montgomery Co., O., twelve miles north-west of Dayton, near Brookville.

May 26, Hurricane Creek, Bond Co., Ill.

May 26 and 27, at 11 A. M., in the English River church, Keokuk Co., Ia., three miles east of South English.

May 26 and 27, at Washington, Kan., at Bro. John Ousby's, 3 miles south-west of Washington.

May 31 and June 1, Cherry Grove, Carroll Co., Ill.

June 2, at 3 P. M., in Milledgeville, Ill.

June 12, at 10 A. M., in the Palestine church, Darke Co., O.

June 12 and 13, at 10 A. M., in the West Branch church, Ogle Co., Ill.

June 13, in the Middle District church, Miami Co., Ohio.

June 14, at 10 A. M. in the Cedar Lake church, Indiana.

June 14 and 15, at 10 A. M., Silver Creek, Ogle Co., Ill.

June 15th and 16th, at 1 P. M., in the Panther Creek church, Iowa.

June 16 and 17, near Precept, Furnace Co., Neb. Stop off at Orleans.

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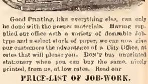

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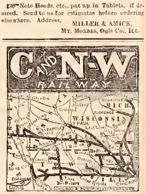

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W. H. STENNETT,
Gen. Pass. Agt., Chicago.
J. D. LAYNG,
Gen. Sup't, Chicago.

Correspondence.

perts.—Then they that feared the Lord spoke often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name—Malachi 3: 16.

From Galesburg, Kan.—March 28.

Dear Brethren:—

We expect to build a meeting-house the coming Summer, to be 32x50 in size, work to commence immediately. Three have recently been received into the church. Grace in love and union; work and push is our motto.

SIDNEY HODGDEN.

Notice.

I HAVE a copy of Liddell & Scott's Greek-English Lexicon, leather cover, spring back; all complete in good shape. Any brother desiring a copy of the work, can purchase it at reasonable price, or I will exchange for such other books as will be of more importance to me. I know not the value of the work. What is it worth? A. F. DEETER.

From Dunkirk, O.—March 31.

Dear Brethren:—

We closed the last quarter of our town Sunday-school with an average attendance of 1 Redcapsized and commenced on a new quarter. Work among the little folks is quite enjoyable, and we all think the time profitably spent. Children enlivened the company with Jesus, and engaged his attention. Should they be honored with our notice?

S. T. BOSSERMAN.

From Milledgeville, Ill.—April 2.

Dear Brethren:—

Our council previous to District Meeting was held on the 31st of March. The church sent no queries to D. M. We believe in the principle of doing as we possible, and adjusting all troubles at home that we can. D. M. Miller and Tobias Meyers are sent to District Meeting as delegates, and D. M. Miller as delegate to A. M. The church unanimously decided to organize a Sunday-school as soon as the roads would warrant it. Z. T. LIVENGOOD.

Lost or Mislaid.

IF any of the Brethren, among whom I traveled last January, in Northern Illinois, should find "Barnes' Notes on First Corinthians," labeled on the inside of the cover, "Private Library of J. M. Zuck, Huntingdon, Pa.," and would be so kind as to inform me, I will cheerfully defray expenses of forwarding to my address. I value the book as a work of Bible knowledge and also as a relic of my deceased brother's library of Huntingdon, Pa.

Clarence, Iowa. JOHN ZUCK.

Announcement.

THE D. M. of Middle Penn'a will be held on the 18th of April, with the brethren of Rock Creek congregation, Franklin Co., at the Upton meeting-house, two miles south of Williamson. Those coming by railroad, both east and west, will strike the Cumberland Valley Road at their nearest point, thence to Chambersburg, where they must change cars to the Southern Penn'a Road for Williamson, where they will be met, and conveyed to place of meeting on the evening of the 17th. The train leaves Chambersburg for Williamson at 5:55 P. M. ADAM PREH.

From Barnard, Ill.—March 28.

Dear Brethren:—

I LEFT home March 13th, and preached two sermons at Concord church. From there I went to Camp Point; took the train for Macon, Ill. Arrived at Peoria, where I remained all day, and visited some of the manufacturing firms. My attention was drawn to the monster distillery, where moral and physical labor are combined to bring into existence an element, well calculated to destroy body and soul. I arrived at Macon after train time; was met by the "bus driver. He said, "I am after a man who is a Dunkard preacher." I said, "I guess I am the man" I was taken to the destined place, where I met many kind brethren and sisters. Held meetings at night from Tuesday until Monday evening. One united with the church. I return many thanks to all for their kindness, and hope that blessings may attend them in all their good work. WM. R. LIERLE.

From Galesburg, Kan.

Dear Brethren:—

I WISH to call the attention of all, to a point in Delaware Co, Ohio, where there are no Brethren, nor probabilities for coming. The place referred to is about five miles north of Sunbury, and four members are living there now. While on a visit there the past Winter, we held four meetings for them. Much interest seemed to be manifested; two very promising young men were baptized. Could not some of the ministering brethren, living near there, go and give them some encouragement? Any that may go there, will find loving brethren. Address, John Davy, Sunbury, Delaware Co., O., who will make the necessary arrangements. SIDNEY HODGDEN.

A Request.

Dear Brethren:—

THE Brethren of the Honey Creek congregation, Nodaway Co., Mo., will meet any of the Brethren at Hopkins station on the H. & Q. R. R., (on the line from Chicago to St. Jo) who will stop with them. We will also have traveling ministers to stop with us. We do hope some of our ministering brethren will give us a call. Bro. Daniel Boyer lives in Hopkins, three miles south-east of Hopkins; W. F. Davis, W. H. Clark, E. Redick, E. Babylon and W. B. Sell, live 10 to 13 miles south-east of Hopkins. Those who contemplate stopping, should drop a card to either of the above, at Guyner City, Nodaway Co., Mo., except Daniel Boyer, whose address is Hopkins. Be sure to state when you will be at Hopkins.

For the St. Louis Meeting-House.

The following amounts have been received since last report:

A. J. Snowberger, Solomony church, Majenica, Ind..... $ 3 00
Margaret Dewalt, Majenica, Ind..... 1 00
L. Frantz, Millmine, Ill..... 5 00
Susan Metzger, Mulberry, Ind..... 5 00
Cyrus Wallick, Overisel, Mich..... 1 00
David Traxler, La Place, Ill..... 1 00
J. Jamberg, Cerro Gordo, Ill..... 3 60
David George, Salem, Ill..... 10 00
Reason Morgans, Ostrander, O..... 1 00
Sent per B. A. Woolfice..... 2 00
Sarah A. Cullen, Roanoke, Ill..... 1 00
Lemuel Eshelman, Astoria, Ill..... 29 60
Isabel Irvin, Golden Corner, O..... 1 00

JOHN METZGER.

Announcement.

The District Meeting of Southern Kansas has been appointed for Thursday, May 3rd, and is to be held at Bro. Bolinger's in the Paint Creek church, Bourbon Co., fourteen miles west of Fort Scott.

Those coming on the Mo. P. R. R. from the South and West, will stop off at Hepler. Those coming from the North or North-west via Fort Scott and Wichita R. R., will stop off at Uniontown. Those coming from the South or South-west, will give notice to M. Eshelman, Hepler, Crawford Co., Kan. Those directed to come to Uniontown should give notice to W. W. Reynolds, Uniontown, Bourbon Co., Kan. at least one day previous to the time of meeting, and they will be met with conveyances for the place of meeting.

There will also be a Communion meeting in the Paint Creek church, on Saturday, May 5th. Brethren will please arrange to stay over Saturday, and attend the Communion meeting. A. J. HIXON.

From Lacon, Marshall Co., Ill.—March 29.

Dear Brethren:—

We have just closed a very interesting and encouraging series of meetings at this place. Bro. C. S. Holsinger commenced on the tenth and continued until the 12th, when Bro. William Lierle, of Adams Co., came to his assistance and remained until the 19th, preaching in all eight sermons. The meeting resulted in the addition of one young sister to our little band, by which we feel much rejoiced. The earnest admonitions and warnings given by the Brethren during these meetings will not soon be forgotten. We felt loth to close the meeting, as the attendance was good, and interest seemed increasing. We also felt sorry to part so soon with Bro. Lierle, as he had labored with much zeal while with us. May the blessings of our heavenly Father attend and cheer him, is our earnest desire. The church here is in love and union so far as we know. MARTHA FIRE.

Read This.

It is a matter which with me has become a serious regret, and should be to every one, that our Brother Denmark missionary, Bro. Hope, should be obliged to be so meagerly supported, while *here* we abound in luxury and superabundance sufficient to supply all his necessities.

His situation and circumstances with their numerous uncomfortable phases, should be enough to elicit sufficient sympathy in any Christian heart to prompt a generous and substantial contribution, to say nothing about the duty incumbent upon us, which is easily and readily conceded by every thinking Christian.

I am not of the opinion that his meager support is so much to an indisposition of the brethren to give, as it is due to a lack of *system* so essential to the successful prosecution of a work so important and general in its character. Why can't there be made an approximate estimate of the amount necessary for his support for a given length of time, and that amount distributed equally or otherwise by the Board among the different districts of which the Brotherhood or A. M. is composed; and in each District appoint one or more, whose duty it will be to distribute said amount among all, and to each individual member of said District as circumstances? If this were done, and I see nothing to prevent it, then each church would know what amount she would be required to pay, and I believe would willingly do it.

I submit the above for honest and prompt consideration, for *improvement*, but especially for *adoption*, unless something better be instituted. Let us wake up and act.

E. D. KENEGO.

Fishersville, Va.

From Greenville, Iowa—March 27.

Dear Brethren:—

I promised I would write a few lines for your worthy paper, as it and the Bible are our preachers here in the West. We belong to Bro. John Early's district. It is about 25 or 30 miles south-west of here. He promised to come and hold some meetings for us when the weather would permit. But he will not forget us. The Quakers held meeting at our school-house. It would seem more like home if we could have our meetings here. Five members are living here. Some have been here over a year, and heard no Brethren preach since leaving Benton Co., Iowa. We like it better now than when we first came. The storm that swept over us last June, damaged us much, but not so much as some. We thank God and take courage that our indistinguishable lives have been spared thus far. We hope and pray that some one may come and help us build up a church here. Brethren and sisters, ever remember us at a Throne of Grace. Hear the Macedonian cry! We live eleven miles south-east of Spencer. This is a good place for cattle and sheep. Prairie land is worth from $6 to $8 per acre. Health generally good. We have good water and plenty of fish in the Sioux River and lakes. Any one traveling through north-western Iowa and Dakota, wishing to stop and see us, will be met at Spencer by addressing David Brubaker.

SARAH J. BRALLIER.

A Letter.

I LOVE to read the letters in B. at W., telling of the good meetings they are having in different parts of the Brotherhood; but I regret that I cannot attend some of them. We have preaching only once every four weeks at this place; have had no series of meetings this Winter. Brethren seem to think it a waste of time to preach here. We cannot blame them, for there is but little encouragement for them to come. Yet we almost starve for some of the good meetings we read of, and perhaps would if it were not for the dear B. at W. The M. E. and U. B. Churches are holding a union meeting in Geneva, one mile from here. They are having a very exciting time. Some go off in a trance, and see heaven, and all glory. Friday night, Friday night, to the mourners' bench before they can get religion. The M. E. pastor remarked, in one of his sermons, that when Paul was stricken down and had prayed for three days and nights, Ananias was sent to him, and said, "Bro. Saul, why tarriest thou? Arise, and God Almighty will tear the scales from your eyes." On last Saturday eve, he opened the bible, and read, "Thou shalt never hath my feet," closed the Book, and commenced ridiculing the people that observed feet-washing. He said, they will meet in barns and other places, and all glory. Next Sabbath, after the ordinance out of it, when the Savior did it because they were tired and their feet dirty; that it was absurd to drag such trash into the church. He then called the communicants, and said we worshiped them, but they worshiped Christ. This is the kind of meetings we could attend, but we have no desire to go where they are deceived, and being deceived, where God and His Word are mocked and scoffed at. "If the blind lead the blind, both will fall into the ditch;" and I think the leader will go in first.

I have come to our desk without postofficc, State, or name. The letter was very neatly written, and makes interesting reading, but we wish to remind our readers that they should not fail to give their name and address when writing for the press or anything else. EDS.]

From D. B. Gibson.—March 31.

Dear Brethren:—

Our quarterly council-meeting in the Millmine Church, March 8th, was well attended. Nothing transacted but union conducted. Elds. D. Frantz and D. Trexel, of Cerro Gordo, were with us. Their presence and labor were appreciated. Brethren E. A. Shively and David Moomaw were chosen to the deacon's office; Elder D. B. Gibson was chosen delegate to A. M. It was also resolved to hold a Love-feast June 3rd, 1883, beginning at 2 P. M. All the business was transacted, and the meeting adjourned by 1 P. M.

March 10th, met with the Mulberry Grove congregation. Business passed off very pleasantly. Bro. Henry Lilligh was elected delegate to A. M. I was called to assist in the future care of the church. Eld. John Goodman, besides his other bodily affliction, is totally blind. I held a week's meeting; weather very indecisive; good interest; three added by baptism; church much built up. Was called back to preach the funeral of a son of Bro. Henry Lilligh, who died after a very brief illness. He was a sprightly little boy of four years. Brother and sister Lilligh

have the sympathies of the entire community.

Began meeting in the Hurricane Creek Church on the 19th inst. The congregation has been varying from very large to very small, and vice versa. The interest is excellent. There are a number of applicants, and a rejoicing church here at this time. Elder Henry Jones has the care of this church; he is also delegate to A M. They will hold a Love-feast on May 20th. Come by this way, brethren, from A. M. and help this church, by words and presence.

May God bless the dear brethren and sisters for their liberal kindness to me while I was with them.

Pleasant Mound, Ill. —

A Suggestion.

Dear Brethren:—

As the time is here again to elect delegates to District as well as Annual Meeting, we think it would be wisdom on the part of each individual member to resolve to be satisfied with the work of those delegates, though everything that is done, is not exactly according to their wishes. What work is there that can be done to please every one? We say none,—no not even the works of Jehovah himself. Therefore, Brethren, for the sake of all that is holy and good, let us endeavor to so let our light shine that it shall illuminate even those parts of the Brotherhood that are now groping in darkness.

S. O. LARKINS.

To the Churches of Northern Missouri.

HAVING been confined to my home by the illness of my companion, for nine long weeks, I now give it as the reason of not being heard from more, in the Missouri Home Mission field. But I am now happy to say, that if no relapse occurs, and the present convalescence continues till April 1, I expect to enter the field again near Winston, Daviess Co. And, my duly appointed co-laborer having fled to mountains, shall have nothing to do against my part in the work, unless so ordered by the Board. Would say to the anxiously dear enquiring friends and brethren and sisters, that the lingering decline of my wife's health is pronounced not to be consumption, but general debility from a torpid liver and other causes, originating from a deeply-seated cold.

C. C. ROOT.

From Camden, Ind.—April 2.

Dear Brethren:—

ACCORDING to previous arrangements, Bro. Abraham Bischart and the writer went to Winamac, March 15, to see to the work of the church at that place. Met with the Brethren in church council at Bro. Daniel Freeman's, Bro. Andrew Culp also being present. Held a choice for two deacons, the lot almost unanimously falling upon John Brown and Bro. Jeremiah Hahn. May the Lord bless them so bountifully that they may faithfully labor for the church, and preached four sermons with much interest to many hearers. Had no additions to the church; yet many seemed to be counting the cost. May the good Lord bless the church at Winamac, and, oh, may he send forth laborers into that church. The harvest indeed is great, but laborers few. SAMUEL W. ULERY.

From McLouth, Jefferson Co., Kan.—April 1, '83.

Dear Brethren:—

As the time of our next A. M. is drawing nigh, many of our dear Brethren, seeking homes in the West, will take the advantage of reduced rates to take a look at the western country. To those looking for homes in the West, we would say, we think we have as good a country, everything considered, as you will find in Kansas. We number only about twenty or twenty-five members here. Have meeting nearly every Sunday, but only one speaker in the second degree. We belong to the Osawkee church, about 20 miles from here; consequently not much help from there by way of preaching. We would much like if some loyal brother in the ministry would settle among us. We are only about twenty miles north of Bismarck, and hope that the members and friends that feel like doing so, will not fail to stop with us. We should be pleased to have some ministering brethren stop with us, before going to A. M. Those coming from the East by way of Kansas City, should take the train from Kansas City to Leavenworth, Kan. From there take the narrow-gauge, Topeka & South-western R. R. to McLouth,—twenty-one miles. There enquire for the Bowmans or Henry Kimmel, living in the neighborhood. Will either say, that we will take as many to the meeting from here as we can. A. L. BOWMAN.

Who Will Come?

TMS is a question that we would like some one to answer. Who will come to Wisconsin to help carry on the good work already begun? There are only four men whom this vast amount of labor depends. The little church at River Falls, Pierce Co., Wisconsin, is without a speaker, and they desire very much to have some speaker to locate at that place to help carry on the work of the Master. The Brethren there are kind and good; the atmosphere is very pure; the land is excellent and the water pure and sweet. There are plenty of ministers in some places who can be spared where they are and supply our needs here. Any good brother who reads these lines and desires further information can be supplied with any information desired by corresponding with R. A. Patterson, River Falls, Pierce Co., Wis., or the writer at Mencmonie, Dunn Co., Wis.

S. H. BAKER.

From Dayton, Ohio.—March 30.

Dear Brethren:—

I WRITE to inform you that the Lower Miami Church is well and hearty, spiritually, with one or two exceptions, which we think may not prove hopeless, if patience and care be applied.

Elder Monday was the occasion of a pleasant and profitable council-meeting. A good many brethren and sisters of adjoining districts convened with us, to assist and encourage us in the good work. It seems there is some regard for the spiritual welfare of the little family on Lower Miami. A part of the business before the meeting was to set apart a brother to the ministry of the Word. The choice fell upon Bro. Enoch Hyer, who is both worthy and exemplary. May the grace of the Lord Jesus Christ sustain him, and the Holy Ghost guide him, and fortify his memory with the things of God. Amen!

As our lot, whether fortunate or unfortunate, is cast in this noted "Valley," we nevertheless have occasions of rejoicing; and, at present, things are improving, so that we look for a better day in the near future. As the Psalmist says, "Lord, thou hast been our dwelling-place in all generations," we still feel to look unto Him for shelter, and "the ransomed of the Lord." May the grace, mercy and peace of our God rest and remain upon our beloved Brotherhood, now and ever, Amen. G. W. HOLLER.

How abundant are the men and women who crave martyrdom in leadership; how few are willing to honor themselves in faithful loyalty of service.

RAILROAD ARRANGEMENTS.

Railroad Notice.

WE expect to be able soon to give full rates of travel over the lines mentioned. The different companies are a little slow in giving us their rates. We, however, expect to be fully on time. I. J. ROSENBERGER.

N. Y., Chicago and St. Louis R. R.

PLEASE say, through the B. AT W., that the N. Y., Chicago and St. Louis R. R. will carry our brethren and sisters to Chicago and return, going to and from Annual Meeting, at one-half fare. This road is first-class in every respect; and if 250 will go from Bellevue and Fremont, we will arrange the same day, I will arrange to send an excursion. Tickets good from May 10th to June 20th.

JESSE CALVERT.

Excursion to Colorado.

TO Bro. Samuel H. Myers, of Va., and others who have written to us relative to an excursion to Colorado from A. M., we will say, definite arrangements are not yet made, but enough is known to say there will be an excursion from A. M. to Denver and return to Kansas City; time will be extended thirty or sixty days; most likely the same rates will be given as to A. M. and return over the K. P. R. R., which, I understand, is three cents per mile, making the fare for the round trip, from A. M. to Denver and return to Kansas City, $18 to $20, and about the same from A. M. to Longmont and return, as to Denver and return. From Denver, excursionists can go to any of the mines or summer resorts in the mountains, where there are railroads, and return at excursion rates.

Persons who wish to spend several months in Colorado before they return should get tourists' tickets before they leave home. They are good from May 1st to October 31st; and persons can stop over at A. M. or anywhere else with them. The rates are something over one-half the regular fare. They are usually sold at all principal stations.

J. S. FLORY.

Longmont, Colo.

Railroads in Missouri.

ROUND trip tickets will be placed at the following stations on the Missouri Pacific. If tickets are wanted at any other station, notify S. S. Mohler, Coraella, Mo. Holden, Centerview, Warrensburg, Knobnoster, Brownsville, Carthage, Jasper, Nevada, La Due, Adrian, Tipton and Joplin. Parties from the East, wishing to stop over at Centerview or Warrensburg, should apply to conductor after leaving St. Louis. M. M. ESHELMAN.

Railroads in Kansas.

ROUND trip fare on Union Pacific, from Kansas City, Leavenworth and Topeka, seventy-five cents. Central trip on Atchison, Topeka and Santa Fe R. R., from all points west of Topeka, three cents a mile. Tickets have been placed at Kansas City, Leavenworth, Topeka, Wamego, Junction City, Abilene, Minneapolis, Florence, Salina, Wilson, Russell, Clay Center, and Concordia; should tickets be wanted at any other station, please notify me.

On the Kansas City, Fort Scott and Gulf railroad, round trip tickets at one fare and a fourth, from all points along its line.

M. M. ESHELMAN.

Railroads in Nebraska.

ON Burlington and Missouri River, in Nebraska, one fare for round trip. Tickets will be placed at Beatrice, Dorchester, Hastings, Orleans, Amboy, Kearney, Seward, Utica, York, Hubbell, Hardy, Guide Rock. If tickets are wanted at any other point, notify me at once.

Rates on St. Joe and Denver, and on Atchison and Nebraska not fixed yet.

Kansas City, Lawrence and Southern Kansas will report soon.

—Union Pacific in Nebraska and Colorado will report in time. Arrangements will be made for Brethren in Colorado, who may wish to attend D. M., at Burr Oak, Kan.

—Central Branch, in Kansas, will fix rates in a week. Tickets will be placed at Logan, Portia, Osborne, Beloit, Mankato, Burr Oak, Scandia, Clyde, Washington. If tickets are needed at any other point along this line, inform me.

—Excursion rates for those who want to go West, into Kansas and Nebraska, after A. M. will be announced on the grounds during A. M. M. M. ESHELMAN.

Later.

CENTRAL Branch and Omaha Division of Missouri Pacific Railway will carry persons at three cents per mile—round trip—that is, one and a half cents per mile each way. Tickets have been placed at Logan, Portia, Beloit, Burr Oak, Scandia, Clyde, Concordia, Washington, Falls City, Parsons, Gidesburg, Americus, Osborne, Paola, Garnett, Mt. Ida. If tickets are wanted at any other point along this line, write to me.

—Burlington and Missouri River, in Nebraska, will carry persons for one and a fourth fare—round trip. At Ashland, Kansas, from there take Missouri Pacific R. R. to Kansas City. Tickets will be placed at Ashland, Lincoln, Beatrice, Dorchester, Hastings, Guide Rock, Orleans, Kearney, Seward, Utica, York, Wymore, Hubbell, Hardy and Beatrice. Write to me if tickets are wanted elsewhere.

—Atchison, Topeka, and Santa Fe line will carry individuals for three cents per mile—round trip. Tickets will be found at Great Bend, Nickerson, Hutchison, Newton, Peabody, Marion, Florence, Wamego, Emporia, Caldwell, Madison and Humeweil. If tickets are wanted at other points, write me now, at Warrensburg, Mo. M. M. ESHELMAN.

From Chicago to Kansas City and Return.

I HAVE, up to this date,—April 5th—received from the General Passenger Agents of the Roads named below, the following rates of fare, for our members going to and from our next Annual Meeting at Bismark Grove:

THE CHICAGO, MILWAUKEE, AND ST. PAUL RAILROAD, one and a third fare for the round trip.

THE CHICAGO, ROCK ISLAND AND PACIFIC RAILROAD, one and a third fare for the round trip.

THE CHICAGO AND NORTH-WESTERN RAILROAD authorities have not yet given a decided answer. Mr. Trail, the General Ticket Agent, says: "I will take this matter up at once, and as soon as I can get it settled, will let you know the result." But, as we stand, you can say for our line, that the rates of fare on that occasion will be as low, proportionately, as are offered by any other line.

THE CHICAGO, BURLINGTON & QUINCY RAILROAD will carry our Brethren, to and from the Annual Meeting for ONE FARE for the round trip. This is much the lowest rate given as yet by any of the trunk lines west of Chicago. It was given with the assurance that our people would appreciate the liberal terms offered by the management of this line, and that they, in turn would give it the patronage as much as possible. The rate given is as low as any we have ever had, and indeed is much lower than ever before given by any of our western roads. THE CHICAGO, BURLINGTON & QUINCY RAILROAD is one among the best equipped and most carefully managed roads in the West. In view of this fact and as a return for their liberality in giving us from the first low rates, I begeuk for them a large share of our Brethren's patronage. Brethren, living on the lines above named, west and south-west of Chicago, will please notify me at once at what stations they want tickets for the Annual Meeting placed on sale.

For those going from Mt. Morris and vicinity, I have secured a through passenger car, provided enough go to warrant the company in running the car. The rate will be one fare for the round trip, and, I believe, the regular first-class rate from Mt. Morris to Kansas City is $14.00,—so that this will be the rate to Kansas City and return. Those that contemplate going from here, should at once notify me, by dropping me a postal card.

THE SIOUX CITY & PACIFIC R. R. will sell tickets at one fare and a third for the round trip. This is the only Iowa road that I have heard from, although I have written to all. I may yet hear from others, if so, I will publish their rates as soon as received.

D. L. MILLER.

Brethren at Work

A Religious Weekly for Everybody.

THE BRETHREN AT WORK is an uncompromising advocate of Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unassisted, unbiased grace of God is the only source of pardon, and

That the sufferings and sacrifices of sacrificial Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and that the remission of sins:

That Trine Immersion or dipping the candidate three times, face forward, is a Christian Baptism

That Feet-Washing, as taught in John 13, is a divine institution to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Love-feast, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and teachings of the religion of the Prince of Peace:

That a Non-Conformity to the world in dress, conversation and worldly amusements is essential to the honest and Christian piety.

Unless we can do this in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, and does the BIG work, therefore, of making a Christian Christianity, point out ground that all must concede to be unfortunate.

Price, $1.50 per annum. Sample copy and agent's outfit free. ADDRESS

MILLER & ADRICK,
Mt. Morris, Ogle Co., Ill.

The Brethren at Work.

Published in the interest of the Brethren, or German Baptist Church, in an unsectarian way, advocate of Primitive Christianity, as taught and practiced by Christ and the apostles.

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BRETHREN AT WORK.

"Set for the Defense of the Gospel"—Philippians 1: 17.

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Brethren at Work.

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WILLIS A. AMICK,
MT. MORRIS, ILL.

THE OLD FARM GATE.

BY ELDER J. HALL.

The old farm-gate hangs sagging down,
On rusty hinges, bent and worn,
Its latch is gone, and, here and there,
It shows rude tracks of repair.

The old farm-gate has seen much year,
The blossoms bloom and disappear;
The bright green leaves of Spring unfold,
And turn to Autumn's red and gold.

The children have upon it clung,
And in and out with rapture swung;
When their young hearts were good and pure,
When hope was fair and faith was sure.

Beside that gate have lovers tree,
Told the old story, always new;
Have made their vows, with hearts dismayed of blize,
And sealed each promise with a kiss.

The old farm-gate has opened wide,
To welcome home the prodigal bride,
When blaze bloomed, and lassets fair,
With their sweet fragrance filled the air.

That gate with rusty weight and chain,
Has closed upon the silent bride,
That bore her lifeless form away,
Upon a dreary Autumn day.

The lichens grey and moss green,
Upon its rotting posts are seen,
Initials, carved with youthful skill,
Long years ago, are it still.

Yet dear to me above all things
By reason of the thoughts it brings,
Is that old gate, now sagging down,
On rusty hinges, bent and brown.

THE ELDER, AND WHAT IS REQUIRED OF HIM.

BY LANDON WEST.

The office and work of elders among the Brethren being of late frequently referred to, it is quite proper, I think, that we should see what the Gospel requires of them.

Their qualifications are described in 1 Tim. 3: 1-7, and Titus 1: 6-9. And their office being a very important one, upon which hang fearful responsibilities, as set forth in Ezek. 33: 1-9, and Rev., chapters 2 and 3, in which last the address is made to him who held the office of elder or messenger in each of the seven churches. It then becomes an important duty to look well to the man selected for that position, in order that he may not only fulfill the trust asked of him by his brethren here, but may also account in a faithful manner to God, for the great charge committed into his hands. He is, in this, placed in the office of a steward, and has the care of one party, while he has to account to another. Besides, there is no possible way in which he can escape detection for any wrong he may do. His work will tell, and is known. The word is, "I know thy work."

Of the many requirements set forth as to the character, ability and family of the man who is asked to take the oversight of a congregation, and all of which are great and important, I have space to notice but one at this time.

It is that named in 1 Tim. 4: 4, and refers directly to the care and influence he may show forth in his own house and over his own children. The importance of this one quality cannot well be over-estimated if we attempt an answer to the question put at once by the apostle, and found in the 5th verse. And our answer must always be, that a man cannot rule a congregation of the Lord's people when he knows he cannot rule his own house. The inference is that if a man knew how to rule his family, that he would do it, and the fact that he did not, was proof that he could not, because he did not know how.

This description of a candidate for this office in the church becomes very pointed when we notice that the specific made no distinction in this quality to be possessed by the elder, whether the children are members of the church or not. Our impression is that he meant the care and oversight of the candidate's children before they became members of the church, and as long as they remained under the paternal roof. Had this oversight of the father been intended for children who were now members of the church, the command would have been made in such a way, both to him and them, as is taught in John 21: 15, and 1 John 2: 12-14. There would have been a distinction made, had it been only for those who had come to the church, with the father, but as it is, the apostle makes none.

The propriety of this requirement must be approved to all who will think of the position and work of the one chosen as overseer of the flock. For, being placed as he is, a leader of the congregation, his life will in all cases, be regarded more than that of any other, and not only his life, but the lives and conduct of his entire family. Besides, he will have to deal with other people's children, some of which will require reproof repeatedly, and sometimes severely, and how can any man do this with an honest face, or how can his conscience lead to reformation in the erring one, when all know that his own children are guilty of the same, or even a worse offense?

But let us make the subject practical: Take the case of our committee-men: There are faults in the churches, and committees are chosen to go and correct the wrongs, whatever they may do. A selection is made of elders to go, and these to be men of piety and experience, able in every respect to advise in the case and adjust the difficulty; they go; they find among other things, as has been done time and again, that members, both young and old, are worn in their clothing; but aside from this sin there is no fault. Now the committee advise and urge plainness of dress, which is right, but sometimes have gone further than to advise. They have expelled from the body those who did not know what was meant by modest apparel, and had perhaps never heard a word on the subject before; while at the same time not an elder on the committee had more care over the children of his own household, regarding dress than he had over the motion of the sun. And on that account they were unfit for a position on a committee of that kind, and entirely unit for the office of an elder. Paul forbids it. The rule of the Gospel is, that the elder should always ask of his own household, whether members of the church or not, as much Christian deportment as he would of the members of his church; and in no case to ask more of his membership than he would of his own household. That would shut the mouth of every gainsayer.

WAR IN HEAVEN.

AND there was war in heaven: Michael fought against the dragon and the dragon fought and his angels. Rev. 12: 7.

1. Who is Michael?

2. In what kind of warfare did they engage?

3. Did this war take place in heaven where God resides?

4. Was this war in the past, or is it yet in the future?

Agreeably to the wishes of Bro. Wolf in B. at W., it is expected some one will reply to the above queries. If not already replied to, we submit the following:

1. Michael is the Archangel, who, when contending with the devil, disputed about the body of Moses, dared not bring against him a railing accusation, but said, "The Lord rebuke thee." Jude 9; Daniel 10: 13 and 12: 1. He is one that is great in power and might in the work and will of the Lord, and stands for the defense of His people in their warfare against sin and Satan.

2. It was a spiritual warfare. That is all the followers of Christ engage in. When the Savior commanded Peter to put up the sword, it remained forever put away, so far as the servants of Christ are concerned. Carnal weapons are sometimes used by the enemy against them, but by them, never. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." Again, "We wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." To wage war with flesh and blood requires carnal weapons, but in this the sword of the spirit is the weapon used to cast off the fiery darts of Satan.

3. First on this point we would say there are three heavens. The first is the church on earth where the saints sit together in heavenly places in Christ Jesus, where also the will of God is done on earth as it is in heaven. The second is the intermediate state; the resting place of the disembodied spirits of the righteous, where they rest in glorious anticipation of a full fruition of an eternal home around the throne of God. They were told to wait a little while until their fellow-servants also and their brethren, who should be killed as they were, should be fulfilled. It is called Paradise, where the wicked cease from troubling and the weary are at rest. We are told there is a great gulf fixed between the wicked and the righteous.

The third heaven is the place of ultimate glory, or the final resting place of the redeemed of the Lord Jesus Christ, around the throne of God and the Lamb. Space will not permit us to speak further of this glorious habitation at present.

In conclusion on this point we would say, that war in heaven has reference to the warfare in the church and against the church, waged by the adversary of our souls and his angels, who are sometimes transformed into angels of light, while at the same time they are enemies to the Cross of Christ.

4. This war was in the past; it is at present and will be continued in the future until the works of the wicked one shall be destroyed. For he (Christ) must reign (by his spirit in his people,) until he hath put all enemies under his feet. The last enemy that shall be destroyed, is death. 1 Cor. 15: 25, 26. During the Millennium there will be a cessation of the warfare, through a chain of evidence so strong that the wicked one will be bound in prison until the expiration of one thousand years, when he shall be loosed out of his prison and shall go out to deceive the nations in the four quarters of the earth, Gog and Magog, together them together to battle; the number of whom is as the sands of the sea. Rev. 22: 8-12; Thess. 1: 7-9. This will be the final battle.

[The writer of the above had his name on a slip of paper separate from the article, which slip of paper was thrown in the waste basket, and it was not discovered that the name was not on the article till after it was in type. Of course the writer will know his article, and hereafter will perhaps always give his name at the beginning of his article. ED.]

THE man who goes through life with an uncertain doctrine, not knowing what he believes—what a poor, powerless creature he is! He goes around through the world as a man goes down the street with a poor, wounded arm, forever dodging people he meets on the street for fear they may touch him.—*Phillips Brooks.*

THE HUMAN SOUL.

BY ELDER DAVID MURRAY.

THE term soul occurs about 281 times in the Bible, and never means spirit. The term spirit occurs about 300 times in the Bible, and never means soul. The human is endowed with an intellect, a reasoning faculty, a thinking faculty, comprehension, understanding, a knowledge of God and divine things, a moral sense. This constitutes the soul of a man. This is the query, in Vol. 8, B. at W., March 20, 1883, No. 12. What is the soul of man? Not, what is man? We know that men or persons are termed souls in the Bible, but the explanation and answer above is with reference to that living principle in man, which the Scriptures tell us will eventually be saved or lost.

We shall see whether the Scriptures will bear testimony to our idea. "The soul of the people was much discouraged." Num. 21: 4. "Whether ye love the Lord with all your heart and with all your soul." Deut. 13: 3. "The soul of Jonathan was knit with the soul of David." 1 Sam. 18: 1. "The soul of the people was grieved." 1 Sam. 30: 6. "Was my soul grieved for the poor?" Job 30: 25. "I pour out my soul in me." Ps. 42: 4. "Why art thou cast down, O my soul, and why art thou disquieted in me?" Ps. 42: 5. "For my soul is full of troubles." Ps. 88: 3. "I will praise thee; for I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth right well." Ps. 139: 14. "Your new moons and your appointed feasts, my soul hateth; they are a trouble unto me." Isa. 1: 14.

Now we see our souls can be grieved, can be sorry, can be troubled; can rejoice, can be glad, can be happy, etc. We see that all these changes of the soul come through the affections of our minds. The heart, the internal principle of our mind, the spirit, the power, force, or energy from some source controls the soul. If from God, or the good source, it will prompt the soul to lead the person to righteousness. And if the spirit, the power, or energy come from an evil source, it will prompt the soul to lead the person to unrighteousness. We see man is controlled by his soul.

CLERICAL SWINDLERS.

How much better are clerical swindlers when your priesthood makes such a point of reverence yielded to their caste, than these Chicago sharps whom we have just described! Archbishop Purcell absorbed several millions of the hard earnings of Hibernian laborers, put it into Catholic buildings, salaried priest, and the poor depositors in this religious banking institution are left destitute. Though the schools, convents and churches bear their magnificent frontal in the sunset, they are utterly unable to realize upon them.

A similar instance has just been developed in Lawrence, Mass. The Augustinian Brothers, a priestly and monkish fraternity, have been the business in the Catholic churches in the cotton mills and have used the funds entrusted to them for the promotion of Catholic enterprises. They too have suspended payment with an indebtedness of about half a million which will probably never be paid. In the meanwhile the "Church" will profit by the buildings erected from the fund stolen from the laborer. In Jersey City a bank officer who has embezzled the funds of depositors has just been sent to the penitentiary. Were of the opinion that men who take advantage of the confidence of their flock in their priestly calling to secure their savings, invest them in permanent improvements that cannot be legally touched, and then suspend payment, are certainly not less worthy of the State's prison than "wicked" men who commit flat dishonesty.

Religious Essays.

MAT. 5.—We write more other things unto you, than what we read or acknowledge; and I trust ye shall acknowledge even to the end.—B. Ex. 1.

THE SEVEN CHURCHES OF ASIA.

BY JAS. T. HICKLER.

The seven churches of Asia are a sublime mystery for God has spoken the seven churches are the seven candlesticks. The seven lamps were on the seven candlesticks, and the "seven lamps of fire are the seven spirits of God." The Lamb's also "hath seven horns and seven eyes, which are the seven spirits of God." All this was ordered already in the ark of the covenant which the Lord commanded Moses to build. Ex. 25:31-37.

The Church in Laodicea.

Three things with the Amen to you.
The faithful Witness and the true,
The prince begunning—unforeseen—
Of the creation end of God—
I know thy works, that thou art not,
In temper, either cold or hot.
Oh, that thy love were cold or cold,
Thy works the price of theft or gold!
But thou, become thou lukewarm art,
And hast indifference in thy heart,
In apathy, thy soul is not
Emotional of cold or heat.
I verily will eve thee out
And cut thee off, no more to spread,
But cill thee apart, I am rich,
And in prosperity, of which
I have enough, and need no more?
Thou knowest not thou art poor
And miserable, in wretchedness,
Naked and blind, without redress,
Poor and deluded and unmarked,
And for thy death-doom unprepared.
Therefore, straightway counsel thee,
Without delay, to buy of me
Gold tried with fire, refined and pure,
That thou mayest be rich and secure,
And in meet white for thy redress,
To hide thy shame and nakedness,
That thine fingers may find fresh sight,
Thy nudeness may be covered quite,
With eye-salve do thine eyes anoint,
That thou may'st see to what I point;
For every one of those I love
I chasten and rebuke to prove
So, be thou zealous, and repent.
Obey the message I have sent.
For at the door I knock, I knock,
I ask admittance; ope thy lock
And take me in, for I will sup
With thee, and sup with me
Of filthiness and uncomeeny,
And cleanse thy heart, to make it burn
Free of a soul will never more
And age not done, he shall rejoice
With Jesus and his great, Alone with him to hold my feast,
And sup with him, and he with me,
In union and felicity.
For he who overcomes his own,
Shall sit with me upon my throne.
As he through overcome,
And am set down, with power to reign
Here with my Father in his throne;
So must he do, if I have done.
For he who hath an ear to hear,
Should diligently hearken
To what the Spirit has expressed
To the churches here addressed.

THE CHURCH OF CHRIST.

BY W. H. BOOSE.

No. 7.—His Nature.

"This is my beloved Son, in whom I am well pleased; *hear ye him.*" "And he said, So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, And rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that, the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark 4: 26-29. Then Jesus said, "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth; but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it."

And again, Jesus said, "Wherewith shall I liken the kingdom of God? It is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Matt 13:33. The first thing we wish to notice is, the first character in these parables. In the parable of the tares, Christ said he was the sower; therefore, he is the disposer.

The first striking truth we shall notice here is, the great principle of unity in the whole government of God. There is not one kingdom of nature and another kingdom of grace, but the physical, the intellectual and the spiritual are but so many departments of the same kingdom. We should familiarize our minds with this great truth, that we may become religious, and our religion natural. In nature there is the ground, and also the seed. It is the farmer's work to bring them together. This is all he can do. This power to us the principle, or truth, if you please, that "man's extremity is God's opportunity." Then we have this truth forcibly presented to our minds. And also the creative power, which seizes the germ, and pushes it forth into actual life. So it is with the kingdom of God. As the energy is shown in the earth to germinate and bring forth in maturity, so it is so powerfully displayed in the spirit of man, in lodging the seed-truth and bringing it forth to its riper forms. Those who place their confidence in the Sovereign of this kingdom, the same power that can bear witness to the truth, must be convinced that nothing but truth must be planted, and believe that when it is once planted in the human soil, it will grow. They will do nothing for that kingdom but allow the good seed to be sown in their hearts, and allow it to remain there undisturbed. The Holy Spirit is the sunshine; it hatches the seed, and fostering it to maturity. We know only the processes by which they are carried on, but we do not understand them. We do not know *how* the truth grows in the human soil, but we know it *does grow.* As the whole harvest comes over the earth, so must the truth spread from heart to heart and soul to soul, thus spreading the kingdom of God. In order to spread the kingdom we should have our minds subject to the authority and rule of the Lord.

In the second parable, we at once see the contrast between the minuteness of the principles of the kingdom of God and the results preached where they are carried and lived, and died in the human soul. Experience vividly brings this ground truth to our minds. Take the mind or heart of any man with average soul energy, and let it be planted in him the smallest principle of the kingdom of God, and see how it will grow and spread itself. Christ taught his lessons in a manner easily understood by any one of ordinary intelligence. He did not, like the pulpit orators of the present day do, think himself so far above the simple occurrences and lessons of everyday life as to leave them unnoticed, and use some of the most bombastic words, and rarest cannot comprehend. He condescended to the hen and her brood; the tattered coat and its patches; the wine and bottles; the characteristics of fishermen, farmers and many others. He even came down to the kitchen, and applied the principles that govern the work of the leaven to the working of the principles of his kingdom in the hearts of men, in growing up to eternal life and in subduing his carnal nature. I sometimes think, if the gilded pulpit of modern Christendom would lose a goodly share of its *sound dignity,* and preach the doctrines that Christ and the apostles taught, condescend to the sphere they occupied, and make it plain by using such illustrations as they used, there would be far more good done, more good done, or can do, in their present mode of ministering. I have heard sermons preached that had not enough Gospel truths in them to produce or bring into the world one embryo in the heart of a human soul; or, at least, they were beyond my comprehension.

But we shall now notice the leaven. The meal is the spiritual nature of man, and the leaven is the Truth of Divine Revelation, the principles of the kingdom of God. Without the human nature, those principles remain mere abstractions; and without those principles, the human nature is mere mechanism, unfit for spiritual use. They must be brought together. The leaven attacks the meal; here we have the ingredients of the principles of the kingdom of God, and the human nature; and here we see the transforming power of those principles of the kingdom of God. As the meal does not, or cannot, change the leaven into meal, so the intellect, the power of conscience of the human soul cannot change or overcome the principles of God's kingdom or his statutes.

Herein we find a wonderful exhibition of the royal rule of godly principles. When they find a throne, they can so change and transform the whole spiritual nature of man, that you cannot find a single inch of unsanctified territory. Not a thought, not an emotion, not a volition rises in rebellion against the rule of right. Then we have the assurance that whenever the standard of Jesus is planted in the spiritual nature of man, our great King will take the whole so vigorously in hand, that the meal, which was so intelligent natures are governed by these sacred principles, our carnal natures must also succumb.

GOD-BEGOTTEN.

BY C. H. BALSBAUGH.

To Bro. James Lockman, of Indiana:—

It was with no shallow joy that I read your letter. "Flesh and blood has not revealed to you" what your missive contains, "but the Father in Heaven." The soul that delights in those-breed, and feasts on the offerings of God's altar, is born from above, and will, by divine gravitation, rise to its Source in the rating tenor of its life, and consequently, "where the life hid with Christ in God," is to be always going home, always at home, cheered with a home-feeling, and the prospect of the eternal and ever-deepening blessedness of home.

The real kernel of religion is bitter to those who live only in the letter, and ordinances, and special occasions, and sacred conventionalities. We cannot put too much value in the letter of Scripture, as a letter; but we can stop and be satisfied with what should only be a starting-point in the higher life. God has written his law in the conscience, so it constitutes part of the being, independent of any formal, objective expression of it. The letter has value because there is in man an image of the Author of Revelation, which can respond to, and embody the Divine mind and will.

I was deeply interested in the connected genealogical links you gave me of your lineage from our dear old Bro. Alexander Mack. He was a great man, and his posterity generally followed by a recollection of Matt. 3: 9. The Jews rightly esteemed it an honor to have Abraham as their father; only they made the honor so great that it obscured the true sense of Abraham's faith-and spirit. Alexander Mack was a great and good man, and all those among us who glory in the cross and suffering, may well glory in his faith, as his than fraternal regard. But it is our regeneration, our birth of the Father in Heaven, that puts us into brotherhood with the elect of all ages. A new life, the opposite to what is natural, is born from above, from only one source. There can be only two poles of moral character in the Universe. God is the *fountain of all life,* but not of all character. *Derived* beings have *derived* life, and can come into relation to its pristine quality and end only by *incarnation* of the Father of being. In this fact, we learn the real nature and significance of the mystery of God manifest in the flesh. We need another Luther, or Tiablite, to awaken Christendom to a genuine Christian apprehension of Christ, as the Pattern of the humanity in which God will conform us to His eternal hair. The Christianity of this latter half of the nineteenth century is a very sickly, crippled affair, consisting more of ingenious, perplexing theological speculations, manufactured from God wisdom, and knowledge, only with the world in all sorts of carnality, than the manifestation of God in the flesh, revealing himself in the minutest details of the daily life. Its life is consisted in such a costly, stupendous scaffolding in order to erect a building of corn-cobs, straw, and dirt. The Divine Architecture is from Himself and the Material, and He has given us a Pattern of nature, quality, and grandeur in Emmanuel. Every temple of the Holy Ghost is modelled after this perfect Archetype. To be born of God, is to come into the nature that Jesus joined the Godhead. Humanity gives the best and finest virgin materials to the product, but the life and character and development that originates and overlapsand perfects the whole, is God-begotten in the flesh. So, great is man intrinsically, and so dear to God, and so real and heinous and fatal is sin.

Human life in all its height and depth, and breadth and length is connected by the coming of the Everlasting God as the Babe Jesus. There is absolutely nothing human that is not also Divine in the Incarnation Around the manger centres a blending of all that is deepest and warmest and most common and minute in our thoughts, feelings, and affections in every possible condition and relation of life. Everything in redeemed life is "for Jesus' sake." In the sense of being in and by His immanence.

There was not a quiver in the being of Emmanuel, from the conception to the crucifixion, that was not blended with Deity. Jesus was not a muscle or nerve or minutest fibre in his constitution that thrilled with life, life of God. And this is the Pattern of all the God-born. This is both "the mark and the prize of the high calling of God in Christ Jesus." Such an Ideal, rightly conceived, makes Progressives of the right stamp. There is no "hallucination" nor "delusion" in it. It is safe to "press" towards its attainment with confidence and soul-aspiring and self-sacrifice. The Incarnation is the beginning, the wedding of the human and the Divine in everlasting conjugality; the complete reconciliation of man to God, and to himself, and the redemption of the flesh and soul from our whole being. So real and consummate was the Divine in-fleshing in Emmanuel, that it even vitalized the hem of his garment with conjugal-union, so that whoever touch it, or gazer, or quid suit in such a man's mouth! How would incarnate God look in dandy costume *cap-a-pie?* His one supreme end was the redemption of the flesh, and this end could be effected only by its crucifixion, not only on Golgotha, but at every step of his responsible life.

He was human, and the whole of it was derived from Mary, and she was a fallen, sinful being, and imparted to her son the essential inclinations of depraved human nature. This sad, terrible fact Christ had constantly to fasten and subdue in his complete mastery of it in every trial & the redemption He wrought for humanity. But for this, his death would have had no more atoning value than our own death now. The question was, He walked" in our personal salvation, and this we can do only by coming into the mystery of his incarnation—God-born. The lust and pride and pollution and sinfulness that characterize Christendom, are the scandal of the cross, the shame of the Christian profession, the ruin of the world, the laughter of devils, and the sorrow of God and his angels.

The Incarnation, Christ-life, is the skin and cancer of our once harmonious and practical Brotherhood! To allow the Incarnate Word "free course and be glorified," will lead all our brethren and sisters to the Father and Son are one, and give the world the only evidence it can rationally accept of our Divine generation and mission. To live, to *live,* the most spell CHRIST. "*Life* was seen *flesh!*"—the life of God Himself—"and *we* have seen it, and *bear witness,* and *show unto* you that eternal life." I John 1:2. This is Christianity, this is Eternal Life, this is the marriage of the Lamb.

HIGHER EDUCATION FOR WOMEN.

BY SAL. EVANS.

No. 1.

WOMAN is an important factor in society. Her social position is an index of civilization. The untutored Indian, though he may say "God in tempests or hear Him in the winds," nevertheless holds his squaw in servile subjection, and is too proud to carry a bundle but throws it on the squaw's back. Civilization and education have elevated woman to a higher social position than she enjoys in countries where ignorance prevails. In the present century against the Indian government, it was to take sides with what has exalted her and broken her shackles. True, the Bible has done this, but it has done it as the handmaid to education and elevation of character. Bibleless nations have not elevated their solid each other. Education gave man letters, and translated the Bible into our tongue, and besides giving us the Bible, it has given us the printing press, improved looms, improved machinery of all kinds, and raised us up far above the savage.

We propose to show, in a series of articles, how woman can be higher cultivated than they usually receive. True, there are thousands of women, who have been taught to think that a superior education belongs to the sterner sex; but is the Indian woman taught to be the slave of the idle brave. If women do not realize the advantages of higher education, it is time they caught. Every educated man would prefer an educated mother or sister to an ignorant one. If men knew how an educated son or daughter would appreciate culture in them, we are sure every lady in the country would seek to get knowledge.

But the word "education" conveys no definite idea to many. Beyond the mere elements of learning, some have a vague idea of some

thing dangerous; something forbidden; something that is useless to us. Many seem to expect everything useless, unless it brings in money to us. But this is a degrading idea, a sordid conception, unworthy, at least, of a Christian. A higher education brings us nearer to God,—to his works. We learn the reason of things; for example, the unskilled eye sees only the color of the flower; the educated eye sees order and arrangement in the flower, classes, genera and varieties of the whole vegetable kingdom.

The human soul is not developed at birth; as the soul of the lower animals. The faculties have which to pick at birth, and so do many others. The soul of man gradually develops, during life, and even at death, many latent powers are undeveloped. Education develops many of these powers, and improves those already developed. The uneducated woman has latent powers, never called forth into exercise for want of culture.

If the Christian woman's place in society were to be like her Indian sister's, then the lower of her intellectual powers called forth, the better. If her work is to build wigwams, and bear burdens, then the lower shore should be developed. But if she is to be the mother of man, his companion and sister, then she needs a culture of the highest form.

1. As the mother of man, she ought to have the highest culture, that she may impart to her offspring the best intellectual organization. The child of the savage is not capable of a very high culture, therefore a mother with low capacities is sufficient for her position, if for no other reason. But she guides our infant years. We receive her ideas in infancy as we do her milk. She impresses us with her own mentality. We inherit general superstitions, so are her children generally. They speak her tongue. Is that tongue pure and refined, so will our speech be. Does she speak a corrupted language, so will our speech. She needs to be educated to guide the studies of her little ones. She knows what books they ought to read, and what not. She helps them in their studies, and eliminates them to drink at the fountain of knowledge.

2. As the companion of man, either as wife or sister, she is better able to discharge her duty. She makes her husband love his home by her intelligence. She makes him love as a companion, who knows how to guide his house aright, and in whom he can trust. An intelligent man or woman' deplores the ignorance of a companion, who is not qualified together as if both were well-informed and intelligent.

3. An intelligent sister can exercise a wonderful influence over a brother. She can be a guardian angel around him. Who does not prize an intelligent and educated sister? It is only second to a well-informed wife.

It may be conceded that education to a certain extent is useful to women, but, it may be said, are there not branches of knowledge utterly useless to women? We hope to be able to examine a number of these forbidden branches of knowledge, and enquire into their use for women.

(To be continued.)

WHAT JOHN WESLEY SAID.

BY ENOCH EBY.

"BUILD your churches plainly, and as inexpensive as possible; and make your pews free; otherwise, you will make rich men necessary to you; and if they are necessary to you, they will rule over you; and then away goes Methodist discipline, if not doctrine also."

American Sentry.

Reformers generally are men of fruitful minds, and of commendable zeal, and view things from a common sense standpoint; and hence, often form their rational conclusions on the result of certain things in the future by the history of the past.

What declaration could be more fadly and truthfully demonstrated than the above, in the present history of the reformer's church? And why he failed to correct the corrupting tendency of a salaried ministry, with the holding of pews, is a mystery. For it certainly is, to my mind, the greatest floodgate of corruption in the church.

The language of the Lord, by the prophet Jeremiah, presents a sad picture of God's ancient people; on this point hear him in the last chapter of the fifth chapter: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"

Wisdom would teach us, as a church, to take warning, and carefully guard every avenue that might lead to measures which have been the ruin of others before us. We should not boast, and think because we possess or maintain superior principles, that therefore the same cause would not produce the same effect.

DEPARTED.

BY E. A. ORR.

DEPARTED, dead, gone,—how little do we realize the import of these terms in our everyday walk. We think on a sister and child, little thinking that a fellow-being is somewhere breathing his last, that some one is left an orphan, or that some happy family circle is forever broken up. But at last, as it must and will, our time comes. Our own dear ones are taken away, one by one. Then the sad part of it is, death does not ask us when, where, or how such ties shall be sundered. All they ever asked, is humanity and an unwelcome event to us. Come it may in infancy, in youth, in middle age, or in the riper years of life; it is still a calamity to some one. A sister, a brother, a friend is gone. Can we, do we realize it? Stop a moment, and think of it,—solemn, solemn thought.

We have grown up together, eaten together, played together, studied together, sung together, and worshiped together; but all this is now ended. We did not, until now, know the worth of all these little things that, put together, make up life. If never before, we now see how unkind we have been, how slow to make them unhappy, and how little we have done to make their short stay with us pleasant. We now can see how rude we were toward them, how unkind many words we have spoken! How many times we have provoked them, by look, or word, or act! Human nature is so weak that this must be the sad lamentation of loss—alas! too many of us, that the sad lesson learned by the dead, is often our dearest friends are cut off in foreign lands. We cannot hear their last words. Of what a boon to be with them in their last hours! How pleasant to be the kind of friend we should have neglect! How pleasant to relieve their last suffering! But more pleasant than all is the affectionate "good-bye"—"good-bye"—"be good"—"be true"—"well meet again."

When we thus meditate, how are we admonished to be kind to the living! Why be so stiff, so proud? When we offend a fellow-being, why not make the matter right as soon as we discover it? Then, when death comes, we shall be glad to know that we are at peace, and the thought of having to give him up will not be so sad. Brother, sister, we are mortal. We must die.

More; we are very imperfect; very liable to err, and to offend each other. Why not then be more open-hearted toward each other? Why not be ready to the expression of a great, deep, philanthropic heart, that the wayfarer may by a look be refreshed. Let our countenance be an oasis full of springs of joy, at which he may quench thirst and enter upon his journey with a lighter heart and a firmer and more hopeful step. "Be happy!" "Be happy always!"

Mound Morris College.

GLEANINGS.

BY B. W. STRICKLER.

WHILE picking through Bro. Daniel Vanman's "Chips from the Work-house," I gleaned these few thoughts. In forty-nine cases out of every fifty, whisky-drinking commences by the drinker and occasioned through the influence of some evil temptation among those who are idle and living in sin. It is in every sense a great evil; first, because it is a sinful habit; second, because it drains the purse of him that uses it; third, because it addles the brain, and makes a fool of the man that uses it; fourth, because it makes corrupting and slanderous tongues, engender in desolate families, and ruins both soul and body, and leaves its victims without one single ray of hope of heaven and a future happiness.

Among the chips I also gleaned this thought: That ninety-nine cases out of every one hundred, that have come under my observation, of tobacco users, indulge in it because it has become a habit, contracted by thoughtless and occasional use not prescribed by a physician, nor for the promotion of physical health, but because somebody looked well behind a cigar, or with a pipe in his mouth, or because father or friend chewed. It is then an evil,

1. Because it is a useless habit.

2. Because it takes money to buy it.

3. Because it is a nasty, filthy habit, and disqualifies one for the enjoyment of the singing-room, or the presence of refined society.

4. Because it saturates his clothing and his body, making it offensive to those who come near him.

5. It dries his lungs, causes him to spit away the gastric juice required to assist in digesting his food, gives him heartburn, and causes dyspepsia.

6. And because it is a last of the flesh, contracted by the pride of life; hence, is not of the Father, but "is of the world," and "the world passeth away, and the lusts thereof."—"The Lord knoweth how to reserve the unjust unto the day of judgment to be punished," especially them that walk after the flesh in the lusts of uncleanness and despising government.

Lying among the chips we find the question, "Why were not our fathers successful in ridding the church of this evil," as well as that of the use of whisky? We think because it was overcome with the same zeal and caution. The evil of the intoxicating bowl was overcome because its use was not fellowshipped in the church. When we see our brothers indulge in drunkenness, we call his attention to it and point out the evils in it. This every faithful minister will do, and every loyal deacon says "Amen." And if the offender is a member, he is dealt with accordingly. Why? Because Jesus and the church condemn it, and pronounce an anathema upon the evil.

Now we have shown that the use of tobacco and the intoxicating bowl are twin sister evils, condemned by the Savior, and also denounced by the council of the church.

Now let every minister, before he goes into the pulpit to preach, be like Paul, "not a murderer, idolater, vain, proud, the drunkard, unclean, and sinful man, submit himself first to the will of God and to the council of the church, and never preach against the ungodly use of tobacco. Then he can speak through clean lips, with a good conscience, out of a pure heart. "The effectual fervent prayer of a righteous man availeth much." James 5: 16. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9.

Likewise every deacon, before he goes on communion day, should be "not a brawler, but a man and to know how they do" (Acts 15: 36), should wash his hands and cleanse his mouth from the unclean habit of chewing and smoking tobacco. Then can he "hold the mystery of the faith in a pure conscience," and "use the office of a deacon, being found blameless." 1 Tim. 3: 9, 10. When he speaks of the baptismal vow, love and peace with the brethren, and the labor for the advancement of holiness, both in themselves and others—"Brethren, examine yourselves and see whether ye be in the faith; prove your own selves." 2 Cor. 13: 5.

Lorraine, Ill.

PREACHERS.

BY D. HOWLAND.

PREACHERS are of two classes. They produce the work of life in a measure, and also the will of the great "I Am," or they bring forth sentences that will please the auditors, regardless of Divine approbation, or benefit of the hearers. The former class are like a machine that is a credit to itself and a blessing to all who use it. The latter class are as a machine that is a swindle, not lasting benefit to the investor, a blessing to itself, and a curse to upon all who use it.

Men invent machines to meet the minds of those who use them, regardless of their being any benefit to the coming generations. Preachers are what will meet the minds of their hearers, for a present recompense, not considering the fact that they may be outstanding destruction upon rising generations. And why is this? The people want it so. Then the preacher is the machine through which the people grind that which meets their desires.

Now this is the case of many preachers of to-day, is only too true. Preachers of to-day preach scientific sermons, elementary sermons, political sermons, and all with less of Jesus in them than there was in the voice of Balaam's dumb beast. Let us have a reform. Let us have sermons full of Jesus, as Philip preached to the Ethiopian eunuch, whether it meets the minds of the people or not. Such sermons will be a benefit to those who obey them, and a source of reward in heaven to those who preach them.

THE BIBLE AS A TEXT-BOOK.

BY S. Z. SHARP.

PREACHERS are supposed to lease their sermons on texts taken from the Bible; hence, it may very appropriately be called a *text-book*. But we consider it a *text*-book in another sense no less important, namely, a text-book on language and morals.

The constant use of the Bible by all English-speaking nations, has a powerful influence in fixing the use of words. There is a sacredness about the Scripture mode of expressing thought with which we are loth to part. The idea being sacred, the words used in expressing it become sacred too, and so are retained. Even Huxley, who did not seem to have a superstitious reverence for the Bible, acknowledged this fact.

As a text-book on morals, the Bible wields a still greater influence. A number of years ago, a Quaker from England was called to St. Petersburg to superintend the drainage of the marsh around the city. While there, he gained the confidence of the Czar and obtained the privilege of compiling a series of readers for the common schools, which were then being established. He selected portions of the Bible for this purpose, and now the young Russians learn the truths of the Bible in the public schools.

It is more remarkable, the Emperor of Japan sent commissioners to the United States to study our school system. Many of our text-books were adopted for the common schools of that country, and when it was explained that the Bible was read in our schools to inculcate the principles of morality, the Japan Commissioners adopted the Book of books as the best text-book for the Japanese subjects. Just think of it! The Bible adopted as a text-book on morals by a heathen nation, and God only knows what the effect will be.

The late Stephen Girard, the founder of Girard College, Philadelphia, provided in his will that no clergyman should enter the institution he established; but Pres. Allen, a rabid excellent man, who had the selection of text books for that institution, adopted the Bible as the text-book of morals.

WHEN CONVERTED.

WILL some one please explain, through the B. at W., the following questions:

1. Luke 22: 32: "But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Were the apostles converted before the Savior spoke those words?

2. Was Herod, the Tetrarch of Galilee, who beheaded John the Baptist, a kinsman not?

M. C. STOUT.

HUSBAND OF ONE WIFE.

WILL some one please explain that part of 1 Tim. 3: 2, which says, "The husband of but one wife?" Does the apostle mean to say that a bishop must have but one living wife at a time? or that he must, in case his wife dies, remain unmarried?

J. H. MILLER.

Nor have sometimes heard a sweet strain of music that went with you for days, months and perhaps years. Very likely you cannot sing it or play it, and what came before it or followed it, the piece to which it belonged you cannot tell, but the little snatch of melody keeps coming back to you unbidden but never unwelcome, and often at the oddest times and places. So a good deed or a kind word lives forever. If you did the deed or spoke the word, you may have forgotten it, but some human soul is the better for it, and to that soul it will come back ever and anon like a sweet melody, and brighten dark holes and give strength and courage in times of weakness and fear.

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YOUR PAPER.

The date after your name on your paper shows to what time you have paid. Receive both a receipt and a request for payment. Thus "*J Jan. '84,*" shows that the paper has been paid for up to that time "*J Jan. 84,*" shows that the time will soon expire.

☞ If proper credit has not been given within two or three weeks from time of payment, notify us at once.

THE A. M. commences May 15th.

ONLY four more weeks till the A. M.

FOLLOW no man any farther than he follows Christ.

WE still have on hand copies of the Brethren's Almanac. Price 10 cents.

The Standing Committee is to meet at Bismark Grove, Friday morning, May 11.

BRO. B. F. Moomaw is on the standing committee from the First District of Virginia.

A. F. THOMAS, of Mt. Etna, Iowa, would like to have the address of members living at Texas.

BRO. F. H. Bradley may now be addressed at Oliatha, Johnson Co., Kan., instead of McPherson.

Do not refuse to do right just because some man you do not admire is doing the right thing.

THE editor's little boy says the moon must be inhabited, for everybody says, "there is a man in the moon."

THE item of church news in No. 14, page 8, should have been credited to J. A. Root instead of G. A. Root.

BRO. D. L. Miller started out to Bismark Grove last Friday morning, expecting to return the first of this week.

THE address of Bd. D. B. Sturgis has been changed from South Bend, Ind., to Cerro Gordo, Piatt Co., Ill.

THIRTEEN recently united with the church at Covington, Ohio, during a series of meetings held by Bro. I. D. Parker.

SOME one in Texas will please give the organization of Brethren in that State, and say where the housekeepers may be addressed.

SOME people talk of the "heads of the church," the church of Jesus Christ has no "heads," but it has a Head, which is Christ.

ALL orders for "Universalism Against Itself" have now been filled. We would be pleased to fill orders for many more. Price $1.00.

BRO. Sharp would like to know the number of students in attendance at the Brethren's schools conducted by the Brethren during the Spring term.

PLEASE do not write with a pencil on postal cards. By the time such cards reach their destination, the writing is often so illegible that it can hardly be read.

BRO. JOS. A. Seil, of Pa., preaches in the Winter and works at manual labor in the Summer. He did good work in Pa. last Winter, but is now at the carpenter's bench.

ALL leaders are not good men, hence it is not safe to follow them as a class. Follow Christ, and if the leaders go that way, it will be all right; if not we will be safe at any rate.

CLUBBING RATES THE BRETHREN AT WORK, and *Primitive Christian*, to the same address, $2.00. B. AT W. or *Primitive* and *Young Disciple*, $1.85; or the three papers $3.00. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

$1.00 IS the price of the BRETHREN AT WORK from the first of May to the end of the year.

BRO. Enoch Eby was with us a few days last week. He seemed quite well. He was with us at our council meeting last Thursday.

WE call special attention to our book list this week. Look over it carefully; likely it mentions some works you would like to purchase.

THE Brethren at Sabetha, Kan. expect to have their new meeting-house done in time to be used by ministers who may visit them after the A. M.

CHURCHES that send for committees ought to have a few meetings immediately after the committee's work is done. At such a time the members need some good preaching to strengthen and encourage them.

IF the members in Northern Illinois, who desire Hymn-books, and expect to be at the District Meeting, will send in their orders now, the books will be taken to the District Meeting, and in that way the purchaser will be able to get the books some cheaper, as there will be no postage on them.

CONGRESSMAN HITT, of this place, has the editor's thanks for a copy of the United States Patent Commissioner's Report. At our leisure, we shall read up on "fish culture." This work ought to be in the hands of every farmer who has a suitable place for raising fish. For further particulars, call on your Congressman.

BRO. Daniel Hays and wife, of Virginia, have our sympathies in their affliction. They have just buried two of their children, near and dear to them. They weep, but not as those that have no hope of a meeting beyond this vale of tears. He says, "Poor little Katie died with a sweet smile on her face, and our dear little Wilford kissed us all a kind good-bye."

THE Sun of Peace can never shine upon our afflicted Zion until each one withdraws that little dark cloud that is hovering just above him. So many of these little clouds make one vast belt through which no sun can ever penetrate. We think God that there are some who have long since dispelled these little clouds, and are now helping their neighbors to do likewise with theirs, so the Sun of Peace may shine upon each.

☞ WHEN writing to this office on business, our correspondents should not write anything for publication on the same sheet of paper, unless it can be torn apart without interfering with either portion of the letter. The editorial and business departments are separate and distinct, and when the business is mixed up with the items for publication it often causes confusion. They may both be sent in the same envelope but should be written on separate pieces of paper.

WE call special attention to the Railroad Arrangements on the last page of this issue. Brethren going to go to the A. M. should preserve this paper, as this is the last time these notices will appear. The arrangement is now quite complete. Those in the East can take the B. and O. to Chicago, and the C. B. and Q. to Kansas City the round trip for one fare. We cheerfully recommend this route on account of its greatly reduced rates. Those in Ind., Northern Ill., and parts of Mo. will find the same rates on the Wabash, St. L. & Pacific. The C. & N. W. and C. M. & St. P. take in a vast field in Northern Ill. and Iowa where hundreds may be accommodated. For full particulars see next page.

HUMN Ward Brother does not always write as we would like to see him write, but, which we take from the *Christian Union*:

There are two things which a man can do, and there are only two things, with respect to the Christ-Redeemer, which he can do. He can sin for himself, and he can do nothing else. But undertaking to create life in a man himself, or to conclude the miracles, he cannot do. If you are going to take the New Testament at all, you must take miracles; if you take them out, you take everything else out. The whole book and the whole scheme turn on three general miracles; the immaculate conception, the resurrection, and the ascension. It seems very unwise to me to explain them. When I come to the death and resurrection of Christ, I would not marr it by a line; when I come to the ascension, the mystery of it is so beautiful, I would not change one of them a particle.

SOME one, in a "masculine" hand-writing, sended the editors of the *Primitive*, and then signed the document, "A Sister." The editors say that is too thin. It is Adam-like to make it appear that Eve did it. Perhaps the man who wrote the letter has some of the old Adam about him yet.

THE Hygienic Home in Colo. is being put in complete order. New hot water and steam arrangements are being put in. The main pipe of the Longmont Water Works goes by the "Home"; water is taken out, which gives the house the very best water, soft, clear and cool from the mountains.

Quite a company of brethren and sisters and others will go to the "Home" from Annual Meeting. A pleasant and profitable trip may be expected, profitable in the way of health and recreation.

Just out—a beautiful new pamphlet, with the title, "Colorado, the Great Sanitarium of the World." Let everybody send for a copy, sent free. Address Hygienic Home Co., Longmont, Colo.

EVILS OF SECTS.

THERE are, at present, in England and Wales, not fewer than 186 different religious communities. Some of these are of comparatively recent origin, and have sprung out of modern methods of revivalism. There are the Army of the King's Own, the Hosanna Army, the Redeemed Army, the Salvation Navy, and others, which are but imitations of movements inaugurated by Mr. Booth, and have mostly originated through differences in the Salvation Army. But, apart from these, the number of sects in this country reaches well up to the figures we have given. Some sects, by an adroit stroke of their imagination, regard these sects as regiments of one army, fighting under one banner and against one common foe. But never mind yet, so far as we are aware, fought under one banner and against one common foe after the fashion of most of the sects. Regiments are not habitually getting into one another's way, nor the manner of religious communities in this country; nor does one regiment seek to strengthen itself by drawing off the soldiers from another; neither do the regiments devote rather more hostile attention to the enemy in Virginia, than to the common foe. Were armies in the field to act as do the sections into which the Christian church is divided, they would at once cease from war. We only wish that the sects would act as do the regiments of one army, for then, with diversity of uniform and position and movement, there would be the appearance and visible unity desirable, and results such as are now occurring, would be avoided. *Primitive Methodist.*

NOT A LAWSUIT.

We have tried to be careful concerning the publishing of church troubles, and insert as little of that kind of news as possible, but when churches are misrepresented through the public press, and false things published about them that are an injury to the cause at large, we think it is no more than our duty to correct such false statements for the good of the general Brotherhood. Both the *Vindicator* and *Progressive* have published that the Brethren have been sued at law by our Brethren of the Palestine church, and have been making a good deal of capital out of the report. We did not believe the report from the beginning, hence wrote the parties for the facts in the case, which we give below:

GREENVILLE, OHIO, April 9, 1883.

To the Editor of Brd W:

We herewith submit a history of the affairs of Palestine church, so far as we can ascertain the facts. Sometime in November or December, of 1882, John Bollinger (not a member of the church) with the following petition drawn up, which he signed and had three of our members to sign also.

To the Hon. Probate Judge of Darke Co., O:

We the undersigned members of the German Baptist church, represent to your honor, that certain persons formerly members of said church organization, at a meeting at Ludlow and Painter Creek church, of said congregation in Darke Co., O., in 1881, passed certain resolutions condemning and repudiating the actions of the Annual Meeting of said church organization, and thereby withdrawing their fellowship from said church, and have organized under the name of "Old German Baptist Church," and as such are assuming to exercise the functions belonging to members of said church, Baptist Church, by taking out license to solemnize marriages as ministers of the Gospel, etc. Your petitioners therefore pray your honor to refuse license to such persons to wit: To Jacob Miller, Emanuel Miller, and such other, persons as assume to belong to the "Old German Baptist Church," in contradistinction to the German Baptist Church.

JOHN BOLLINGER.
JOHN CLAGGETT.
A. D. MILLER.
C. C. KING.

This petition he then filed with the Probate Judge, who agreed to attend to the matter, but a few days after he said he would not act upon the petition. Then he said John Bollinger and his Attorney, made a new petition, and filed it in the Common Pleas Court, in which he transferred the names of our brethren who had signed the former petition, without deeming it necessary to see them, who thus never saw or sanctioned this petition. *Up to this time the church knew nothing of the suit.* But the church officials now being apprized of the matter went in council with three of our adjoining elders and concluded to appoint a committee of two to inform all parties concerned that the church knew nothing of this suit, was opposed to it, and would in no wise sanction it. This same council advised the brethren, whose names were connected with said suit, to immediately withdraw from further actions.

We believe the above to be the facts.

George Baker, George Brumbaugh, George C. Stump, George Miller, David Hellinger, Isaac Kinhel, Henry Hays, Moses Hollinger, Daniel Brubaker,	Palestine Church Officials.
John Bollinger, John C. Cranmier, A. B. Miller,	Names of Plaintiffs.

Accompanying the above letter was the following legal document that ought to settle the whole matter:

GREENVILLE, OHIO, April 7, 1883.

John Bollinger, *et. al.* (Darke Co. Common
vs. (Pleas Court.
Emanuel Flory, *et. al.* (

To whom it may concern. We the undersigned as Attorneys on behalf of Defendants in the above entitled suit, believe it to be fair and honorable to say, that our *demurrer* to the petition in above case was sustained on the grounds that the proper party as a church was in Court. And the petition did not state facts sufficient in the face to create a cause of action in law against said defendants.

Respectfully,
ANDERSON & CHENOWETH, Att'ys.

We wish to further state that George Brumbaugh and George Baker came to our office, as a committee of two on behalf of the part of the church, and for it wished to file a disclaimer, but that we informed them that we thought our demurrer would be sustained by the Court and in which event it would not be necessary to even file a disclaimer on the part of the church.

Disclaimer in law means that the church as a church claim to have nothing to do in the controversy, and that the party should had no right to institute proceedings in the name of the church. Respectfully,

ANDERSON & CHENOWETH.

To make the matter still stronger we give below a letter from the lawyers who acted for the defense:

GREENVILLE, OHIO, April 10, 1883.

Editors of "Vindicator" and "Brethren at Work":

I was the attorney for the defendants in the case of Bollinger against Miller *et al.* and at a late date I became concerned to state that the petition is signed, and brought by plaintiffs, and not intended to be the church or organized capacity, only individuals acting individuals. The Court held on trial that individuals could not bring suit in the name. The church actually had no standing or hand in bringing the case in Court, and attorneys on both sides were fully notified before trial, that the church disclaimed any and all connections in or with the suit. For us, this put us in a few minutes overthrows have the development, and the church is totally wanting in blame.

C. M. ANDERSON.

From the above it may be seen that the whole affair started from one who is no member, and that through him three others were lead into it, but the church had no hand in it whatever, thus showing that the reports about the Palestine church being engaged in a lawsuit is utterly false. And we would tell our readers that when they read in other

pers about our Brethren being engaged in pensits they may set the reports down as false, and as published simply for effect, in order to ruin the reputation of the church. This is one way they have of drawing away our otherwise faithful members, and shaking the faith of many others.

Since so much capital was being made out of this one case we concluded to give the facts, so our readers can determine just how far confidence is to be placed in statements of those who make it a business to publish all the evil they can hear of others.

The above documents were not intended for publication, but we showed them to a number of Brethren who chanced to call at the office, and they advised us to give them to the public, so that the Palestine church might be placed in the proper light before the Brotherhood. The closing part of the last letter, lawyer-like, is little rough, but its testimony, and vindicates the church, and we let it go in with the rest.

WHAT POISONS!

We make the following extract from Dr. Dio Lewis' new book, "In a Nutshell," "Of Advice to Students." It is full of practical hints on health, and should be read by everybody. Dr. Lewis is an old physician of wide experience, and an able writer; his word is authority on all questions pertaining to health and hygiene. Let the tobacco chewer, "Chawing" Dr. Lewis ill, read and consid.

PLUG TOBACCO A POWERFUL POISON.

Tobacco is playing an important part in the mortal development of our nervous system. I wish to discuss this subject briefly.

I used tobacco several years. In college I smoked a short, black pipe, and was proud of its color. Having tested the weed, I will give you in a plain, friendly way, what I now think of it.

Tobacco in the state of the ordinary plug is a powerful poison. I do not now speak of a certain extract from tobacco, a single drop of which put upon the tongue of a cat will kill her in three minutes, three drops of which on the tongue of a dog will kill him so quickly he will hardly get out of your arms in his struggles, and one drop of which will kill a cow inside of ten minutes. I am not speaking of this extract, though it is found in tobacco, but I am speaking of the common plug.

WE MAKE AN EXPERIMENT.

Gentlemen, let us make an experiment. Here is a boy, ten years old, who has never used tobacco.

"Charles, will you help us make an experiment?"

"I will, sir."

"Here is a piece of plug tobacco as large as a pea. Put it in your mouth, chew it. Don't let one drop go down your throat, but spit every drop of the juice into that spittoon. Keep on chewing, spitting, chewing, spitting."

Before he is done with that little piece of tobacco, simply squeezing the juice out of it, without swallowing a drop, he will lie here on the platform in a cold, doubtfule perspiration, and your fingers upon his wrist. There is no pulse. He will seem, for two or three hours, to be dying.

Again, steep a plug of tobacco in a quart of water, and bathe the neck and back of a child troubled with vermin. You will kill the vermin, but if not very careful you will kill the calf too. These experiments show that tobacco in the ordinary state is an extremely powerful poison.

Gentlemen go to your drug-stores; begin with the upper shelves and take down every bottle. Then open every drawer, and you cannot find a single poison (except some very rare one) which, taken into the mouth of that ten-year-old boy and not swallowed, will produce such deadly effects. Pages 81-83.

LAWYERS.

THE Daily Chicago *Tribune* does not have much mercy on lawyers as a class. It says:

The Albany *Evening Journal*, in the course of an article upon the overcrowding of the legal profession, presents some figures which are fairly startling. It affirms that there are 10,000 lawyers in the State of New York alone, while in all Great Britain and Ireland, with a population of nearly 37,000,000, there are only about 12,000 lawyers. In the United States, with a population in round numbers of 40,000,000, there are 60,000 lawyers, and the number steadily increases every year. To sum it up, there is one lawyer to every 3,000 people in Great Britain and one to every 800 in the United States.

That there is work enough of a legitimate kind for all these lawyers it is absurd to claim. It is impossible for them all to make an honest living. There are some worthy lawyers, and these are the most eminent, but they are few. The larger class make a fair living, and there are numerous others whose only hope of success is in gaining by litigation—out of which they may get stealings. Every city is flooded with lords of seedy, shiftless shysters who hang around courtrooms to pick up cases and make small fees out of poor and foolish clients by various tricks and devices. They are notoriously dishonest. They may not have been so at first, but they have been forced into it, because there is not business enough for them to do. They are sharp, shrewd men, and their poverty makes them still sharper in manufacturing business whichdoes not legitimate. Or, if they do not actually lie, they lie by or revenge of clients, and when once they have invegled them into litigation they keep them in by every trick and technicality known to the criminal law, and prevent their paying their cases. The result is that a large proportion of the law business of the country is factitious and artificial, and would never appear upon the dockets of courts if it had not been dragged in and made and beds by these cunning shysters. If one half of the lawyers were compelled to take down their shingles and go into some other business it would be a blessing to the public and would save thousands of dollars to poor women who are now urged into litigation by these consciencless mischief-makers upon promise of a share of the profits. Lawyers of prominence known that his profession is crowded with these fellows, and he knows equally well that their efforts tend to bring the profession into disgrace. He knows also that they cannot make a living honestly.

SAVED AS BY FIRE.

WILL you please explain in your paper if a person can be forgiven who has built hay, wood and stubble, while building on Christ?

Our question refers to 1 Cor. 3: 15. To understand these remarks fully, it will be well to first pause long enough to read the third chapter of 1 Corinthians. In this chapter Paul speaks in particular of the ministers in preaching the Word, and also the class of members that these ministers are instrumental in bringing into the church.

1. The foundation of this church or building is Christ.

2. The material that compases the building, is the members of the church, or the members of the church.

3. The builders are the ministers who gather the members into the church.

4. The members, or material composing the building, are divided into two general classes; good and bad. The good is divided into three classes, called good, better, best, or silver, gold and precious stones. The bad is also divided into three parts; bad, worse, worst, or wood, hay and stubble.

5. The day that is to try every man's work will be the day of judgment, when the members who have been added to the church are to be judged, or it may refer to particular days of trial through which all have to pass, even in this life. Members denominated wood, hay or stubble are not to be added to the church, because those ministers who have been instrumental in bringing that kind of material into the church must suffer loss.

6. The minister, however, may be saved himself, because his mistakes in this respect were not intentional, and the same cause he could not see what was in the hearts of his converts. The minister is to undergo the same test that is applied to others, and he escapes, yet as by fire.

Let the reader bear in mind that Paul in this chapter is carefully cautioning the preachers about their work, for the various kinds of material brought into the church at Corinth indicated that some of it was not fully converted, hence in the judgment some preacher would have to suffer loss for work that was in fault.

With this much before our minds, we will now paraphrase a part of the chapter that will bring out Paul's meaning quite fully.—We will commence with verse 6, closing with verse 15.

6. I, a minister, have planted, and Apollos, another minister, watered; but God gave the increase.

7. So then neither is the minister that planteth, anything, neither the minister that waterethi; but God that giveth the increase.

8. Now the minister that planteth and the minister that waterethi are one; and every minister shall receive his own reward according to his own labor.

9. For as ministers we are laborers together with God; the members are God's building.

10. According to the grace of God which is given unto me, a wise master-builder, decimal preacher, I have laid the foundation, and another minister buildeth thereon. But let every minister take heed how he buildeth thereupon.

11. For other foundation can no minister lay than that that is laid, which is Jesus Christ.

12. Now if any minister build upon this foundation, members—gold, silver, precious stones, wood, hay, or stubble;

13. Every minister's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every preacher's work of what sort it is.

14. If any preacher's work abide which he hath built upon this foundation, he shall receive a reward.

15. If any minister's work shall be burned, he shall suffer loss; but he himself shall be saved, yet as by fire.

It will be seen that the wood, hay and stubble are unfaithful members that will find their way into the church, and may not be removed until the great net is drawn to the shore of eternity, when the good will be separated from the bad. Still the minister, who is unintentionally instrumental in building this kind of material onto the foundation, may be saved himself, but he must pass the examination, or stand the test. Paul does not aim to make it appear that it is a sin to unintentionally bring unconverted members into the church, but he does give them to understand that they will receive no credit for their work, and in the judgment, hence he cautions them to take heed how they build, or the kind of material they bring into the church.

PHARAOH.

On the bank of the river Nile, in the land of Egypt, in the city of Cairo, is what is now called the Boulay Museum. On the floor is a long line of recently exhumed mummies wrapped in the same linen, and enclosed in the same cases that covered their forms more than three thousand years ago. Among them is one distinctly marked as Rameses, and is supposed to have been the Pharaoh who attempted to cross the Red Sea in pursuit of the Israelites. With others he was perhaps found dead on the shore (Ex. 14: 30,) embalmed after the perfect manner of the Egyptians, hid in a cave, where he remained for over three thousand years, until he was discovered with a number of others in the same excellent state of preservation. As the inscriptions upon the case, that encloses the body, become better understood, we may know more of this remarkable king, as prominently mentioned in the Bible. The existence of such a mummy only confirms the correctness of the Bible narrative as given by the hand of Moses, and has created quite an interest among the careful students of that part of the Egyptian history.

ITEMS CONCERNING NEXT A. M.

THE names and addresses of all the writers should be sent to me by the 25th of April. Each writer should have a 25th of April with which to cancel meal tickets.

ALL writers, laborers, and superintendents will report at Dining-hall Monday, May 14, at 2 P. M. for instructions, and to be assigned sleeping places.

—We think we shall have a sufficient number of waiters, but it might be well for some to come prepared to help in case they will be needed. Such should report to me upon arrival.

REMEMBER all passenger trains on Union Pacific reach Lawrence at Bismark Grove, where there is a good depot.

—I AM requested to say that those who desire to visit friends in and around Lawrence, Kan., should arrange to do so after Annual Meeting, as the members there will be very busy some time before Conference, and for five or six days before the meeting will be needed at the grove, to put things in readiness.

M. M. ESHELMAN.

LETTER TO A FRIEND.

WITH reference to those who pass from time, apparently happy without obedience, they are in the hands of a merciful God, who will deal justly with all men. We have a circumstance of Jesus (not described in as it is called), recorded in the Bible; that is the thief on the cross. He asked to be remembered, which favor was granted by the Savior. But now for us on claim the same right, be the important question with us. Let us take a Gospel view of this matter. The thief lived in the days of the Savior, when there were means and deeds performed in his presence being personally among men. The lame, the deaf, the dumb, and others requested favors of him (while he lived), which he granted. He had no written law that was in force at that time, hence he imparted favors individually to those who made requests of him, but made no promise to others. Here he closes his life, which ends that kind of personal favors by him.

True, the apostles wrought miracles in his name. Now, he grants a general blessing to all mankind, and seals it with his blood, in which promises are made to all. After his death, here comes one who is brought to a sense of his duty,—Saul of Tarsus; he had the privilege of speaking to the Lord, yet he was blind, and he was told what he should do. What did the Lord do in this case? Did he say, "Thy sins be forgiven thee? or "To-day shalt thou be with me in Paradise?" No, he told him to go down to the city of Damascus, and there it shall be told thee what thou must do." It seems, in this case, that it was necessary for something to be done by him. We doubt, the man felt in earnest about his condition, and had a strong desire to be saved, but he found no relief at that time. He went to the city; and there he learned what it was that must be done. The teacher to whom the Lord send him, told him "Arise, and be baptized, and wash away thy sins," etc.

Now, there is quite a difference in the two cases. The thief lived in the days of Christ, when it seemed to be the privilege of any one to attain to the blessings of God in any way their circumstances would demand, by believing in Christ. Paul lived in an age, that is, under the Gospel. The Savior was present on both occasions. At the former, he granted the favor unconditionally; at the latter, he gave directions how he proposed to grain the favor, by making use of the means of grace, which points out the way very clearly to us. You say, you hope this is not a delusion; it may not be in some cases, and in others it may be.

Of those who have never known the Gospel, little will be required; but those who have had the Gospel preached to them, and neglected it, will be required to obey, and and their departing moments claim all is well, to such we have no promise to hold forth. True, they seem to be sincere in the matter, but let us ask, are you, they are going to a country whence no traveler returns to tell us how mysterious his journey proved to be.

Jesus says, "I am the way, the truth, and the life; no man cometh unto the Father but by me." Let us all endeavor to travel in that Way, and our journey will be a success. This disappointments and sorrows of life may be our lot, yet if we have that hope which is so an anchor of the soul, both sure and steadfast, which entereth into that within the veil, by-and-by the old ship of Zion, with us, will sail into the harbor, and there we may clasp anew the glad hands of joy on the banks of deliverance, where parting will be known no more.

STEPHEN JOHNSON.

Garrison, Ia.

Home and Family

Motto.—And the fruit of righteousness is sown in peace of those that make peace.—James 3: 18.

Shenstone and the Robber.

SHENSTONE, a well known English poet, was one day walking through a wooded retreat with a lady, when a man rushed out of a thicket, and presenting a pistol at his breast, demanded his money, and the lady fainted.

"Money," said the robber, "is not worth struggling for; you cannot be poorer than I am."

"Unhappy man," exclaimed Shenstone, throwing his purse to him, "take that and instantly disappear."

The man did so—threw his pistol into the water, and instantly disappeared. Shenstone ordered his servant to follow the robber and to observe where he went.

In two hours the man returned and informed his master that he had followed the robber to the house where he lived; that he went to the door, and peeping through the keyhole, saw the man throw the purse on the ground, and say to his wife, "Take the nearly bought piece of ugliness;" and then taking two of his children, one on each knee, he said to them, "I have ruined my soul to keep you from starving," and immediately burst into a flood of tears. Shenstone, on hearing this, lost no time in inquiring into the man's character, and found that he was a laborer, oppressed by want and a numerous family, but had the reputation of being honest and industrious. Shenstone went to his house, and the poor man fell down at his feet and implored mercy. The poet took him home with him and provided him with employment.

She Means No.

THE other day as I passed two little girls who were standing at the gate of one of their houses, I overheard a few words of their conversation.

"Oh! Mary, don't you believe that your mother will let you go?" asked one, anxiously.

"No, Alice, I know she will not, for she said so yesterday."

"But can't you coax her into it? I can almost always get my mother to let me do as I wish by teasing and coaxing until she is glad to get rid of me by permitting me to have my own way."

Don't you suppose that you could tease your mother that way—tell her what a splendid time we will have, and that all the other girl's mothers are going to let them go."

"I would do so, Alice, if I thought it would do any good, but I know that it will not, for when mamma says no she means no."

Keep Your Troubles Sacred.

A WORTHY wife of forty years standing, and whose life was made up of sunshine and peace, gave the following sensible and impressive advice to a married friend of her acquaintance:

"Keep your troubles sacred. As a good and well suited to all married people, as well as those who intend entering that state, that we have publish it for the benefit of such persons:—

Preserve secretly the privacies of your own home, your married state, and your heart. Let no father or mother, sister or brother, ever presume become between you two, or to share the joys or sorrows that belong to you two alone. With God's help build your quiet world, not allowing your dearest earthly friend to be the confidant of angst that concerns your domestic peace; let moments of alienation, if they occur, be healed at once. Never, no never, speak of it outside, but to each other confess, and all will come out right. Never let the morrow's sun find you at variance. Review and renew your vow; it will do you good, and thereby your souls will grow together, concentrated in that love which is stronger than death, and you will become truly one.

SOME children think that if they do not speak an untruth, they do not lie; but there is such a thing as lying without speaking. You may act a lie when you do not speak one. Think of this, children, and let your actions, as well as your words, bear the searching eyes of God. Be true, as well as seem so. Let your motto be "Live to the Truth," and "He who is the "way and the truth and the life," will owe you among his followers.

Hymn.

HE who cannot find time to consult his Bible will one day find he has time to be sick; he who has no time to pray, must find time to die; he who has no time to read his Bible, is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others, may find an eternity in which to suffer for himself.—*Hannah Moore.*

How quickly we take offense where our hearts are wrong; but let them be right and we can bear great provocations.

Matrimonial

GOODSON—BOSSERMAN.—By the undersigned, at his residence, Caldwell Co., Mo., April 1, 1883, Elmer J. Goodson and Sarah A. Bosserman.

VERNON—WELLER.—By the undersigned, at the residence of the bride's parents, March 21, 1883, Jesse E. Vernon and Josephine Weller, both of Huntington Co., Ind. J. W. SOUTHWOOD.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

FLORY.—In the Mill Creek congregation, Rockingham Co., Va., Feb. 27, 1883, Noah Flory, aged 46 years, 2 months and 14 days.

Bro. Flory has been in the ministry about 4 years. His walk and conduct were such as to assure the professing godliness, and his death was as comfort worthy of imitation. He leaves a wife, eight children, and a large circle of relatives and friends who deeply mourn their loss. Funeral services by Jonathan Wright and others.

ROGERS.—In the Dunnings Creek church, Bedford Co., Pa., Dec. 30th, 1882, sister Julia Rogers, consort of Ellis Rogers, aged 82 years, 9 months and 20 days. She was the mother of 11 children, 81 grandchildren and 25 great grand-children.

HAYS.—In the Flat Rock church, Va., Mar. 26, 1883, Sister E. Hays, daughter of Benj. Daniel and sister Sarah Hays, aged 1 year, 8 months and 1 day.

HAYS.—Also of the same parents and same place, March 13, 1883, William D. Hays, aged 3 years, 3 months and 1 day.

These children died within two days of each other, of inflammatory Croup. Funeral services, conducted by Eld. Abraham Neff, from Matt. 18: 1-6.

HOOVER.—In the Clover Creek congregation, Blair Co., Pa., March 21, 1883, Bro. Jacob Hoover, aged 55 years, 11 months and 27 days.

Deceased leaves a wife, 7 children, and 9 grand-children to mourn their loss, which we hope is gain to him. Funeral services by Elders J. W. Brumbaugh and Jacob Miller, from Matt. 24: 42. JAS. QUINTER.

STUDEBAKER.—In the Dunkard Creek church, Ind., Feb. 28, 1883, Sister Studebaker, aged 71 years, 3 months and 11 days. Died of pneumonia.

He leaves a wife and 7 children to mourn his loss. He had only been sick nine days. Funeral services by Eldors Isaac Studebaker and Jas. H. Blair. J. T. STUDEBAKER.

BY VIRGIN.—In the Cook's Creek congregation, Rockingham Co., Va., March 31, 1883, Bro. John B. Wampler, aged 62 years, 6 months and 15 days.

Deceased died very suddenly. He was in Harrisonburg the forepart of the day and died that evening. He lived as a consistent member of the Brethren church about twenty years, when a few years ago, he united with the Brethren.

Funeral by S. J. Sanger, G. Hendrick and P. S. Miller, from James 4: 14.

LEWIS A. SHOWALTER.

GEI HICK.—April 2, in the Grove district, Miami Co., O., sister Sarah Geiselick, aged about 82 years.

She was born in Rockingham Co., Va., Jan 7, 1801; was married to Adam Detrick in Miami Co., O. Emigrated to Montgomery Co., Ohio in the Spring of 1830, and settled down on the farm where she has lived since, to the time of her death, surviving her husband about 27 years. She was a member of the German Baptist church about 65 years.

She was the mother of 12 children of whom 10 survive her, and 72 grand-children, of whom 68 are living. She had 86 great-grandchildren, of whom 76 are living. She had 5 great-great-grand children, who are not living.

Funeral services by the brethren from the language, "She hath done what she could." Mark 14: 8. O. F. TROUT.

ANNOUNCEMENTS.

District Meetings.

April 10, Southern Missouri at Deep Water church House, Mo. Mos. Shop 6½ Lo. Dec.

April 20, Southern District of Iowa, near Prairie, Monroe Co., Iowa, on Sec. 6, R. 18, T. 76.

April 20, District of Oregon, in Lebanon church, Linn Co., Oregon, one mile east of Albany.

April 21, State of Michigan, in the Woodland church, Barry Co.

April 27, at A. M., Western district of Pa., in the Meyersdale church, Somerset Co., Pa.

April 27, Eastern Ohio, in Lower Twin Valley church, Preble Co.

April 24, Northern District of Illinois at Yellow Creek church, on commencing at 10 A. M.

April 30th, Northern Iowa and Minnesota, in the Spring Creek church, Black Hawk Co., Ia.

May 2, at 3 A. M., North-eastern Ohio, in the Lower Cimarron church, Stark Co., Ohio.

May 8, at 8 A. M., Northwestern District of Kansas and Colorado, at Kinsey school-house, 4 miles north of Kinsey, Colo.

Love-Feasts.

May 1, in the Pabst Creek church, Montrose, Kansas.

May 5 and 6 at 1 P. M., in the Middlebury church, Elkhart Co., Ind., three miles northwest of Leon.

May 10, at Lincoln church, Vernon Co., Mo., at 8. Clock; 12 miles Northeast of Nevada, to commence at 11 A. M.

May 12, at Crooked R. M., at Mulberry Grove, Ill.

May 12 and 13, at P. M., in the Black River church, Lewis Co., N. Y., 4 miles Northwest of Franklin Grove, Ill.

May 12, at Walnut Grove church, Montgomery Co., O., twelve miles north west of Dayton, near Germantown.

May 20, Harris ore Creek, Bond Co., Ill.

May 26 and 27, at 10 A. M., in the Beaver Creek church, Rockville Ind., three miles east of North Finland.

May 26 and 27, at Washington, Kan., at Bro. John Gundy's, 4 miles southeast of Washington.

May 31 and June 1, Upper Conococheague church, Franklin County, Pa.

June 2, at 3 P. M., in Millersburg, Ill.

June 12, at 10 A. M., in the Palestine church, Bedford Co., Pa.

June 23 and 24, at 10 A. M., in the West Branch church, Ogle Co., Ill.

June 16, in the Middle District church, Miami Co., Ohio.

June 16, at 10 A. M. in the Cedar Lake church, Indiana.

June 16 and 17, at 10 A. M., Silver Creek, Shelby Co., Ill.

June 23 and 24, at P. M., in the Panther Creek church, Iowa.

June 23 and 24, at Pleasant Prairie, Pottawatomie, Kansas.

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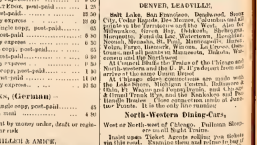

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W. H. SPENCER, Gen. Pass. Agt.
MARVIN HUGHITT, Gen. Supt., Chicago.

Dr. Wrightsman's Sovereign BALM OF LIFE. Warranted equal to Brown's Ess. Jamaica Ginger. Ill., is being widely commended everywhere. Sold by druggists who have used it. Send for Bottle now circular. 4 ms6

Correspondence.

NOTE.—They that feared the Lord spake often one to another: and the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—Malachi 3. 16.

From Rutland, Kan.—March 28.

Dear Brethren:—

Bro. Fogle from Wisconsin moved to our county. He is a minister in the 2nd degree. His church has been without a minister for over a year. I think our Annual Meeting ought to devise some plan whereby our isolated churches would be more looked after. Weather cloudy and cool, most of the oats sowed. Some have commenced planting corn. Prospect for fruit good.

WM. MEEKEY.

From Covington, Ohio.

Dear Brethren:—

On the eve of March 15, Bro. Parker, of Ashland, announced his labor of love which the saints above named. The meeting was well attended and seemed edifying to all. There were thirteen additions during the meeting; twelve by baptism and one reclaimed. The meeting closed on the eve of the 29th with encouraging prospects for the growth of the church the coming year.

I. J. ROSENBERGER.

From Lacon, Marshall Co., Ill.

Dear Brethren:—

WE, the members of the Pigeon Creek congregation met in council, March 31. All in love and union. No factions or disturbing element here. No business of any unpleasant nature came before the meeting, nor anything but what was intended to advance the cause of the Master. Bro. A. P. Traver was chosen as delegate to the District Meeting of Northern Illinois. Our elder, C. S. Holsinger expects,—the Lord willing,—to attend the coming Annual Meeting.

HARRIET BUCK.

Who Will Come?

THIS is a question that we would like some one to answer. Who will come to Wisconsin to help carry on the work of the Master? Who can? There are only four upon whom this vast amount of labor depends. The little church at River Falls, Pierce Co., Wisconsin, is without a speaker, and they want one. The church have some speaker to locate at that place to help carry on the work of the Master. The Brethren there are kind and good; the atmosphere is very pure; the land is excellent and the water pure and sweet. There are plenty of ministers in some places who can be spared where they are and supply our needs here. Any good brother who reads these lines and desires further information can be supplied with any information desired by corresponding with R. A. Patterson, River Falls, Pierce Co., Wis., or the writer at Menomonie, Dunn Co., Wis.

S. H. BAKER.

From Hurricane Creek Church.—April 2.

Dear Brethren:—

BRO. D. B. Gibson, of Cerro Gordo, Ill., came to us March 19th, and labored faithfully for the cause of the Master for two weeks and although he came not unto us with enticing words of man's wisdom; yet he preached in demonstration of the spirit of power, and thus the saints were admonished, sinners were faithfully warned, and four precious young souls were induced to lay down their burden of sin and take up the cross by being buried with Him by baptism. May God grant them strength, that they may walk in newness of life. Bro. Gibson left for his home to-day, followed by the prayers of all the saints and the well-wishes of all who heard him. The church will meet next Sunday to organize a Sunday-school. Our Communion will be held, if the Lord will, May 26th. Our dear elder Henry Jones, was chosen to represent this church at A. M.

GRENVILLE NEVINGER.

From Sabetha, Nemaha Co., Kan.—Mar. 25.

Dear Brethren:—

WE expect to have our new meeting-house finished, here in town, by the time of our Annual Meeting, and we hope some of our ministering brethren who intend to do some visiting and preaching after the meeting, will remember this notice and give us a call and a word of encouragement. When we came here, there were only two members living in the county. It is not a year since we organized. We have about fifty members, some living in the town of Sabetha, and others close to town. We hope to meet some of our ministers with whom we traveled and labored in the eastern States, and hope they will think of us before they start west and make their appointments so as to stop with us. It would give us much joy to hear their familiar voice. We have some experience what it is to live on the frontiers, where we have scarcely seen any sickness or death, but, by the blessings of God, we hope to increase in strength and in number. Brethren who come to seek homes, would do well to stop here and take a look at this country, where they and their children can enjoy the society of members. Sabetha is on the St. Joseph & Western railroad and about sixty miles North-west by forty miles West of the place of Annual Meeting.

EPHRAIM COBEN.

From Weatherford, Texas.—April 1.

Dear Brethren:—

As I have been receiving many letters from brethren and answered them all, I now take this liberty to write to you all at once through the B. AT W., in order that the cause of Christ may prosper, here as well as in other places. Brethren, the B. AT W. is accomplishing much good here in our neighborhood. One man and wife have arrived at the truth in regard to feet-washing and the Lord's Supper, etc. They earnestly desire for some of our brethren to come and preach to them and their neighbors, and request some one to come who is able to expound the Gospel in all its light. Now, Brethren, who will come? I know we are a good ways apart. If you can conveniently do so, it is worth all our trouble and money expended. I am willing to do more than my part in helping to pay some ministers' expenses. I think there is a good prospect here to build up a church, if and some good minister would locate here. We have a pleasant climate and good soil. We live four and one-half miles south and west of Weatherford. I will meet any of the brethren at depot, if they will give me notice. Brethren, come; we would be so glad to see you.

JAMES S. BUCKLEY.

From Tiffin, O.—April 2.

To the dear Friends of Mount Morris, and Vicinity, Greeting:—

REMEMBERING you as a kind and affectionately people, I feel bound partake of my seemingly cold departure from you. I much desired to spend several hours in pleasant conversation with each, but my time was limited, so that I could not do as much as bid you all farewell individually. I came as a stranger among you, and you treated me Christian-like. The attachments we formed shall not be broken, though we are separated. My sympathy and prayers shall ever be for the prosperity of the cause of education there and elsewhere, and especially for those who have the perplexing task of looking after its welfare. Brethren, they need both your spiritual and temporal sympathies. Reached home Saturday morning, thankful to God all well. On Sunday met with the loved ones for worship. I will tell of the prosperity of the church in the future.

J. E. YOUNG.

From Waddam's Grove, Ill.

Dear Brethren:—

THE Waddam's Grove church met in council March 31st. Considerable business disposed of lovingly and satisfactorily. We elected one delegate for A. M. and two for D. M. Three papers for D. M. on the following points:

1. Employing policemen at our religious meetings.

2. Offensive matter which is not of general edification in our church papers.

3. Brethren using the law in reclaiming church property from those who went out from us.

We give the points, so that the brethren and sisters can think over them and compare them with the Gospel, so they be ready at the D. M. to give Gospel counsel. That is the design of our church councils,—not to make or prevent a Gospel, but to interpret the one made or brought from heaven by the Great Head of the church. Come, dear brethren and sisters, let the 24th of April at Yellow Creek be a feast of fat things.

ENOCH EUT.

From the First District of Virginia.

Our church and District Meetings preparatory to Annual Meeting are now among the things of the past. It having passed off very pleasantly, the true Christian spirit having characterized all the proceedings. The church meeting in this area of the church, Beaverdam Co., took place on Saturday before the fourth Sunday in March. A very full turn-out of the members was present, and a more enjoyable meeting it has never been my pleasure to attend.

After the business proper was disposed of, B. C. Moomaw of the church in Rockbridge delivered an address in behalf of his congregation,—an appeal for assistance to build a meeting-house; then presenting a subscription, he succeeded in getting considerable over two hundred dollars.

This congregation is nearly solid for the church, with very few exceptions, the most of whom are relatives of the proprietor of, and reading the organ of Old Orderism, and perhaps one or so hurt on account of disappointed expectations.

The church in Rockbridge claims to be the spiritual descendant of Botetourt, by whose labors it was commenced some twenty years ago, and now numbers about seventy-five members, true to the general church.

Our D. M. came off on the 30th and 31st of March, but was not very well represented for various reasons. Some of the churches having no ministers, unsettled members, failed to send delegates, but were represented, that is the faithful part,—one church excepted.

The business before the meeting was as follows:

1. A united effort to impress the obligation to maintain the sanctity of the Lord's Day.

2. An advice and admonition against the cultivation and use of tobacco and a remonstrance against the immoderate use of it.

3. A warm admonition against circulating papers that are in hostility to the church.

4. That the District exercise a careful supervision over the churches, and advise more activity by the ministry, and more cooperation among the brethren in the preaching of the Gospel, and a disapprobation of everything which tends to agitate and divide our Brotherhood.

5 and 6. Memorials to the Committee on Division for a change of important decisions of A. M.

7. Appointment of three Committees to visit the churches, to attend to business pertaining to the welfare of the church, and the formation of the writer to represent the district at A. M.

Closed with an address, congratulating the members on account of the Christian spirit that pervaded the entire meeting in the interchange of views upon the questions before us, and thanksgiving to our heavenly Father and earnest prayers for a blessing upon our labors.

B. F. MOOMAW.

SIN AND SINS.

BY C. HOPE.

CHRIST was made *sin* for us, but not "sins." "Behold the Lamb of God, which taketh (or bereth away) the sin of the world." Jno. 1. 29. Here He is shown as a sin-bearer for the whole world, a substitute for all, in regard to the sinful, transplanted nature of man. That He could be the sole cause of regenerating us, and transplant, by a second birth, his own sinless nature in us who believe, this is a free gift offered in faith by the Word to any and all who will accept it, without money and without price. It would cause all to be saved into eternal bliss if this were all we had of sin, then surely faith alone would be all-sufficient for our case; yes, we would even be saved without faith, as we then would stand in children's place, to whom the kingdom of God belongs, because Christ has taken upon him the nature and transplanted condition of children.

But we have not abided in our infant state, we have sinned, and freely chosen death, and and every one of us grown people.

Whence, as Jesus was not made "sins" for us, it remained for us to suffer for our sins or to be saved from them. Christ came, not to his people in their sins, our with their sins, but *"from their sins."* This could not have been said of our "sin," or nature,—nature must die before we get rid of it,—and if we died, we were made righteous from sin, as death was all the penalty God pronounced on it; but then our futurity and the possibility to be what God wanted was made naught. Christ took on himself our nature, once for all, and died to sin, wicked and good, eternal futurity or life.

But how our futurity will be, depends on ourselves,—how we apply Christ's free gift, either to continue in our "sins" or to be saved from them. "Sins" means, our actions, our words or our thoughts have been not in harmony with, or in subjection to God's will; either in Performance or omission of his holy dings, the one has been just as bad and sinful as the other. This is what Christ came to save us from—and if this is not accomplished when death knocks at our doors, we are inevitably and eternally lost.

Salvation from "sin" came over all in Christ, as death came by Adam—and salvation from "sins" comes similarly. We received indescribable, free, "Christ-like" nature, so we receive indescribable to salvation from our "sins" and must accept it or never get it.

It is child received indescent to "sins," but does not expect—never acted—it would never get part in sins; it would be free from sins, and would die as innocent as a babe, even if a hundred years old; having only the nature "sin," Christ took on himself. Just as little part has any and every sinner in salvation from his "sins," who only receives the Savior's indescent to salvation from them, but does not accept—does not act in harmony with the indescent—the high heaven.

Nothing defiled will enter heaven. Any of our "sins," be they as small as an atom, will be all-sufficient to defile the Golden City, outside of which all must abide in eternal woe.

Brethren and sisters, how do you feel about this—how do you act in regard to this? Do you even believe the Lord's fee to be so cheap? Christ has taken upon himself the sin of the world, so he—and he alone—saves his people from their "sins." He will not simply give them some rules and regulations, some creed to live by, but he will make their bodies a temple in them; he will make their bodies a temple for him, his Father and the Holy Ghost, and work in them both to will and fulfill. He will make their bodies a temple for "sins," as well as the one who compels them to confess their "sins," even as he is just and faithful to forgive their "sins" and cleanse them of all unrighteousness.

The church, or the single believer, is well fitted for good works; but she is fitted as a married woman to accomplish all she does, by receiving all and never producing the least of it. As a married woman she is fitted for using for mutual happiness what her husband produces, and she never has need to look for more. It behooved Christ to leave father and mother, and cleave to his wife, the church, and to furnish her with all she needs. It is his shame if she has spot or wrinkle,—his disgrace if she in any way is not as she ought to be. He knows he has given her all that belongs to life and godliness, that she may be partaker of his divine nature; and if she will use it, from regeneration to the finishing out of sanctification, she will shine forth as the brightness of the sun forever and ever.

By faith, we are made his betrothed, the prophet saith; by baptism the union is effected—by feet-washing, she is sanctified for marriage, by his holy communion—and in communion, made one body and spirit with Christ and he who loves his wife loves himself, even as Christ loves his church.

So implicit with no "sins" save adultery, will ever make him put her away. "Sins" he will root out by love and tenderness; and having atoned and died for all "sins," he has a right to his bride and for forgive—and to cleanse as long and as often as he pleases.

Poor mysterious woman across the briny deep—return to your first love and subject yourself to your husband and he will even for you as in years gone by; and though you be a hundred years old, you shall be comely as in your youth and fruitful as in past years. Look at Jesus till your love is kindled, and work thus and your work shall be a success.

If we attend to our own affairs, we shall not have time to superintend our neighbor's.

RAILROAD ARRANGEMENTS.

The Annual Meeting

For 1883 will be held at Bismark Grove, 37 miles west of Kansas City, and one mile east of Lawrence, commencing Tuesday morning, May 15. The Standing Committee will meet on Friday morning, May 11. They will be boarded at the restaurant until Tuesday morning, then they will take their meals in the Dining-room. Those who reach the ground before Tuesday, must pay 25 cents a meal at the restaurant. On Tuesday morning the regular Dining-hall will be opened. Remember that there are but few members near the place of meeting, hence you cannot expect free lodging. There will be tents on the ground to rent for $2.00 each, for three days. Everybody should carry with them a blanket, and be prepared to sleep in tents or sheds. Lawrence, one mile west of the Grove, is a city of 7000 inhabitants, having good hotels, where those wishing to pay well for their accommodations, can be well-provided for. There are a number of buildings on the ground that will be used for free sleeping purposes, where a few thousand can be accommodated free. Carry no more money with you than you may need for traveling expenses, and as little baggage as possible. Go prepared for rain, little as it should not rain, you will feel none the worse for your trouble. Remember that Bismark Grove is no town, but is one of nature's groves, well fenced, and fitted up with suitable buildings for meeting purposes. There is a platform, ticket and telegraph office at the railroad, just adjoining the enclosure. Below we give the railroad arrangements. Please preserve this paper.—Ed.

N. Y., Chicago and St. Louis R. R.

PLEASE say, through the B. AT W., that the N. Y., Chicago and St. Louis R. R. will carry our brethren and sisters to Chicago and return, going to and from Bismark Grove, at one-half fare. This road is first-class in every respect; and if 250 will go from Bellevue along the line to Chicago the same day, I will arrange to send an excursion. Tickets good from May 10th to June 20th.

JESSE CALVERT.

Kansas, Nebraska and Missouri.

ROUND trip tickets will be placed at the following stations on the Missouri Pacific. If tickets are wanted at any other station, notify S. S. Mallott, Counselor, Mt. Hulden, Centerview, Warrensburg, Knobnoster, Brownsville, Carthage, Jasper, Nevada, La Due, Adrian, Tipton and Joplin. Parties from the East, wishing to stop over at Centerview or Warrensburg, should apply to conductor after leaving St. Louis.

Central Branch and Omaha Division of Missouri Pacific Railway will carry persons at three cents per mile—round trip—that is one and a half cents per mile each way. Tickets have been placed at Logan, Peculiar, Beloit, Burr Oak, Scandia, Clyde, Concordia, Washington, Falls City, Parsons, Galesburg, American, Osborne, Paola, Garnett, Mt. Ida. If tickets are wanted at any other point along this line, write to me.

Burlington and Missouri River, in Nebraska, will carry persons for one and a half fare—round trip—to Atchison, Kansas; from there take Missouri Pacific R. R. to Kansas City. Tickets will be placed at Ashland, Lincoln, Beatrice, Dorchester, Hastings, Guide Rock, Orleans, Kearney, Seward, Utica, York, Wymore, Hubbell, Hardy and Benedict. Notify me if tickets are wanted elsewhere.

Round trip fare on Union Pacific, from Kansas City, Leavenworth and Topeka, seventy-five cents. Round trip on Kansas Pacific from all points west of Topeka, three cents a mile. Tickets have been placed at Kansas City, Leavenworth, Topeka, Wamego, Junction City, Abilene, Minneapolis, Dorrance, Salina, Wilson, Russell, Ellis, Quarter, and Cunningham; should tickets be wanted at any other station, please notify me.

On the Kansas City, Fort Scott and Gulf railroad, round trip tickets at one fare and a fourth, from all points along its line.

Atchison, Topeka, and Santa Fe line will carry individuals for three cents per mile round trip. Tickets will be found at Great Bend, Nickerson, Hutchinson, Newton, Peabody, Marion Center, McPherson, Emporia, Caldwell, Madison and Hunnewell. If tickets are wanted at other points, write me now.

The St. Joseph & Western in Nebraska, one and one-fourth fare, and in Kansas one fare for round trip.

The Union Pacific in Nebraska, one and one fourth fare, round trip. Give me name of stations along these lines where tickets will be needed.

The Kansas City, Lawrence and Southern Kansas, one and a fourth fare, round trip. Tickets will be found at all stations.

Excursion rates for those who want to go West, into Kansas and Nebraska, after A. M., will be announced on the grounds during A. M.

M. M. ESHELMAN.

Warrensburg, Mo.

From Chicago to Kansas City and Return.

I HAVE, up to this date, received from the General Passenger Agents of the Roads named below, the following rates of fare, for our members going to and from our next Annual Meeting at Bismark Grove:

THE CHICAGO, BURLINGTON & QUINCY RAILROAD will accept our Brethren, to and from the Annual Meeting for ONE FARE for the round trip. This is much the lowest rate given as yet by any of the trunk lines west of Chicago. It was given with the assurance that we would appreciate the liberal terms offered by the management of this line, and that they, in turn would give it their patronage as much as possible. The rate given is as low as we have ever had, and indeed is much lower than ever before given by any of our western roads. THE CHICAGO, BURLINGTON & QUINCY RAILROAD is one among the best equipped and most carefully managed roads in the West. In view of this fact and as a return for their liberality in giving us from the first low rates, I bespeak for them a large share of our Brethren's patronage. Brethren, living on the lines above named, west and south-west of Chicago, will please notify me at once at what stations they want tickets for the Annual Meeting placed on sale.

For those going from Mt. Morris and vicinity, I have secured a through passenger car, provided enough go to warrant the company in running the car. The rate will be one fare for the round trip, and, I believe, the regular first-class rate from Mt. Morris to Kansas City is $14.40;—so that this will be the rate to Kansas City and return. Those that can implicate going from here, should at once notify me, by dropping me a postal card.

THE SIOUX CITY & PACIFIC R. R. will sell tickets at one fare and a third for the round trip.

THE CHICAGO, ROCK ISLAND AND PACIFIC RAILROAD, one and a third fare for the round trip.

KANSAS CITY, St. Joseph & Council Bluffs R. R. will sell tickets at four cents per mile for the round trip.

THE CHICAGO, MILWAUKEE & ST. PAUL R. R. one and one-third fare for the round trip. This is a good road with excellent accommodations.

The round trip from Lamark, Ill., to Bismark Grove and return will be $19.55. The tickets will be good 30 days. It will be advisable for those living at Shannon, Hillsdale, Mendota and Arnold's Grove, to start from Lamark. The accommodations on that road are good, and the transportation rapid.

CHICAGO & ALTON R. R. Co. The following are the rates from stations on this road to Bismark Grove, Kan., and return, for the Annual Meeting in May. The rates are made on a basis of one fare for the round trip:

Odell, Ill.	$13 70	Auburn, Ill.	$10 50
Chenoa, Ill.	13 10	Virden, Ill.	10 45
Ashland, Ill.	10 55	Girard, Ill.	10 40
Springfield, Ill.	10 70		

THE CHICAGO & ALTON is always as low as the lowest in rates, and as good as the best in its accommodations.

THE CHICAGO & NORTH-WESTERN R'Y. Co. will sell from its stations at Fulton, Sterling, Dixon, Nachusa, Franklin Grove, Ashton and Rochelle, to Kansas City and return at a single fare for the round trip; and from its stations Clarence, Iowa, Cedar Rapids, Tama and Ames, Iowa, to Kansas City and return, at a fare and one-third for the round trip.

Brethren living along the line of the Illinois Central R. R., can procure their tickets at Dixon; and those along the lines of the railroads north of Cedar Rapids, Iowa, can go to Cedar Rapids, and there procure their tickets from the agents of the Chicago and North-western R'y.

Our people can be sure that this company will treat them with the greatest liberality, and will give them good accommodations, as they can get anywhere, and we trust that as many as possible will avail themselves of this line.

It will be well, as far as possible, for the Brethren to notify the ticket agents at the above-named stations as to the probable number that will require tickets at the different stations.

By taking the Chicago & North-western Railway, the Brethren will be able to pass through the garden portion of the State of Iowa, and see the great cities of Council Bluffs and Omaha, and from Omaha to Kansas City pass along the banks of the Missouri River, thus giving them an extremely picturesque route for their trip. It is not improbable that the Chicago & North-western Railway Co. will be able to ticket our Brethren directly to the camp grounds at Lawrence.

D. L. MILLER.

From Virginia to Kansas.

ARRANGEMENTS have been made for our Brethren to attend the A. M. at reduced prices. Tickets will be sold for sixty days, from 10th of April to the 15th of June. Tickets will be issued at the various stations, beginning at Gordonsville to Bismark and return for $40.00. All persons can receive the benefit of this ticket who are of sober habits. No tickets will be sold to be disguised or profane persons. This arrangement is made over the Chesapeake & Ohio road, for the Brethren of the Valley Branch and in West Virginia. Persons can start any time between the 15th of April and the 15th of June. The regular excursion will start on the 1st day of May. Tickets will be sold at the various stations along the line, or by addressing the undersigned at New Hope, Augusta Co., Virginia.

The following will be the route taken: Chesapeake & Ohio R. R. Gordonsville, Virginia, Junction of Va. Central R'y, and Huntington; W. Va. E. L. & S. S. R. Ashland, Morehead, Mt. Sterling, Lexington; Ky. Louisville & Nashville R. R.—Princeton, Ky. Louis; Mo. Wabash, St. L. & P. R. R. from St. Louis, Mo., Petersburg, High Hill, Mexico, Mo., Centralia, Moberly, Salisbury, Brunswick, Lexington Junction, Harlem and Kansas City. Union Pacific R. R. through to Bismark Grove. Change cars at Louisville, Ky., and at St. Louis, Mo.

Should there be any change in rates or route, such changes will be announced in the B. AT W. All communications should be addressed to SAMUEL DRIVER, Ag't.

New Hope, Va.

In Indiana.

THE L. S. & M. S. R. R. and all its branches will carry our people to next A. M. and return, at one-third fare. Tickets will be on sale from May 10th to May 15th going, and good to return until May 30th.

THE C. W. & M. R. R. will sell tickets to all who may wish to pass over their line on their way to next A. M., and return, at our fare for the round trip. W. R. DEETER.

B. & W., and Southern Ohio.

FOR the accommodation of those wishing to attend the Annual Meeting of the German Baptists, near Lawrence, Kan., May 15th, 1883, the I. B. & W., and Ohio Southern R. R. will sell round trip tickets from all principal stations to Lawrence and return, good, going until May 15th inclusive, and returning till June 10th inclusive at HALF FARE. This great line with its numerous connections, forms the most direct route from all principal points in Pennsylvania, Virginia, Ohio, Indiana and Illinois, to Lawrence and all points West.

Passengers taking this line have the choice of three daily through passenger trains, with reclining chair car and sleeping cars on night trains; also the choice of fourteen different routes west of Indianapolis, viz: Danville, Bloomington and Peoria. Parties intending to procure tickets at small stations where tickets are not regularly sold, should notify the agent in advance, and tickets will be sent there for their use. Those wishing to take the trains at any station large or small, will confer a favor by informing the agent before hand, so that the railroad company can procure sufficient cars to give all plenty of room. Any further information regarding rates, routes, etc., will be cheerfully furnished by John Ashburger, of Corro Gordo, Ill., also by the undersigned or any agent of the B. & W. Co.

H. M. BROWSON,
G. P. A., I. B. & W. and O. S. R'y.

Indianapolis, Ind.

Some Instructions.

THE Wabash, St. Louis and Pacific R. R. will be a pleasant line for our members to travel over. They can also make their own choice from Decatur, Go to St. Louis; then to Kansas City; then to place of meeting; or, from Decatur to Springfield, via Jacksonville and Kansas City to place of meeting. The price will be the same either way. All members living at small stations between larger places where coupon tickets are sold may pick tickets at the larger places, notify the undersigned at once, or Mr. H. C. Townsend, General Ticket Agent of the Wabash Road, St. Louis, and tickets will be furnished you at your nearest station. Members living West of the Mississippi River should write at once and I will see that they will get tickets, or places at which they can be bought on Wabash Road. Notify by postal card at once.

JOHN METZGER.

Baltimore & Ohio R. R.

THIS road and all its branches will carry our people to next A. M. at Bismark Grove and return for not more than one fare. Tickets will be put on sale May 10th, good to return until June 20th. Should any desire to go earlier than May 10th, I will order tickets placed at their station, if they write to me stating the time, they wish to start and the number who wish to go together. May 15th also naming the stations from which they wish to start. W. R. DEETER.

I AM making arrangements for tickets on the Toledo, St. Louis, the Pan Handle, including the Vandalia line, the I. R. & Q., and the C. C. C. & I. Railroads. But they have not given us their rates. From all appearances, matters look very favorable. The fine named proposes to carry for less than any other line. Hope to be able to report by next issue. I. J. ROSENBERGER.

ONE who studies the Bible much, with a prayerful, humble mind, will not be apt to go wrong in matters generally. It is not what the church will "let us do," but what Jesus Christ sanctions, that must be your guide.

Do no evil that good may result.

Brethren at Work

A Religious Weekly for Everybody.

THE BRETHREN AT WORK is an uncompromising advocate of the Gospel as taught by the Christ of Nazareth.

It recognizes the New Testament as the only infallible of faith and practice.

And maintains that the sovereign, unmerited, unfettered grace of God is the only source of pardon, and that the obedience and submission to the mandates of Christ are the only price of redemption.

That Christ and the Apostles are conditions of salvation, and hence for the remission of sins:

That Faith in Christ is the condition of the candidate for pardon, faith in Christ, and in Christ alone.

That Repentance is the condition of the candidate for pardon, faith in Christ, and in Christ alone.

That Repentance is taught in John 3:5, in a direct command to be done in the church.

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Scriptures teach the Holy Kiss, or Kiss of Charity, by binding upon the followers of Christ.

That Washing one another is enjoined by the plain and self-denying principles of the religion of Jesus Christ.

That a Non-Conformity to the world in dress, conformity to the mind of Christ, and a Holy life, is indispensable and Christian piety.

That Anointing, used in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11, 4, 5.

It also advocates the scriptural duty of anointing sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and some, until the fleeting theories and decrees of modern Christendom, practical and gospel But all must concede to be infallibly true.

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VOICE FROM THE DEAD.

SELECTED BY MICHAEL FIORY.

Ye youthful mates, both small and great, stand here and you shall see
An awful sight, which is a type of what you soon shall be.
I lie upper once, fresh and fair among the youthful crowd;
But now behold me, dead and cold, wrapped in a sable shroud.
My cheeks once red like roses spread, my sparkling eyes bright;
But now you see how 'tis with me, a lifeless lump of clay.
Who you are dressed in all your best, in fashion's complete,
You soon must be as you see me,—wrapped in a winding sheet.
All youth, beware, and do prepare to meet the monster Death;
For he may come while you are young, and take away your breath.
When you unto your fellows go, remember what I say,
In a short time, though in your prime, you may be cold as clay.
Now I am gone, I can't return, and me no more you'll see;
But it is true, that all of you must shortly follow me.
When you unto my grave do go, the gloomy place to see,
I say to you who stand and view, prepare to follow me.

QUALIFICATIONS OF THE MINISTRY.

BY I. J. ROSENBERGER.

THE office of the ministry is one of importance, attended with great responsibilities. Heaven, therefore, with much propriety, prefaces the ministry with some qualifications. Education complete, with some, is thought to be an essential qualification. In support of this view the person of Christ, his life and the epistolary writings of the New Testament afford sensty proof. That education is an advantage to the ministry, intelligence will not venture to dispute. The same is true of wealth; but who would think of making wealth a qualification of the ministry? The fact that at least some of our best and most flourishing congregations are in the care of, and have been built up by men of very ordinary education, sets aside the necessity of education as a qualification of the ministry.—The apostle Paul bids Timothy, (2: 15.) "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The practical character of the above is quite apparent.

In 1 Tim. 3, and Titus 1: 6-9 the apostle sets further light as to the qualifications of the officials in the church. The above texts provide that they "be not self-willed; not soon angry; not given to much wine; not given to filthy lucre; but that they be vigilant, patient, sober, given to hospitality, apt to teach," etc.

An important qualification of the ministry is, *that they be examples of the doctrine they teach.* Christ gave us an example, and Bro. Paul bids us to be followers of him as he is of Christ. 1 Cor. 11: 1. Again the Apostle remarks, "Not because we have not power, but to make ourselves an example unto you to follow us." 2 Thess. 3: 9. 1 Peter 5: 3 says, "Neither as being lords over God's heritage, but being ensamples to the flock." In order that ministers may be an example that others are to follow, they must be in advance. There is therefore, more expected of the ministry than of the laity. We glean an interesting line of figurative qualifications of the ministry from the qualifications of the priests. Lev. 21: 17-20. "Speak unto Aaron saying, whosoever he be of thy seed in their generation that hath any blemish, let him not approach to offer the bread of his God. For whatsoever man he be that hath a blemish, he shall not approach; a blind man or a lame or that hath a flat nose or anything superfluous. Or a man that is broken-footed, or broken-handed or crooked-backed or a dwarf, or that hath a blemish in his eye," etc. As we see, heaven did not anciently want priests to minimister at the altar whose person was blemished or deformed, neither does heaven want priests or ministers to sbminister at the altar under the Gospel, whose moral person is blemished or deformed. "Not blind," but having a clear perception of the Gospel, so as to be able to "*lead* the blind." "Not lame," for instead of being led, heaven wants its ministers to lead. "Not broken-footed." It is said to see ministers whose walk in life is not straight. "Not broken-handed." The results of truth presented depend very much upon the manner in which that truth is presented. We not only want to know "what" but "when" and "how." Truth should be handled skillfully. "Not a dwarf." Too many dwarfs preach to-day. Not "scabbed or scurvy."—Error is a contagious disease, affecting the the morals. Scabby preachers have much troubled the church in all ages of the world, but they have materially troubled her in the last few years. They have scattered their scabs of error from the press and pulpit until the church materially feels its loathsome and alienating effect. We see that under the law there was more required of the priests than the rest of their household of faith; and likewise there is more expected of the ministers under the Gospel than of the laity. It is expected that ministers, being "ensamples to the flock," will manifest more zeal, spend more time, denote more money, go farther to church, in order to do more for the cause than the laity. This principle has led our Brethren to exact of our officials when they are installed into their offices, to conform to the usages of the church in their apparel and in the wearing of their hair; and if, as we see above is always every respect, there is more expected of the ministry than of the laity, why should there not be in apparel?

This places the ministry who are to go before, in the advance—on a basis in which they are in a full sense "not fashioning themselves after the former lusts of their ignorance, are a peculiar people; not being conformed to the world but on the contrary be transformed, which change like every other, must be done intelligibly by the renewing of the mind.

A BETTER WAY.

BY D. ROWLAND.

WE notice in B. AT W., No. 14, Vol. 8, a question as to whether there is no better way to settle difficulties than to spend hours on them in the presence of the lamb of the flock. We answer, there is, and we will give what we deem a better way, and it may cause some brother with a greater spiritual vision to give a better way.

Difficulties arise from two sources—sin and misunderstandings.

When difficulties arise through sin, they should be settled by the parties according to James 5: 16. When brethren are actuated by the spirit of the Holy Ghost, they will evidently follow Christ's rule in Matt. 18: 15. If there be a fault, which is sin, they will confess it one to another, thereby avoiding the necessity of having it brought before the church. In Gal. 6: 1 we read "If a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness," which shows that in a scriptural sense a fault is sin. There are many of us who might need to confess to each other because of our faults. Yet in the face of Paul's instruction we have brethren who are so stiff that the entire church can hardly get them to confess,—it shows what spirit has sway over them at the time.

Difficulties that arise from misunderstandings, can often be settled by the parties themselves; but there are chance times when the judgment of others is needed. Then settle by arbitration. This is a noble way of settling difficulties, and will generally give more justice and better satisfaction than if the church acts on the case. But if it must needs be that it be brought into the church, let the brethren apply Paul's direction in 1 Cor. 13: 4 when speaking of charity says, it is "long-suffering, is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil," etc. If this be followed in council, it will show that we are born of God, and actuated by His spirit. We can then set a good example to the lambs of the flock. It will be food for the lambs which will not disgust nor discourage them; but cause them to believe with an unshaken confidence that there is a reality in the religion of Jesus. In fact, all will feel built up in the most holy faith, instead of feeling discouraged as we often do.

AN ANCIENT BIBLE.

MR. Walter E. Hoopes, No. 48 Jefferson Place, Baltimore county, has an antique in the way of a Bible printed in 1549. The book is the size of an ordinary family Bible, in its original leather binding, which has a soft velvety appearance and touch. The back of the book has six transverse ropes to hold it, and is laid longitudinally with stout hemp cord, the whole covered with leather. It has been in the family since 1680, ancient he distinctly remembers that for so much individual owner. It has always been handed to the eldest, whether male or female. It was purchased originally in the southern part of Scotland, where it was found chained to one of the old wooden stools in vogue at that time. Clasps and locks were like an ordinary silling stool of the present day, except that side pieces hung down all around them so as to nearly hide the legs. The Bible was chained under the stool to keep it out of harm's way. The price paid for the book was an English shilling, about twenty-four cents of United States currency.

It was bought as a keepsake from the peasant family in whose keeping it was found; they cared little for it, though its original cost in those times must have been considerable. The book is now in a remarkable state of preservation. It is thought to be Matthews' translation of 1537. There is no title page. It is said that the first ten pages of the book were destroyed, though what they could have been is uncertain, for the first page commences with a regular calendar. In this calendar are given an almanac, followed by a description of the "Sum and contents of the Holy Scriptures, both the Old and New Testament." Following this is a description of the kings of Judea and Jerusalem, describing where and under what kings each prophet lived and what notable things happened in their times, translated out of the Hebrew.

Then comes the table describing them. The next thing is a preface to the Christian readers. Then comes a table occupying twenty-four of the principal matters contained in the Bible. Following this are the names of the books of the Bible and the contents of the chapters of every book. On this page No. 40, occurs the date on which the Bible was printed. It says: "A brief rehearsal of the years passed since the beginning of the world unto the year of Our Lord 1549, after the manner of the reckoning of the Hebrews and after the reckoning of Confucius and other chroniclers." This is repeated at the bottom of the page, when the following occurs; "From the birth of Christ till this present 1549." Each book in the Old and New Testament has a prologue. The first book of Moses called Genesis, is the title given the first book, in very heavy black letters. This is not a "breeches" Bible, for in the third chapter of Genesis it says: "And the eyes of both them were opened that they understood how that they were naked; then they sewed fygge leaves together and make them apurnes." Though divided into chapters, there is no versing in this book. Grotesque faces, scrolls, figures, and illominated capitals head each chapter. There are about a dozen books in this work not found in the Bibles of the present day. Among these are "The story of Susanna," "The story of Bel and the Dragon," "The Prophecy of Baruch," "The Song of the Three Children.—*Baltimore Sun.*

BAD MANNERS.

SPEAKING concerning manners in this and other countries, Joseph Cook in one of his lectures says:

It is affirmed on the authority of official statistics, that Russians and Britons consume annually only one pound of tobacco; but that Americans consume three pounds per individual—that is, about six pounds per man, not per woman, thank heaven! There is a certain lawlessness about our habits in regard to our use of the weed which our continent gave to the world that I have not seen matched anywhere, unless it be in the reder portions of Germany. Certainly in England well-dressed persons are far more cautious about invading the rights of others through the use of this weed than we are here. If a man smokes or chews tobacco, and you affirm that he has a right to do so, it by no means follows that he has a right to make my smoke, or offend a whole company of people in a railway carriage, or even on the street by a display of his tobacco juice. I am ashamed of the good nature of Americans on this point. We ought, as Herbert Spencer told us, to be a little more ready to growl in the English fashion in regard to small but real invasions of propriety, and we shall be ready to do this, and, as soon as our population is more dense and it begins to cost more to let infelicities run their course. We shall arrest them when it is necessary to do so. Every generation our ministry is taking a higher and higher position on the matter. There are a number of conferences of our mighty Methodist Church that will not now ordain a man who is a habitual user of tobacco. The greatest orator of the U. S. I once heard say that he hoped the time would come when he could speak against it in public streets. For one, I echo that sentiment of Mr. Phillips, and I wish we might have a far sterner public sentiment on this matter: not merely among men, but among the ladies. If the gentler half of our population, the fastidious half, will assert its rights with a little bit of queeulness, men who have good habits will be immensely encouraged and men who have bad ones will be made to feel the pressure of discouragement.

THEY who are Christ's are praying and seeking to be Christ-like. "If any man have not the spirit of Christ, he is none of his."

Religious Essays.

NOTE.—We write none other things unto you, than what ye read or acknowledge, and I trust ye shall acknowledge even to the end.—1 Cor. 1:13.

FAR BEYOND.

SELECTED BY EUDORA B. ADSTIN.

Far beyond life's fitful fever;
Far beyond this troubled dream;
Far beyond cold Jordan's river;
Far beyond that golden stream;

CHORUS.

There we'll meet to part no, never!
There we'll roam the golden shore,
Where the living never sever,
And the sun goes down no more.

Far beyond this world of sighing;
Far beyond where tears are shed;
Far beyond the cold dying;
Far beyond the mold'ring dead; CHORUS.

Far beyond there painful parting;
Far beyond those sorrows sore;
Far beyond those weary heart-aches;
Far beyond those hopes and fears; CHORUS.

Oh, that home beyond the shadows!
That dear home we shall gain;
Where we'll meet the blessed Savior,
Free from sorrow, toil, and pain. CHORUS.

Blessed Savior, hear my pleading,
While we're here on earthly ground;
Help us walk in wisdom's pathway
To that world that's far beyond. CHORUS.

Burr Oak, Kan.

HOW IT IMPRESSED THEM.

BY SUSAN METZGEN.

TO-DAY, while sitting alone, many thoughts came to my mind, of things present and past. I have been in delicate health for years. So last Summer, I spent three months in the large city of Buffalo, N. Y., at Dr. R. V. Pierce's World's Dispensary and Invalid's Hotel, for medical treatment. While there, I met with many patients from different parts of the United States, and Canada. They were all strangers to me; so was I to them. These ladies were dressed in the latest fashions of the world. When I came, it created a wonder and surprise in them, as I stepped in with my plain dress and plain white cap, the first day, at noon, when assembled in the dining-room, several ladies being already seated at the tables. One of them afterwards told me, she was astonished when I came in. She wondered where I came from, walking so orderly and looking so neat and pleasant with my plain dress and cap.

Soon afterwards, many questions were asked me, as to what denomination I belonged, what our faith and practice was, and so on. Many remarks were made about my cap, which I answered as best I could. I was still praying and pleading for wisdom from on high, that I might rightly answer all questions. I also had Dr. R. H. Miller's book by me, and had them to read it. A lady of Texas said to me, "You say feet-washing is a command." That book says so. Then, after reading the 13th chapter of John, she said, "I am now fully convinced that feet-washing is a command. I have often read about feet-washing, but never thought it a command." The young wife of a minister made, how we practice feet-washing; then about the Lord's Supper; then about the Holy Kiss. Before I had time to answer, she said, "Does the preacher kiss all the members?" After I had explained it satisfactorily to them, they said, "What a nice ring it makes! We would much like to see you folks take your Communion. A lady looked at me and said, "If only were as good as you are!" Another said, "Perhaps you are far better." She said, "No, I am not half so good." Afterwards, she came to my room, finding me sick in bed, she gently knocked on, saying, with tears, "Can you always be so pleasant and cheerful, when you are sick so much, and here alone among strangers?" I answered, "Don't you see everyone is called to bear their share and good care of me? Why should I grieve?" She sometimes knelt down before me, resting her hands on my knees, and said, "You look so sad and lonely without that cap, and you talk so pleasant, how I love to hear you talk! Oh, if I only were as good as you are!" My answer was, "I am a stranger to you; you do not know how bad I am." She said, "Your daily walk and conversation tell me that you are far better than I am, or ever will be. There is too much defilement in me."

Often did I meet with these ladies; and wherever it was, I would appear before them in my plain dress and cap. They honored and respected me above every other lady attending, may those I met with them; each one wanted me to have the best chair, or easiest resting-place. A lady said to me, "What do you think I wrote to my folks in North Carolina about you? I answered, "No hing bad, I hope." She said, "I told them my best friend I found in Buffalo, was a Dunkard lady of Indiana. She is so good. If all Dunkards are as good, I wish I were one."

Being there one week, I was taken sick with a fever, and confined to my bed a good part of the time. It was surprising to me, to see the love and kindness those people showed to me, a stranger. These ladies gathered around my bedside, their silk dresses rustling as they moved, talking so kindly to me. They would bring me presents, such as apples, pears, peaches, grapes and bunches of flowers, to cheer me on my bed of sickness; and when able to meet with them in the dining-room again, they would come to have me in their presence. And why was it so?

When I had but one week longer to stay at the Hotel, I told them I would leave the next week, and return to my home. Many of them expressed themselves as being sorry to see me leave them; they appreciated my company. A lady from Baltimore, Md., said, "In your room I found sunlight and brightness." After leaving, she left the room, leaning on my arm. I always looked on the bright side of my life; and my religion was all directed toward high and holy things. Others would say what we did they could, and show their respect in different ways.

Finally came the last morning of my stay. I was to leave in the evening. These people gathered around me, seemingly to hear every word I said, to be kind to me, I tried to be cheerful, but the thought of parting had almost overcome me. This day had passed along; I had but a little while yet to stay. We were all seated in the dining-room, some came said to me, "You are now ready to leave us. You sometimes saw some of us dancing and playing; you looked on, but we never saw you dance or play. I believe you had a good feeling." Then I talked to them a few minutes. On looking around, I saw tears shed. Then my carriage was ready to take me to the depot. I had to bid them farewell; and it was a solemn moment.

Now, dear readers, why did those people thus love and respect me? It was not because they saw me jesting and joking with them; not because I had a fashionable dress and fashions, and lace thin delicate waist of mine so tightly with a corset that breathing was difficult, as I sometimes see women do. No, no, dear reader, I believe it was because I appeared before them what I profess to be, in my humility and littleness; showing to them that I am not afraid or ashamed of my plain dress and the wearing of my cap. These people were humble in me, and trust almost anything in my care.

My loving members, let us think, for one moment, how much gain there is in plainness of dress. It is not nearly so expensive, and is much more respected by the world. Why is it that so many of our members seem to be so afraid, and think they will be laughed at and made fun of, when they go out among the world, if they do not wear fashionable clothing? And especially our sisters, why are they so ashamed of wearing their plain caps, which are for the covering of their precious heads? Some of our sisters, I have heard, wear your caps. The world will only respect you all the more for so doing. We are sometimes made to feel sad when we come to our meetings, and see some of our sisters fall in of some of our members coming in, who once were dressed plain, but now dress more after the fashions. Does not that make us feel sad? Indeed it does. These people would respect those members far more if they would appear before them plain as they once were.

Why, my loving members, it takes only a little self-denial. For the last twelve years, I have been a plain dress and plain cap, when ever I go, at home or abroad; and the world respects me for it. Wherever I go, I have a bed of friends; in the church, and out of the church; in the cities and in the country. I have traveled around a good deal in my short life-time; have been in the large depots and on the trains, where we see all classes of people and all kinds of fashions. I never see the people laugh or make fun of my plain clothing. If fun is made of us, it is of our doings and actions, and because we do not let that light shine of which we read in the Scriptures, and that should shine in every Christian, so that the world can see our good works.

Ah, loving members! Let us have our light shine brighter and brighter, till we reach the haven of rest, where we long to be with loved ones already gone before. Then let us pick up fresh courage and live closer to our dear Redeemer than we have in days gone by, and try to improve our daily walk and actions, so that it may remain as can see that we are what we profess to be.

THE GLORY OF GOD.

BY H. W. STRICKLER.

THE heavens declare the glory of God. * * * The law of the Lord is perfect. * * * Who can understand his errors?" Ps. 19: 1, 7, 12.

THE heavens above, and the earth beneath our feet, though they offer us at different times, varied spectacles, and diversity of beauties; still, from year to year they remain the same, and lose nothing during the lapse of ages. At one time, the face of heaven is dark and lowering, covered by nature, then again it is serene and of a pure azure, or decorated with the most beautiful colors. The midnight darkness yields to the silvery light of the moon, which, in turn, is lost in the glory of the morning sun. At one time, the vast expanse of the heavens glows with beauty and gloom; at another, it is impossible to number the constellations that illumine the regions of space.

If the heavens undergo various revolutions, the earth is not less subject to change. With in a short period of time, the severity of Winter has whitened the plains with a mantle of one immense field of uniform sterility. But soon the returning Spring, succeeded by a warm Summer, will restore its beauty, bring out its delicious fruits, and open out its treasures; and Autumn will follow, to give us the ripened fruits. What varied aspects are presented! In one we see plains, whose boundaries no eye can penetrate, no tongue can describe; in others, mountains whose towering tops lost in breezes fan, and at whose base extend valleys watered by the purest streams. Her gulfs yawn and precipices threaten. The high hills shake in the rolling wave, and the deep and lake gently washes the distant shores, whilst afar off is heard the rush of the torrent and the impetuous roar of the cataract. Where we look we see, meet with interesting variety. The mind is expanded, and joy and delight cheers the heart.

The same assemblage of uniformity exists in the vegetable kingdom, the objects in which are selected from the same beautiful mother and receive the same kind of nourishment; yet what an astonishing diversity in the different species, both as to form and properties. Thus, we see the oak towering above the grass, and the thin looking down upon the humble primrose. All that bear a resemblance to each other in certain particulars, are arranged under the same class. It is the duty of the naturalist to distinguish and unlikewise arranged under different classes, according to their resemblance in certain points.

However man, by the superiority of his intellect, is raised above plants and animals, some things he enjoys in common with the meanest of them. Like them, he requires nourishment, and like them he causes live without air, water, the earth, and the influence of the sun. Plants grow, flourish, wither and die; and these laws of nature apply to man and the whole animal kingdom. In all the extent of the peopled world, each individual has the same peculiarities in physiognomy, and certain properties and qualities of mind and disposition which form his character, and serve to distinguish him from all the rest of the human family.

Naturalists have divided all creation into three grand divisions:—Animal, Vegetable, and Mineral. In these, the earth displays the wisdom of God, who has designed each to fill a particular place and to act a particular in answer certain purposes. And he has so ordered that no one can destroy the relations and opposition he has established among them. He has founded his government upon wisdom, and regulated everything for the utility and enjoyment of his creatures.

Confined to are the views of man, partial and contracted as are his thoughts, he yet is capable of knowing and feeling this great truth. The slightest examination of the universe declares it to him; and the further he penetrates, the more he beholds God manifest in his works; the more his mental powers will develop, and the less will he be affected by the contaminating influence of a base and sordid world.

Hence, when we consider the earth with all its beauty, time with its limited space, the heavens with their ethereal splendor, and God in his unbounded wisdom, what are we, that God should be mindful of us? And what manner of persons ought we to be, in all holy conversation and godliness?

Lorraine, Ill.

FELLOWSHIP WITH THE CRUCIFIED

BY C. H. BALSBAUGH.

To Sister Addie L. Gillem, et al., of the Spring Creek Church, Iowa:—

PLEASURE and benefit are not synonyms. We may be thrilled to our innermost, and yet not thereby be more conformed to the Holy One. We may be deeply pained, and inward, by rent, and be proportionately elevated and purified. What to do with the world, sad, sad, universal lest of *pain*, is one of the great problems of the Divine economy. Everybody seems after pleasure, but God has arranged everything for pain in a world under the dominion of evil. It is pitiful to think while considering what God means by the groanings and travailings of creation. Rom. 8: 22. Everything seems sighing over a lost good, and for its recovery. Who has never had a drop of wormwood in his cup? Where is the life that was never touched by aught that checked or chilled its joy? No birth, no death, no life, that gives not evidence of the derangement introduced by sin into the primal order of the Universe. A painless Universe is a sinless Universe. God himself is involved in the sadness of the Universe. Pain is perverted and diverted life. One includes the law of his being, and suffers: another, whose integrity is untouched, is pierced in his sympathy, and suffers more deeply than the other, in a higher dispensation of his nature. In this way, God is drawn into the suffering of the human family, and this lies at the root of the incarnation.

We must count on suffering, and much suffering, in order to get into the real meaning of life, and the essential nature of sin. We will not fully see it this side the resurrection state, but the more we approximate this state of existence, the deeper will we participate the fellowship of the Prince of Sufferers, Philipp. 3: 10. There is hardly any branch in the curriculum of redemption and provision of which Jesus is not the author and chief of right suffering. Gethsemane and Golgotha represent the head end of the class who are studying Christian experience. Christ is head and all always remains head. We are never trapped by any one who suffers more intensely and more gloriously and more instructively. Who stand next to Him among the saints of today? Who glories in such a privilege? Who appreciates the righteous paradox of the Godman, that the least in the Kingdom of Heaven is the greatest? that to condescend from high position and dignity to the lowly deeds of the lowly, he, who is worthy, and the vile, is the acme of greatness and bliss? Also, to escape the cross, and be as unlike Christ as possible, seems to be the ambition of the most zealous of Christians. To play the Demas and rail at the adherents of the cross, and stigmatize the defenders of the cardinal doctrine of Christianity, is nowadays heralded as progressive religion. All around us, the simplicity that is in Christ is derided. The reproach of the cross is now the mark of imbecility and traditional superstition. Thousand pulpits in the land are filled with self-worshiping, world-ing disciples, who are never more truly themselves than when hurling slang at those who greed scandal is that they "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," and who "esteem the reproach of Christ greater riches than the treasures of" the world. There is no more dangerous place to be putting the whitewash of a morbid charity on the ugly features of Beelzebub. To call evil good, and bitter sweet outside the Redeemed, will soon lead to the same perversity within our own borders. The Divine Incarnation shows the stern necessity of dealing with uncompromising severity with the flesh. Not to accept this central fact is to be lost. No church is consistently Christian which ignores this tenet. Christ met not the cross at

his end of his career by accident, or unawares. By anticipation, he was always on it. In the spirit of his final agony he regulated his whole life. Paul was neither word nor act that had in its essence or expression the least deviation from the utter crucifixion of self which the cross reveals. This is the great, redeeming truth of the Incarnation. This alone is Christianity. Christianity, This, and only this, is salvation. To shrink from this imperative requirement, is to deny that Jesus Christ is come in the flesh. (1 John 4, 2, 3.) Mighty Apollos are going to and fro in the land, thrilling vast assemblies with their eloquence and rhetoric, proclaiming that Christianity has reached such a state of progress, that "the Day-dawn of the Millennium" is gilding the mountain-tops with its glory; and while they are doing this, in the name of the Crucified, they plainly show that there is no faith in Christ, consequently that they are not avoid; no such cross as Jesus voluntarily bore, and he asks all his followers to bear. "God is not mocked." In his dealing with mankind, he will never deviate one iota from the principle predominant in the life and death of Emmanuel.

"If so be that we suffer with him." Rom. 8. 17. *Not* actually suffer, in the very form of his sufferings, but "WITH HIM." Momentous preposition in the grammar of salvation.

"WITH. To give that word a living, practical pronunciation, is to be personally realized. Those who have given attention to the fact of pain, in its extent, and variety, and intensity, cannot help asking, what does it all signify, where is its true interpretation, what does it teach us of the Divine character? In Christ Jesus—the Infinite in-the finite, the Eternal in time, the Divine in the human, we get the true answer. Emmanuel, God in the flesh, is the perfectly-pure of a suffering world. What uses can be made of pain, both for human elevation, and the exhibition of the Divine perfections, is seen through the medium of the Christ-man's life, especially its close on the cross. To study and know that is wisdom, to exemplify it is progress. This reaches to 'the hem of the garment.' It makes life of Christ identical. Any man who cares that "the time has now come for the demolition of all barriers between the church and the world in the matter of dress," has either never known God intimate, or has sunk into a state of sin, that, after making his acquaintance. The-a-coming of God is radical and all-comprehensive. It rests on a principle that runs through the heights and depths, breadths and lengths of human nature. It is the principle of generation itself, and we all know how sweeping and inexorable and uncompromising that is. And for God, the Eternal Father, to generate a Son in a fallen, sinful, guilty, law-cursed, wrath-smitten, hell-threatened nature, means abasement, suffering, crucifixion, and through these life, eternal life, the life of God in Christ-forever. Let no one think to be an "heir of God, and joint-heir with Christ," on easier terms. "I am the way, and the truth, and the life, and no man cometh unto the Father but by me." O, if we could see and feel and accept it, and *live* it, how quickly would our schisms and breaches be healed! We would hear nothing more about a conservation that would keep Christ forever in his swaddling clothes, nor of a progression that mocks the very idea of the Divine Incarnation, and glories in the very shame that Christ came to cover with his blood, and atone for by a life of self-denial, suffering, and sorrow, and a death of ignominy and agony.

O, the unutterable pain that gnaws the heart of Eternal Love in witnessing the fatal misconception of this stupendous sacrifice by so many, the vast majority, of those who claim to be the living illustrators of His Incarnation! Will not next Pentecost witness something better in our Brotherhood than this century has yet seen? Let us know *nothing* but Christ *crucified*, and the first century will repeat itself in the purity and power of its love and self-sacrifice.

THE CHURCH OF CHRIST.

BY W. H. HOOSE.

No. 8.—Its Nature.

WE may also draw a few more considerations from the parables already noticed. When we once understand God's works, we will at once see that he created the great things from smaller ones; hence, there is a smallness of beginnings. The monarchs of the forests were once seeds. First, he brought the world out of chaos and prepared it to receive and germinate seed, they then, by the moisture every plant, tree, and field before it was in the earth, and every herb of the field before it grew." This thing, or idea, that God rolled the world into space, and hung the sun, moon and stars above its firmament, is idle talk, vain speculation, or pulpit rhetoric. My Bible does not teach me this, and reason undermines it.

We have to learn that there is a growth in the kingdom of God as well as in the animal or vegetable kingdom. We put the seed into earth, and it grows; we put leaven and meal together, and the meal becomes changed and leaven, that is, grows to greater dimensions; put truth and intellect together and it grows, becomes more into the likeness of the great I AM. The principles of the kingdom of God will transform the human soul without aid from any one. This should indeed be a great consolation to God's ministering children as they plant the seed of truth, exercise faithfully, but we can not prevent the operation of God's favor to shower its blessings upon them, while the power of truth is working in their hearts and growing up into perfection. To grow is not to be shaken and rent, but to grow by convulsive throbs or fits, but it is based upon a fixed law. Time may elapse without any great manifestations of development, but we can rest secure that it is silently growing as the seed, or noiselessly working like leaven.

There are times, and always have been, that there are more visible signs of progress or growth; when, after a short time, it was seen. We find that righteous rule is fast spreading through the universe of mind and sentient nature. To principles of like kind we can trace a characteristic by a will to conquer mankind by overpowering or by destroying, but it wins by its power to transform. Neither the human race nor the principles of Christ are to be destroyed, but the influence by this transformation, but will again be gloriously manifested in the fruit. The same principle that governs its office in the human heart, is seen in the parable of the mustard seed, and meal and leaven. When these principles reach perfection, they will have conquered alien and rebel elements and caused them to yield to the extended dominion of the borders of Zion. Those elements that at first appeared hopeless and powerless to aid in bringing about this end, are at once quickened into activity and assume an energy that is irresistible.

Our last characteristic, as well as the completion of the kingdom, is its final perfection. The King of the kingdom plainly teaches us that perfection is sacred and holy. Thus we have the seed just planted; then the blade shoots forth; the ear is formed; then the corn is ripened, ready for the harvest. So it is with the leaven, it is extended, then, next, to the kneaded dough, then lastly, it is baked into bread or quickened for use. I am fully aware that this theory is antagonistic to a thought held by the Millerites, Second and Fourth (number four), on a kindred subject, though I cannot now come to any other conclusion, as Christ's language is, "till the whole was leavened." To my mind, it also agrees with the predictions. Before Christ reign he will his enemies shall be put under his feet; when every knee shall bow, and every tongue shall confess.

Jesus cannot reign supreme while a single town or hamlet is in rebellion. The children of men are not wholly Christian or the subjects of the kingdom of God, until every evil propensity is from their subjection, and the perfect will of God. Eyes, hands, feet, body, ears, and head must be powerless. They must be humbly at the shrine of incarnated love, to be sacrificed, or be a living and holy sacrifice, holy and acceptable to the Lord, which is our reasonable service. Men without power, will the whole is leavened.

I am also aware of the antagonistic condition of the world at present. Some nations are apparently growing proud and haughty from power. They are becoming corpulent upon the blood of its victims. They seem to thirst for the life-drops, and glory in the death of sister nations. Our horror at the thoughts of war lead us to think that the powers of the Old World are becoming more hostile and war-like; but when we enter into the details of the ancient wars, we see pictures that chill the very blood in our veins. We have no wars that are as horrible and appalling as their effects as those of Cæsar, Pompey, Nero and Titus. The time is coming when wars shall cease. Bloody carnivals shall cease to reign. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

God's spirit will be poured out upon all men. Then, my beloved brethren, if we wish to be subjects in the kingdom of the heavens, we must be faithful subjects of the kingdom of God here on earth. The other side of Jordan will find us the same as the shores on this side of the river knew us.

THE POWER OF GOD.

BY LOTTIE KETRING.

"MOURNT to save," are the words in which God speaks to us, and they are words that cannot be too often thought of. They give hope to the most wicked sinner; they disclose a means of deliverance to the most degraded persons; they bring the thoughts of peace into every follower of Christ, whatever the circumstances under which one may be placed on earth. Seeking to obtain from them some information, we cannot but wish they are well-ed to impart, let us make them the subject of our earnest consideration.

Many examples might be given, of God's power to deliver the very worst of sinners from the condition in which they have exposed them. There is no doubt that the same doom is awaiting every one who can be called a wicked person; and the deliverance of an such is accomplished, when that God is mighty to save. But the salvation of those who are ungodly is more calculated to impress us with a sense of power. Hence, the conversion of Saul, who from a persecuter to a preacher of the people of God, proves to us the power of God to save from guilt. It is well for us that there are such recorded instances in the Bible; for it is encouraging to the weak members of the church. Paul himself tells us that this was one of the things he contemplated in his conversion. He says, "I obtained, that in me first Jesus Christ might show forth all long-suffering for a pattern unto those which should hereafter believe on him to life everlasting."

Where is the person that ever seriously considered on his sins, that has not felt, or felt, that his sins are too great a sinner to be forgiven? We all know ourselves better than any one else does; we know the thoughts of our own hearts, the sins which only God and himself have seen, and knowing these, how few who do not sometimes feel sorry, lest they should have sinned beyond forgiveness. But Jesus is mighty to save; his blood will cleanse us from all our sins. If we pray, it will not be because our sins are too great to be pardoned, but because we did not repent of them and follow Christ; for he says, "Whosoever cometh unto me I will in no wise cast out."

There is no burden of guilt too heavy for him to remove from the soul; there are no wicked thoughts in our hearts that he cannot cast out. If we trust him, he will create a new heart, and bring us from a state of condemnation to one of pardon. No case could have appeared more hopeless than that of Saul, the disciple of his hatred against God's people. Even the disciples could scarcely believe in the change which had taken place when he began to preach the Gospel; and we read in the Bible, "All that heard him were astonished and said, Is not this he that destroyed them which called on the name of Christ in Jerusalem, and came hither for that intent, that he might bring them bound unto the high-priests?"

Yet we know that the grace of God is mighty to save, for he became a devoted soldier of the cross. The love to God and man which was kindled in his spirit, the delight to which he rose in every excellency which adorns the Christian, show that Paul excelled the majority of believers in his grace, as much as the most recent converted. He was one of the most wicked men, and that is proof that Christ is indeed "mighty to save," as well from the power as from the punishment of evil.

The grace of Christ is able to change any one, whatever his character may be. If we are desirous to escape sin, we have only to believe and put our trust in Jesus; and his spirit will be given us in answer to prayer. In that way, a power will begin to operate in our hearts, that will never cease to operate until it has destroyed sin, and made us holy.

There are occasions in the history of every being when the heart is sorrowful. In such cases, the tendency of the person is to turn to some world for enjoyment. If the person, not broad upon his sorrows, else they might destroy him. He carries his griefs to a friend, perhaps; he will speak words of sympathy and comfort; he might rush into business, and forget his troubles in the midst of its anxieties; or, it may be that he hastens into the world to seek pleasures there. But how will it work in us, if, in a time of sorrow, he could turn to God. Earthly friends may sympathize with us; but the words of a gentle loving Savior will give peace to the soul.

It is impossible to conceive of any circumstance of sorrow in which Christ, through his Word, is not able to comfort us. Whether misfortune and afflictions we must endure, we shall always find in the Bible what is fitted to cure for and comfort us. Let us cling to the Bible, and endure all the trials and abuse to which we are exposed. Jesus is a friend that will never forsake nor leave us. If we trust in him, our sorrows will be turned into sunshine, and he will speak words of comfort to our weary souls, and breathe peace into our troubled hearts.

SOME QUESTIONS.

I WANT to ask a few questions. I do not care who, answers, so it gives me and others information.

It is believed and taught by most all denominations, the Brethren not excepted, that Jesus Christ, our Savior, died on what is known as Good Friday evening, that he was buried the same evening, and that he arose from the tomb early on Sunday morning, on the first day of the week. In Mat. 12 ch. we read, as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. Also, in Luke 24 ch. Matt. 28: 1, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Again, Mark 16: 2, "And very early in the morning, the first day of the week." Luke 24: 1, "Now upon the first day of the week." John 20: 1, "The first day of the week."

Notice all four of the evangelists have Christ rise on the first day of the week, and Matthew has him three days and three nights in the heart of the earth. It is a fact that Good Friday, Christ was in the tomb three days and nights in the earth, and that he did rise on the first day of the week. Will someone please explain how this can be made harmonious?

Another question: How can we celebrate the day of his death every year on Good Friday, and his resurrection on Easter Sunday? Suppose the Jewish Passover of Friday come on the first of April the year of his death, and that he rose on the second of April; how could any one say that in other years he died on one of these holy days, when they may come two weeks sooner or later. The celebration of his death and resurrection cannot come at any other time than on the same days of the month and year, to my mind. Will a one one please give light on these questions?

JACOB SHANEOUR.

SOME QUESTIONS.

SINCE public worship is three-fold, singing, praying, and preaching,—will some brotherhood please tell us, Matt. 6: 7, where we are follows: "But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking." Do singing and speaking are commanded, is singing excluded, when it says, use not vain repetitions, and is singing choruses in harmony with this Scripture?

Please explain why the Brethren do not heed the Gospel in this: when Christ sent out his disciples, he sent them by two and two, and told them to take nothing but a staff. Also, 1 Cor. 14: 27, 28.

M. M.

THE number of our days are thirty-seven years and ten, by God's good pleasure. Hence needful that we employ much of our time in the great harvest field of the world, when we know the harvest is plentiful and the laborers are few. Will it not be right to gather in a few sheaves of the harvest, for the Master's use?

D. Moreland.

Brethren at Work.

Published Weekly.

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YOUR PAPER.

The date after your name on your paper shows to what time you have paid. Remove both on a receipt and a request for payment. Thus "*J. John. '03*," shows that the paper has been paid for up to last issue of "*J. Jan. '04*," shows that the time will then expire.

☞ If proper credit has not been given within two or three weeks from time of payment, notify us at once.

We print the Minutes for the North-eastern District of Kansas this week.

Bro. C. J. McMullen is to represent Northwestern Ohio on the Standing Committee.

This congregation sends one of her ministers M. S. Newcomer, as delegate to the A. M.

Bro. John Metzger reports one more added to the church at Cerro Gordo, Ill week before last.

Bro. Enoch Eby reports a young sister added to the Waddam's Grove church the first of last week.

The people of Lanark, last week, showed their good sense by polling a good majority against license.

BRETHREN Jacob Thomas and S. H. Meyers are on the Standing Committee from the Second District of Virginia.

After reading Bro. D. L. Miller's article in this issue, you will doubtless feel very much like going to the A. M.

The late District Meeting of N. E. Kansas appointed five brethren to act as missionaries in various parts of that district.

Bro. C. H. Balshaugh was 52 years old April 16; 15 years from his age gives the editor's age to within eight days.

Eld. Geo. Wolfe of California is quite feeble. He has to be taken to meeting in a chair, still he continues to preach some.

At the District Meeting in Northern Indiana W. R. Deeter was Moderator; W. G. Cook, Writing Clerk; and J. H. Miller, Reading Clerk.

Our aged Bro. Wm. Gish, is on the Standing Committee from North-eastern Kan. He baptized the editor of this paper twenty-three years ago.

Our District Meeting of the Northern District of Ill., will come off the first of this week. We may have something to say about it next week.

Bro. J. C. Lahman and wife, of Franklin Grove, were with us over Sunday. Brother Lahman preached for us in the Chapel Sunday evening.

Bro. Landon West's address is changed from Sinking Springs, Hill Co., Ohio, to Gratis, Preble Co., same State. He moved the 12th of April.

Bro. G. W. Teeter writes that the prospects were never better for a good crop of wheat in Colorado. Health generally good, and weather pleasant.

The price of the BRETHREN AT WORK from the A. M. to the end of the year is 90 cents. Agents, by making this known, might easily secure a number of new subscribers.

Do not fail to send us copies of the queries that are to go to the A. M. We desire to print all together on a slip for the convenience of the delegates and others.

CLUBBING RATES THE BRETHREN AT WORK and *Primitive Christian*, to the same address, $2.50. B. AT W., or *Primitive* and *Young Disciple*, $1.85; or the three papers $3.00. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

$1.00 IS the price of the BRETHREN AT WORK from the first of May to the end of the year.

After studying for years, wise men find that they know but little. Ignorance makes the foolish seem to understand themselves fully, and know all about everybody else.

The Virginia Normal, at Bridgewater, Va., reports forty-one pupils, and the contract let for the school building at that place. We are pleased to hear of the school's success.

We should like to hear of a good Sabbath-school being organized in every neighborhood in the land. Every Christian ought to be at work, teaching or studying the Bible.

Bro. Landon West says: "Your book of Collects seems to hand all right, and gives the best of satisfaction." Every congregation should have one of these books. Price 50 cents.

Bro. D. B. Gibson returned home from the mission field week before last. He was so worn out by continual work that he became very sick, and was confined to his bed when last heard from.

The North-east District of Kansas, has appointed the following brethren to do special missionary work in Kansas: John A. Root, Samuel Baker, I. Studebaker, John Forney and Geo. Myers.

SIGISMUND, being reproached for not having destroyed his enemies instead of converting them to his favor, answered, "Did I not effectually destroy my enemies when I made them my friends?"

☞ We unintentionally failed to mention last week that the Wabash, St Louis and Pacific R. R. will sell tickets to Bismark Grove and return for one fare for the round trip. See notice on last page.

From May 1 to the close of the Annual Meeting, M. M. Eshelman must be at Bismark Grove, and all correspondence *relating to the meeting* should be addressed to him, Box 1069, Lawrence, Kansas.

It is well said that when Christians get in real earnest, we may be sure they can surprise and amaze the world now as well as in the days of Pentecost. They only need to work together, and they can break down any giant evil, like intemperance.

The total number of changes in the Revised Version amounts, according to the calculation of a correspondent of the *English Guardian* to about 36,000. This includes the textual changes which, according to Dr. Scrivener's count, exceed 5,000.

The *Cynosure* says: "From statistics recently published we learn that the number of Masons in the United States is 566,149. We also learn that the net loss of membership during the past year was nearly 1,000, and during the past two years over 7,000.

There will be no B. at W. printed the week of the Annual Meeting. Two more issues will be mailed before that time, and in the third issue we expect to have a reasonably full report of the proceedings of the A. M., *i. e.*, in No. 20, which we expect to mail May 22.

☞ When writing to this office on business, our correspondents should not write anything for publication on the same sheet of paper, unless it can be torn apart without interfering with other portion of the letter. The editorial and business departments are separate and distinct, and when the business is mixed up with the items for publication it often causes confusion. They may both be sent in the same envelope but should be written on separate pieces of paper.

Tickets on the U. B. & Q. R. R. will be placed on sale May 10th, good for thirty days. They will also sell land exploring tickets for one-half cent per mile to those who wish to go into Nebraska. A ticket-office will be opened on the A. M. grounds, where Brethren desiring tickets to go further West on the different roads can secure their tickets. Parties coming from the East wishing to visit Mt. Morris can secure a stop-off at Aurora by asking the Conductor for it. From Aurora to Mt. Morris is about fifty miles. We hope many of our Brethren will pay us a visit.

It is one of the severest tests of friendship to tell your friend of his faults. If you are simply with a man, or hate him, it is not hard to go to him and stab him with words; but so to love him that you cannot bear to see the stain of sin upon him, and to speak painful truth through loving words, that is friendship. But few have such friends. Our enemies usually teach us what we are, at the point of the sword.

Bro. P. R. Wertz, of Springfield, Mo., says there are one hundred and fifteen members in that part of the State without a minister, and also quite a number of people in the city, who would be very much pleased to have some of our ministers call and preach for them. He reports a good country, fine climate, and an enterprising city of 15,000 inhabitants. He lives in the city, and would be pleased to entertain brethren on their way to the A. M.

After moving to Warrensburg, Mo., Bro. Eshelman discontinued publishing the *Missionary Worker*, and is now one of the editors of the *Youth's Helper*, a new paper just started at Warrensburg, the first number of which is now on our desk. It is neatly printed, well arranged, and contains much interesting and valuable matter for the young. It is designed for the youth, and starts out with an energetic feeling, and clear purpose. The price is $1.00 per annum. Address *Youth's Helper*, Warrensburg, Mo.

A LETTER from Bro. Simon Mentz informs us that he has moved to Arcadia, Ottawa Co., Iowa, where he expects to make his home in the future. He lives one mile south of Aurelia, and will be happy to meet at the depot, any of his old friends or members, who desire to call on him. He says they have meeting every Sunday, and are also anxious to have ministering brethren call and help them in building up the cause in that part of the State. The church there is in charge of Eld. John Early, and has a membership of about fifty.

Just as soon as the people begin to swarm into Dakota, other churches commenced to establish Sunday-schools and meetings where ever a small assembly could be found. But what are we doing in this direction? Perhaps we are getting ready to spend $30,000 going to the A. M. at which place we will make no preparation for a single missionary to take the field for the spreading of the Gospel among the nations of the earth. Verily the children of this world, in their generation, are wiser than the children of light. By all means we ought to turn the attention of our A. M. more towards missionary work. We do not mean that it is wrong to attend the A. M., or that we ought to stay away, but we are thinking that we are not sufficiently active in missionary work.

Writing from Bolton Station, Va., March 6, a correspondent of the Baltimore Sun says: "Land thereby about the Tankers of the Valley of Virginia over the mountains into the Piedmont and tide-water counties has begun. Some Hoosiers in Jay County of Indiana have settled in Pauquier and upper Prince William Counties, near this station, and they report that a community of forty or fifty here is will reach this section in the early Spring. These men are excellent farmers, and having sold their lands in the valley at from $60 to $80 per acre, they have bought and are buying lands between at from $20 to $30 per acre, and settling down to improve them. The Tankers or Dunkers, so called from a German word signifying to baptize, to dip in water, originated in Germany in 1724, and came to Virginia before the Revolutionary War. They do not shave, and they wear a peculiar costume."

The town of Mt. Morris did herself honor last week by voting down license by a majority that was a surprise to the temperance men themselves. We hope to see the day when the whole State will place itself on the roll of honor, and forbid the selling of intoxicating liquors except for useful purposes. "No license" says more bread and better clothing for wives and children; more comfort at home and less night carousing on the streets. And now, since the citizens of the Mount have voted so strongly against license, we hope to see the law carried out by the officers, both in the letter and spirit. Men who accept worldly positions are under special obligations to execute the demands of the people to the full extent of their ability; and if they can prevent the selling of intoxicating liquors, they will deserve credit, and thereby procure the esteem of all law-abiding citizens.

By all means, there ought to be some way of paying the expenses of the Revision Committee, so each can pay for their time and work at home, as for the time they may attend, and expense they must be at in reaching Warrensburg, Mo., and also the place of A. M. We understand that many of the brethren think some effort ought to be made at the A. M. to raise the necessary amount, and if not there, it ought to be done in some other way. We hope our people will give the matter proper consideration at the A. M. and then be prepared to help in a substantial way. We further hope that all the Reviserss will be present at Warrensburg, Mo., so as to aid in preparing the copy for the work to be presented to the A. M. at Bismark Grove.

The rates to Kansas City and return to those who wish to attend our Annual Meeting will be as follows: From Frederick and Maryland, $14.50, from Mount Morris, $14.40, from Oregon, $14.25, and from Rockville, $13.65. Tickets will be placed on sale May 10th, good to return until June 10th.

All who wish to go from either of the above named stations should notify me at once so that I may know how many cars to order. Do not wait until the last moment, and then expect to have a comfortable seat furnished you, or crowd into a car that is already full, thus making others uncomfortable. Please notify me at once, and I will see that you are in readiness to carry out the desire to go. D. L. MILLER.

Bro. A. B. Snyder, of Cerro Gordo, Ill, buried his wife the first of last week. She was a sainted little woman, loved and respected by all. We have known her for many years and always held her in high esteem as a Christian woman, and a devoted wife and mother. She had been in poor health for several years, and when she called on us last Summer, it did not then seem to us that she could long remain in this world. To her, death was a relief; but her departure was a great loss to her family. To Bro. Snyder we tender our sympathies, knowing that the loss by him is felt most keenly. When two hearts have been knit together by the silent influence of love, and have grown up together, the severing of them is intensely painful to every living nerve. But he does not weep as those who have no hope.

Our Brethren possess about as good morals as any class of people in America, but we think they sometimes are wanting in public manners when traveling. When entering the cars at a station, they rush in as though their success in life depended upon getting into that very car at that very moment, and some of them get their pockets picked in the operation. This never happens to those who let the rush is over, then walk quietly in. To an outsider the scene looks ridiculous. When in a crowd, move slowly. If others want to get ahead, let them do their ill-manners, let them go. There is not the least danger, whatever, of the cars starting before all the passengers are on board. We tell you this to think of on your way to the next Annual Meeting. If you get into a tumbling crowd, and get your pockets picked, you may, when it is too late, wish you had heeded this suggestion. Keep out of rushing and excited crowds if you want to save your pockets and good manners.

On another page will be found a communication from Arrow Rock, Mo., concerning a meeting-house the Brethren are preparing to build at that place. We hope they will be favored with sufficient aid to permit them to finish their house of worship. But the Province seems to have misunderstood our remarks, some weeks ago, concerning the amount of aid that should be supplied to weak churches desiring to build meeting houses. We were speaking solely of those parts of the Brotherhood where there are organized efforts for this purpose, that is, where a system has been adopted to aid weak churches, and churches should be aided irrespective of their condition. The Board would have more calls than it could possibly supply. We were speaking in particular of the effort now being made in Southern Illinois, and therefore had no reference to cases like the one our brother refers to in Missouri. The Brethren at Arrow Rock have a fine country, good climate, and certainly deserve a meeting-house.

A TRIP TO BISMARK GROVE.

BELIEVING that very many of our readers, who contemplate going to our Annual Meeting this year would be interested in knowing something about the place at which the meeting is to be held, the facilities afforded, and other matters pertaining to the meeting, we concluded to take a trip and see for ourselves Bismark Grove. Having done so, we now propose to show it to our readers as seen through our eyes. Leaving Mt. Morris on Friday, April 13, we enjoyed a pleasant ride over the Chicago & Iowa R. R. to Aurora. Here connection is made with the Chicago, Burlington & Quincy R. R., one of the best equipped in America. A ride over this famous road, is one of its comfortable reclining chair cars, attached to the fast train, is indeed a luxury. The road-bed is smooth, and but little jolting or shaking is experienced. One can sit and read as easily and as comfortably as sitting in the parlor or sanctum at home. Attached to the train is a dining car, fitted up with every convenience for the comfort of the passengers, and here, as you will along over the journey, you can enjoy as good a meal as can be had at our first-class hotels. The road runs through the finest part of the State, and villages, towns, and cities are passed as if in a grand panorama. Farm-houses dot the plains, the fields are dressed in the green of the pleasant balmy air of Spring, the bright sunshine, all tended to make the trip a most enjoyable one, especially after the close confinement of eight months in office work. At 10 o'clock P. M., we cross the Father of Waters, the Mississippi River, at Quincy, Ill.

In Missouri, as we pass along, we are reminded that we have reached a warmer climate than we have in Northern Illinois. Vegetation is much further advanced. The trees are putting forth their leaves and the winter fields are subjected to the plough. Farmers are busy putting in their Spring crops, in a few places some farmers, after the true Southern style are just husking corn and it is presumed they would not husk it now, only they must plow the ground for another crop, so some fields have corn and beans were at work. We cross the muddy Missouri and are in the Chicago of the West, Kansas City. It will be time well spent to devote a day to looking around this wonderful place. I will not attempt a description as it is one for yourselves when you reach the place.

It is a surprise to all who visit it for the first time. To know and realize what an amount of work is being done here to build a city, one must see the hills that are being dug down and the valleys that are filled up, to form level land. Time fail to spend a little of it in Kansas City. A ride of thirty-seven miles up the beautiful valley of the "Kaw" or Kansas river brought us to Lawrence. Here we met Bro. M. M. Eshelman, who is working with his usual energy for the great thing ready by May 15. In Lawrence we also met Bro. and sister Supplee, Bro. Studebaker, Bro. and sister Flory, Bro. Metzker and Bro. Keeler. We are under especial obligations to these brethren and sisters for courtesies extended. May the Lord bless them for their kindness. Bro. John Metzker is the Treasurer, and is a host in himself. The Committee of Arrangements may be congratulated upon securing the services of such a man. One mile South-east of Lawrence is

BISMARK GROVE

a place that will doubtless become historical in the annals of our church. It will be at this place that the Brethren will have held the first Annual Meeting west of the Mississippi River, and the second time it has ever been held west of the Mississippi. Thirty-five years ago, as the writer pored over Mitchell's Common School Geography, in an old log school-house with common slabs for benches, it seemed to him this noted river was beyond the confines of civilization and so far away that the idea of ever reaching it was too marvelous to be entertained for a moment. Much of the western part of Kansas was then set down in our books as "The Great American Desert." And now we are to hold our next Annual Meeting west of this far away river. Truly time works marvelous changes. It will be a revelation to many of our people, to visit the "Young Giant of the West" (Kansas) and see for themselves the wonderful progress this State has made; but pardon the digression. The Grove is an enclosure of two hundred acres on the line of the Union Pacific R. R., and here let me say, be sure and take this road from Kansas City, as it is the only road that runs direct to the Annual Meeting grounds. The Grove is a beautiful place indeed, with its grand old forest trees, beautiful lawns and fine drives. It belongs to the Union Pacific R. R., and was fitted up especially by them for holding meetings of various kinds. Here from time to time are held the monster temperance camp-meetings, which have borne fruit in making Kansas a prohibition State. The grounds are partly covered with a fine growth of forest trees, giving a most delightful shade, and over all except the drive-ways and foot paths is spread a splendid mantle of green grass, making it altogether the most pleasant and restful place to visit. Several beautiful little lakes nestle quietly among the trees, adding to the picturesque beauty of the place, and a herd of buffalo and deer quietly grazing in an enclosure reminds one that but a few years ago these animals roamed free over the plains of Kansas. In a pleasant shady part of the ground near the center is located

THE TABERNACLE

in which the meeting will be held. It is a large circular shaped building with a tentlike roof, having a comfortable seating capacity for about three thousand people. At one side of the circle raised platform is erected, which is a large platform on which will be found ample room for the Standing Committee and Delegates. From this platform the seats extend around the circle, rising one above the other to the limit of the circle. The seats are so arranged that the speaker can be seen from any seat in the Tabernacle, and what is better still every word uttered, even in an ordinary tone of voice, can be heard in any part of the building. Bro. Eshelman stood on the outside and spoke and sang in a low tone, and was distinctly understood by us standing on the platform. At the rear of the platform under the shade trees, seats will also be arranged so that a seating capacity for at least six thousand will be provided. Bro. Eshelman, not forgetful of his office work on papers, will provide table on the platform for their accommodation; this will be very much appreciated by those for whose convenience it is intended, and we trust the privilege thus given will not be abused.

STANDING COMMITTEE'S ROOM

Within a very short distance from the Tabernacle is the room provided for the Standing Committee. Here good beds will be provided, and here the brethren of the Committee will live during the meeting. The room is large and commodious, and will make them a pleasant abode during their stay at the meeting. It is certainly decided to be the place of meeting, that if the Committee of Arrangements had ordered it built, it could not have been placed to better advantage.

DINING HALL

East of the Tabernacle is a large building 220 feet long, and 60 feet wide with a seating capacity for 1200 people, which will be used as Dining Hall for the meeting and when used for the purpose. At the south-east end of the building a kitchen will be built, and this is the only building that the Committee of Arrangements will have to put up, water will be carried into the kitchen in pipes, and everything will be arranged so that the immense throngs of people may be fed without difficulty. Tickets for admission to this boarding place will be sold at $1.00 each for men, and 50cts for women, and will be good for meals from Tuesday until the close of the meeting.

RESTAURANTS.

Three large buildings on the grounds, each capable of seating 120 people, and built especially for the purpose, will be used as restaurants. The buildings are well adapted for the purpose for which they were built. Each one has a kitchen attached and are arranged with tables, chairs, and benches, so that a pleasant place for eating meals is secured. Here will be furnished a good substantial meal, well cooked and well served, for twenty-five cents. Tickets for meals will be to be purchased at the Treasurer's office, and no one will be admitted to the restaurants without a ticket. In addition to these places, a large lunch counter will be arranged in a convenient place where cakes, pies, lemonade, and other eatables will be sold. The brethren have splendid arrangements for feeding the multitudes, and no one will have to go away hungry.

SLEEPING ARRANGEMENTS.

A place to sleep is usually a question that interests those who attend Annual Meeting, as much as anything else. At Bismark Grove the arrangements for lodging will be arranged on a large scale, and it is believed that all who attend the meeting may be accommodated without any one leaving the grounds. The large Exhibition Hall will be arranged for the women and here from two to three thousand beds will be used. Each will be provided for beds, and each one should take with them a heavy blanket. This hall is about twenty rods from the Tabernacle and will make large, roomy, and airy sleeping apartments.

Agricultural Hall, also a short distance from the Tabernacle will be arranged for sleeping apartments for the men. The building is 160 by 180 feet, and will comfortably lodge about 1800.

South of the large buildings used for sleeping apartments are 143 rooms or stalls, and each one will accommodate from six to eight persons, they are built with good bunks, and each one will need one bun to door to it. These doors by using a common padlock can be locked up, and as much privacy may be secured in one of these rooms as in you were in your own house. They are nice and clean, and will be placed in each of them for bedding. Again the blankets will come into use. Don't fail to take a good heavy blanket with you. In these little houses over one thousand people can be accommodated with sleeping quarters. Now with the great advantage the people may all be accommodated on the ground, and the sessions of the meeting may be held longer and if necessary a night session may be held, as the grounds are to be lighted up by electricity. It is thought best not to hold night sessions, then preaching can be held in the Tabernacle and at other convenient places on the ground. At one place seats are arranged for five or six thousand people, and an excellent stand is erected from which to speak; as the people will mostly lodge on the grounds the meetings will no doubt be largely attended, and be of great interest and benefit.

Excellent water can be had in abundance on the grounds, as there are a large number of wells located in different parts of the inclosure.

In case of rain there are sheds and buildings enough to hold all the people. So all may be in the dry.

Baggage room, ticket office, and Secretary's office are all conveniently arranged. On the whole it is safe to say that never before in the history of our church has such an excellent place been used for holding our Annual Meeting. The natural beauty of the grounds, the facilities offered in the way of buildings, which were erected at a cost of many thousands of dollars, and the adaptibility of the place for the wants of our meeting make it by far the best place at which the meeting has ever been held. When it is further stated that these grounds are given to us free of charge it will be seen that our Kansas brethren are superbly lucky as well as the generous brotherhood in having placed at their disposal Bismark Grove for holding the Annual Meeting of 1883. D. L. MILLER.

WAR between China and France is imminent, growing out of a settling aside of the Tonquin arrangement by the French Minister.

PUZZLED.

Dear Editor—

You really puzzled; please help me out. In B. W. Neff's letter, which you put in your paper without postoffice, State or name I can find no office of that letter, and subscribed in the name letter $1 00 Christiansen Against Built. The book I received yesterday. How, if you was no more than a boy, would you know where to send the book? I wrote on three popular sheets, announcement, then 1, 2 and 3. On the third sheet, my name, postoffice, county and State were plainly written. There is a mistake somewhere.

Your Sister, * * *.

THIS gives us a chance to explain what has been repeatedly suggested; yes, that business matter, and that intended for publication should be on separate slips of paper, with the writer's name and address to each. If you write an article, number the pages, pin them together at the top, and do not fail to give your name and address at the close. If you have something to say to the editor, write it on a separate slip of paper, so it can be pinned to the article. If you wish to say anything about business, write that on another sheet, and do not fail to give your name and address on that sheet also. Observe these rules when writing to any printing office.

Had our kind sister kept her business matter separate from her article, the mistake would not have occurred. All letters coming to this office are opened by the Secretary, the business manager. The business part he attends to himself, while that which is intended for publication is placed in a drawer to his left. About once each day, and sometimes twice, the editor, who occupies another room, goes into Bro. Amick's room and pulls the matter in the drawer referred to, takes it into his room, and prepares it for the press. Now, in case an article should not have the writer's name and address to it, it may come to the editor's table that way, for Bro. Amick does not have time to read all the articles. Likely when the sister's letter came, he tore off the business part, and threw the rest into the drawer, not thinking that the writer's name was not to it. In our work we do not have much time to read manuscript, and that is frequently the case that one or the other is absent from his room, and to hunt up the name after it is detached is much like looking for a needle in a hay-stack. We presume this explanation will help our sister out of her difficulty.

And while on this subject, we will give a few more rules that should be observed when sending matter to a paper for publication. Obituaries, Marriage Notices, Love-feast Notices, and Church News should always be written on separate slips of paper, one item to each class. If you send obituaries, keep them separate from all other matter. If church news, have that on a separate paper, and so on with each department. You ask, why so particular? Because there is a separate department in the paper for each, and in the composing room are hooks for each department. If, when writing your matter, you put it up in good order, and keep each department separate, it is then ready to be hung on the hooks, and will appear in the paper in a very short time. But if you have the various departments mixed, it may be some days before the editor gets time to prepare it. It makes no difference what paper you write for, subscribers will favor us if you desire your matters attended to promptly.

We hope our sister will not think unkindly of us for missing her name, for the occasion in this instance, has afforded us an opportunity to offer some suggestions that will greatly aid many of our contributors, and "it is an ill wind that blows nobody good." We further state that everything pertaining to the paper should be addressed to Miller and Amick.

DAILY JOURNAL.

For the convenience of those who cannot attend Annual Meeting and desire to have some account of the meeting as it is in progress from day to day, I have made arrangements. Those who want such information, should send twenty-five cents to the *Daily Journal*, Lawrence, Kansas, and it will be sent four days. The *Journal* is a seven-column paper, and promises to give an impartial account of the meeting. It has promised to submit its report to me before publishing. I respected this, since I do not want any misrepresentations to go out.

M. M. ESHELMAN.

Home and Family.

MOTTO.—And the fruit of righteousness is sown in peace of them that make peace.—James 3: 18.

Our Angel Mother.

The hand that smoothed the tresses
Upon our youthful head;
And wiped away our tear drops
Till smiles appear instead,
Lies coldly still, while often
Our heads with grief we bow;
Our tears may fall unceasing,
No mother heeds them now.

The eyes that looked upon us,
So filled with love and pride,
And oft in sickness watched us,
E'er constant by our side,
Are closed and softly sleeping
From pain have found relief,
We moan aloud in anguish,
No mother sees our grief.

The gentle voice that often
With lullabies has calmed
Our childish fears, when sleeping
We woke by dreams alarmed,
The lips that sang those sweet songs,
No more our senses thrill;
No mother soothes our slumbers,
Though visions haunt us still.

O God, who knows the sorrows
That dwells within our breast,
And who alone art able
To still the heart's unrest,
Grant us the blest assurance,
That we again shall meet,
And walk with other dear ones
Along the golden street.

The Ear.

AMONG the most skillful and assiduous physiologists of our time, have been those who have given their time to the examination of the ear and the study of its arches, its walls, its floors, its canals, its aqueducts, its galleries, its intricacies, its convolutions, its divine machinery, and yet, it will take another thousand years before the world comes to any adequate appreciation of what God did when he planned and executed the infinite and overmastering architecture of the human ear. The most of it is invisible and microscopes break down in the attempt at exploration. The cartilage which we call the ear is only the storm door of the great temple clear down out of sight, and the next door is the immortal soul.

Always To Pray.

KEEP the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altar borrow their fires here: therefore let this burn well. Secret devotion is the very essence, evidence, and barometer of vital and experimental religion.

Burn here the fat of your sacrifices. Let your closet seasons be regular, frequent, and undisturbed. Effectual prayer availeth much. Have you nothing to pray for? Let us suggest the church, the ministry, your own soul, your children, your neighbors, your relatives, your country, and the cause of God throughout the world. Let us examine ourselves on this important matter. Do we engage with lukewarmness in private devotion? Is the fire of devotion burning dimly in our hearts? Do the chariot wheels drag heavy? If so let us, be alarmed at this sign of decay.

Lay Sermon.

DEARLY beloved, so there are men in Burlington this very Sabbath morning who sigh for the "good old times," when our times surpass those of Solomon, more than his days surpassed the years of Egyptian bondage. You can buy a box of matches to-day for five cents, while Solomon's throne of ivory and gold could not have bought one match. The Queen of Sheba thought Solomon's wisdom and greatness was beyond comprehension; what would she say could she behold a yard engine of the Burlington and Northwestern narrow-gauge? The weight of gold that came to Solomon in one year was six hundred three score and six talents of gold, but with all of it he could not buy a common hard-coal base-burner. He had fourteen chariots and twelve-thousand horsemen, but he could not telegraph to Hiram that he wanted a cedar raft as soon as it could be shipped, and he could not even give his messenger a horse that could trot in 2:30. There was not a newspaper or printing press in his kingdom, and so he did not know what it was to write "dimes" and see it printed "dinners." There are conveniences to-day in the county almshouse that Solomon had to go without. We can buy a watch for twenty dollars — yes for five — that he could not have bought with his kingdom. We have not so many wives as he had, but we have better children, much better, indeed, for when Solomon had the theory of training children all right, he never put it in practice in his own family.

Anecdote of the Duke of Wellington.

WE have now grown so accustomed to peace that we do not value it as we should, and almost forget to praise God for such a boon. The good Earl of Shaftsbury once told us he was riding with the Duke of Wellington in an open carriage, and when they reached the borders of Hertfordshire that great warrior suddenly became silent and leaned back in a meditative mood. The Earl in deference to his renowned senior, did not disturb his quiet, till at length the Duke exclaimed, "Can you tell me what I have been thinking?" "No," said the friend; "but I am sure it must have been something worth telling." "Well," replied Wellington, "I was looking up on this truly beautiful scene, and devoutly praying that no war might ever come into our happy island. Why, if I were called upon for our defence, it might be my duty to level all these quiet abodes and spread devastation all around. Believe me, those who have seen war in reality will be the last to provoke it. Nothing can be worse than a great victory unless it be a defeat.

SOME seeds require a long time to spring up and grow to maturity. The harvest is a great way off from the planting. So it is in moral and spiritual things. And some men are so forgetful of God's eternal, irreversible laws as to think the deferred harvest will be no harvest at all. Thus when religious bodies or churches are guilty of wrong practices, without any immediate bad results, they are led to believe the practices are justified. No, the harvest will come, and sometime when the sowing has been forgotten and we seem to look in vain for the harvest.

THE world soon finds out what is in a man. The church, too, does not long remain ignorant of the real talent which a man possesses. And as a rule, men will find themselves in the places for which their talents qualify them. Generally, those who are so dissatisfied and restless are properly classed as small men. The Talmud says: "All kinds of wood burn silently except thorns, which crackle and call out, 'We, too, are wood.'"

THE longer I live in this world, the more certain I am that the great difference between men— the great and insignificant is energy invincible determination; an honest purpose once fixed, and the victory! This quality can do every thing that can be done in this world; and no talents; no circumstances, no opportunity will make a man without it.

WHEN a man insinuates without any proof that another is guilty of certain wrongs, he only reveals his own character. This is a legitimate principle by which to judge men, and in the majority of the cases the conclusion will be verified. Besides, such insinuations do not become Christians, much less ministers. The Golden Rule is broad enough to cover cases of this kind.

COMMEND us to a man who holds his faith, whatever it be, with a manly grip, and dares to defend it in a manly way—"speaking the truth in love."

THE good man accomplishes the most beautiful works; and is, in his way, the greatest of all artists.

LIVE for a heavenly home.

Matrimonial.

MARTIN—SHEETS.—Jan. 28, 1883, at the residence of D. B. Martins, Girard, Marshall Co., Iowa, by the undersigned, Oliver Martin and Miss Anna E. Sheets, formerly of Virginia. J. C. SEIBERT.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

WALKER.—In the Middle Creek District, Somerset Co., Pa., March 30, 1883, Bro. Abraham Walker, aged 61 years and 6 months.

He was sick about twenty weeks. He was also anointed during his sickness. He served as a faithful deacon in the church about 27 years. The poor have lost a helping hand and the church a faithful member. Funeral services conducted by Silas Hoover and Valentine Blough, in the presence of a large congregation. JOSIAH BERKLEY.

SNOWBERGER.—In the Snake Spring congregation, Bedford Co., Pa., March 6, 1883, Bro. Peter Snowberger, aged 46 years, 3 months and 27 days.

He leaves a widow and three children. Funeral occasion improved from Jer. 9: 21, by brethren J. B. Fluke and C. L. Buck. ROSIE SNOWBERGER.

ANNOUNCEMENTS.

District Meetings.

April 30th, Northern Iowa and Minnesota in the South Waterloo church, Blackhawk Co., Ia.

May 2, at 8 A. M., North-eastern Ohio, in the Loudonville church, Ashland Co., O.

May 8, at 9 A. M., North-western District of Kansas and Colorado, at Kinsey school-house, 4 miles north-east of Burr Oak.

Love-Feasts.

May 5, in the Paint Creek church, Montana, Kansas.

May 5 and 6, at 1 P. M., in the Waddam's Grove church, Stephenson Co., Ill., two miles north-west of Lena.

May 10, Nevada church, Vernon Co., Mo., at S. Click's, 1½ miles North-east of Nevada, to commence at 10 A. M.

May 12, at 1 o'clock P. M., at Mulberry Grove, Ill.

May 22, at 1 P. M., in the Eagle Creek church, Hancock Co., O.

May 22 and 23, at 2 P. M., in the Rock River congregation, at the old meeting-house, near Franklin Grove, Ill.

May 24, Wolf Creek church, Montgomery Co., O., twelve miles north-west of Dayton, near Brookville.

May 24 and 25, in the Ninescah church, Kan., 7 miles west and two south of Nickerson.

May 25, in the Peabody church Kansas, 6½ miles north-west of Peabody.

May 26, Hurricane Creek, Bond Co., Ill.

May 26 and 27, at 10 A. M., at the Astoria church, 2 miles south of Astoria, Fulton Co., Ill.

May 26 and 27, at 11 A. M., in the English River church, Keokuk Co., Ia., three miles east of South English.

May 26 and 27, at Washington, Kan., at Bro. John Gauby's, 3 miles south-west of Washington.

May 31 and June 1, Cherry Grove, Carroll Co., Ill.

June 2, at 4 P. M., in Millmine, Ill.

June 2 and 3, in Woodland church, at Woodland meeting-house, Ill.

June 9 and 10, at 2 P. M., in the Grove church, Miami Co., O.

June 12, at 5 P. M., St. Joseph church, St. Joseph Co., Ind., at C. M. Wenger's 1½ miles south-east of South Bend. On Turkey Creek road.

June 12, at 10 A. M., in the Palestine church, Darke Co., O.

June 12 and 13, at 10 A. M., in the West Branch church, Ogle Co., Ill.

June 13, in the Middle District church, Miami Co., Ohio.

June 14, at 10 A. M. in the Cedar Lake church, Indiana.

June 14 and 15, at 10 A. M., Silver Creek, Ogle Co., Ill.

June 15th and 16th, at 1 P. M., in the Panther Creek church, Iowa.

June 16 and 17, near Precept, Furnace Co., Neb. Stop off at Orleans.

Advertisements.

ADVERTISING RATES.
(For Nonpareil line, each insertion.)

One time or more	10 cents
One month (4 times)	9 cents
Three months (12 times)	8 cents
Six months (25 times)	6 cents
One year (50 times)	4 cents

No advertisement accepted for less than $1.00.

Our Book List.

WE are prepared to furnish any book in the market at Publishers' retail price. Religious works a specialty.

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Gospel Facts—100 copies ... 40cts
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One Baptism—By J. H. Moore. ... 10cts; 12 copies $1.00
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Feet-Washing—By J. F. Ebersole ... 10cts
Sideral Heavens—By Thomas Dick ... 75cts
Drunkard's Will—100 copies. ... 25cts
Scripture Manual— $1 75
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Emphatic Diaglott— $4 00
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DR. Wrightsman's Sovereign BALM OF LIFE, manufactured by Senger & Lape, Franklin Grove, Ill., is being highly recommended everywhere by the mothers who have used it. Send for their new circular. 4-m6

STILL LIVES! The Report that DR. P. FAHRNEY has retired from business is incorrect. He has only altered slightly the names of some of his valuable Remedies, and, by the assistance of his sons, will continue to make all the Medicines heretofore made, including Dr. PETER'S Liniment. The best materials used at all times. Address, Dr. Peter Fahrney, Chicago, Ill.

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A JUVENILE WEEKLY.

50 Cents - - - - - - - Per Annum.

As the above juveniles have now been consolidated for the purpose of lessening the number of our papers, and concentrating our working force, we kindly solicit the patronage of our brethren and sisters. Help us and we will give you a juvenile weekly that will bid worthy of your support. We make a specialty of supplying SUNDAY-SCHOOLS and will be pleased to introduce it into every school in the Brotherhood. Sample copies and terms to schools sent free on application. All other Sunday-school supplies can be ordered through us. Address:

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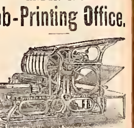

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Correspondence.

gree. Then they tried feared the Lord spake often one to an- and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name—Malachi 3: 16

Notice.

THE obituary in No. 14, current volume, said say "Merkey," not "Nurkey," and Lyn, instead of Elizabeth. A. F. DEETER.

From Rossville, Ind.—April 12.

Dear Brethren:—

LAST Sunday there were two more added to the church at Pyrmont, by baptism,—all quite young. We hope there are still more coming the east and will soon be ready to follow Jesus, as did those two the sisters last Sunday. May the Lord shield them from the evil of the world, is our prayer.

D. A. HUFFORD.

From Dunkirk, O.—April 9.

Dear Brethren:—

MET with our Brethren in quarterly council on last Saturday. The business presented, was adjusted in the fear of the Lord and in love towards one another. Brethren S. Bradford and J. R. Speck were chosen delegates to District Meeting, and the writer to A. M. Query in reference to establishing an orphanage was sent to D. M.

S. T. BOSSERMAN.

From Osawkie, Kan.

Dear Brethren:—

WE wish to inform the members of the north-eastern District of Kansas, that at our D. M., the importance of a home mission was taken into consideration, and the following named brethren were chosen to serve until April 1884:

Eld. John Forney, Dickerson Co.; Geo. Myers, Miami Co.; S. Baker, Douglas Co.; Geo. Studebaker, Johnson Co.; and the writer, Osawkie.

The undersigned having also been appointed corresponding secretary, all communications in regard to this work, such as calls for labor, etc., should be addressed to him, hereafter arrangements will be made.

JOHN A. ROOT.

From Forest City, Mo.—April 10.

Dear Brethren:—

WE are enjoying ourselves in the work the Lord in our social meeting. We have had some very happy evenings and the neighbors turn out very well. We have good order in time of worship. Our meetings are conducted by the older brethren, Abraham Bostetter and Isaac Bond, and assisted by the young brethren in prayer and singing. It appears that our little meetings are doing a good deal of good in our vicinity. Since our old meetings have commenced, our young seem to have the inquiring spirit laid in the way of the Lord; they can pray and exhort one another in the love of God.

A. B. STIRESTONE.

From Oregon.

Dear Brethren:—

THE brethren and sisters of the Rogue River Valley met in council at the Reher school-house, about twelve miles northwest of this place, on March 31st, and all others that came before the meeting was settled to the general satisfaction of all members present. Love and union seemed to prevail through the Brotherhood generally in this valley.

The question of building a church-house was brought before the meeting and received hearty sanction from all present. We appointed a committee of three to solicit subscriptions for the proposed house, which will built in Ashland just as soon as the necessary funds are obtained. It will fall pretty on the members, as there are but few in this valley and the most of them are limited circumstances. Still we think we just enough together to put the house up, brother it, so we can use it, and then fit the interior as we can.

We need a house very badly, as we cannot house in town to hold meetings in. We have sermon on Sunday at same place.—Bro. Hoxie is our minister here. I think he has the cause at heart. Health generally good. Weather cool, crops look reasonably well. Times are dull and money scarce. Still we feel to thank the good Lord for his kindness toward us poor creatures. Brethren, remember us at a throne of grace that we may be faithful to our calling. E. K. WIMER.

Ashland, Oregon, April 2.

From Danville, Ohio.

Dear Brethren:—

OUR quarterly council is now among the things of the past. Thursday, April 12th, was the day appointed. The morning dawned, with the sky hid from our view by rainy-looking clouds; nevertheless our brethren came out with Christian zeal and fortitude to discharge the duties before them. The meeting passed off very harmoniously; love and union seemed to prevail. Our elder and myself were chosen delegates to D. M. No delegate elected yet for A. M.; but if the brethren see a necessity in sending one, will do so after D. M. The home and foreign missions were not forgotten. The Brethren are seemed to be in love and union and, with few exceptions, in harmony with the general Brotherhood.

C. J. WORSMAN.

From Cerro Gordo, Ill.—April 13.

Dear Brethren:—

BRO. D. B. Gibson arrived here April 3rd. Had good meetings; seven baptized and several applicants. He was very much exhausted; went to work on the farm but could do but little. On Sunday he filled his appointment, six miles from home. Monday he grew considerably worse, lungs much affected. He is now very weak; can only sit up an hour or so at a time, though, seemingly, in a fair way to recovery. Our Sunday-school was organized two weeks ago; J. L. Kuns, Superintendent. Church-meeting passed off pleasantly. Two were baptized. Two Old Orderites have returned to the fold. D. B. Gibson was chosen delegate to A. M. Sister A. B. Snider will be buried to-day.

J. M. GIBSON.

From North Manchester, Ind.—April 13.

Dear Brethren:—

THE Manchester church, with its 317 members seems to be in a healthier condition than it has been for some time. Eld. R. H. Miller is doing much for the promotion of union and harmony.

April 12th was the occasion of a very pleasant council-meeting. One was received by baptism. The main object of the meeting was to hear the report of the annual church visit. So little matter was found on this visit, that all was harmoniously adjusted in a few hours. The members decided to hold their Love-feast on the 24th of May, commencing at 10 o'clock A. M. Brethren Isaac Miller and John Blickensdorff are our delegates to A. M.

D. C. CRIPE.

From Plymouth, Ind.—April 13.

Dear Brethren:—

THE District Meeting of Northern Indiana passed off harmoniously. Six queries were discussed, of, and was sent to Annual Meeting. Bro. Wm. R. Deeter was elected on Standing Committee. This meeting was truly a blessed one. In all its deliberations the manifest presence of God was governed by the Spirit of God. The meeting will long be remembered by those present. A good representation was present and all manifested a desire to work for the best interest of the church. Many thanks to the dear brethren and sisters for their hospitality and acts of kindness while among them. May God bless all the members of the Washington church. Bro. Calvert presides over this church.

W. C. COOK.

From Moore's Store, Va.—April 14.

Dear Brethren:—

THE District-meeting for the 2nd district of Virginia, was held in the Valley Pike church, near Woodstock, Va., and a very pleasant meeting it was. Not an unkind word was heard. A request to reconsider the "mandatory church," goes to A. M. Elders Jacob Thomas and S. H. Myers represent the district on the Standing Committee at A. M. There was considerable business before the meeting, which was all satisfactorily adjusted. The Home Mission question was before the meeting, and deferred for more mature consideration. We hope our clerk will furnish you with a more detailed report. The members of the Woodstock district did everything to welcome us, and make us feel at home.

DANIEL HAYS.

From Solomon's Creek, Ind.

Dear Brethren:—

WE report two additions by baptism lately. We are getting along very well at present. Brethren S. Hoover and S. T. Bosserman labored faithfully for us during the Winter, while our home ministers were much out in the vineyard, laboring for others in the Master's cause.

Yesterday, April 12th, our District Meeting came off, three miles east of Warsaw, Ind. A splendid meeting.—we got through with business till three o'clock. Our query sent to Annual Meeting. W. R. Deeter is on the Standing Committee. J. W. Beer is preaching in Milford to his sympathizers and others; only a few brethren attend so far as I have learned.

J. H. WARSTLER.

From the South Fork Church, Ill.

Dear Brethren:—

ON the 7th inst., I attended a special council-meeting in the South Fork church, at which time Eld. Abraham Peters, on account of age, resigned the care of said church, and Eld. E. B. Whitmer was chosen, and now has the care of that church. I am requested by Bro. Whitmer to earnestly invite the ministers of the churches of Southern Illinois to visit and preach for the brethren of said church. They are few in number; have but one minister who is young yet in the ministry. I will personally vouch for the hearty welcome and kind treatment, any minister sound in the faith, and who preaches as an undulterated Gospel, will receive from the Brethren of the South Fork church.

M. J. MCCLURE.

From Northern Indiana.

Dear Brethren:—

THE District Meeting of Northern Indiana came off on the 12th. All passed off quietly and orderly. But few queries were sent to D. M. One query was sent to A. M., to not make all queries mandatory, but distinguish between those that are binding and advisory. W. R. Deeter was Moderator; W. O. Cook, Writing Clerk; and J. H. Miller, Reading Clerk. W. R. Deeter was sent on Standing Committee, and I think that is putting the right man in the right place. Hiram Forney was elected treasurer. His post-office address is Milford, Kosciusco Co., Ind. Daniel Shively and J. H. Warstler are sent as delegates from the Solomon's Creek church.

J. W. Beer preached in Milford one week, at night. He had but little encouragement. Modern "progression" has but little show in Northern Indiana. JOHN ARNOLD.

From Walla Walla, Washington Ty.—March 27, 1883.

STILL feeling an interest in your great work in sending out to the world so much good sound reading matter as we get in the B. AT W. for $1.50, I don't feel like doing without it, as it appears to me that it is not out of the reach of the poorest people especially the poorest on this Coast.

We have had the most beautiful Spring weather that I ever witnessed until last Sunday, when it set in to rain and still continues stormy. The farmers are getting nearly through with their Spring seeding. Health is very good, and things generally appear to be in a prosperous condition, with the finest prospects for good crops we have ever had at this season. Land is rising in value quite fast in this locality. Friend O. A. Shauberger, a young minister, from Nodaway Co., Mo., arrived at my place about the last of February on the lookout for a suitable location for a colony of Brethren from that place. Soon after his arrival, I conveyed him over a portion of Umatilla Co., Or., with which he appeared to be quite favorably impressed. Since our separation, March 5, he has been travelling through Eastern Washington Ty. and Western Idaho. He wrote me March 18, that he was not altogether delighted with that country.

I would like to state through the B. AT W. that persons wishing to correspond with me should be very careful to write names and address very plainly, and also to enclose a stamp. I should not have spoken of stamps but I receive so many letters of inquiry.

O. W. HARTNESS.

From Bethel Church, Ind.—April 15.

Dear Brethren:—

WE met this morning and organized a Sabbath-school. There was considerable interest manifested by those present. After this, the hour of preaching arrived. We were richly addressed by our beloved elder, Wm. R. Harshbarger from 1 Tim. 1: 11, and at the close of his remarks his eldest daughter came forward and was received with a hearty welcome as an applicant for baptism, which will be attended to the first Lord's Day in May. She is young,—in the prime of life, and we believe, she has come with a true purpose to serve God. It makes our hearts rejoice to see those of her age turn and serve the Lord. We pray God that his Spirit may assist her associates to follow her example. May the Lord help us all to live faithful.

T. J. WATKINS.

My Trip to Oregon.

I HAD a desire for many years to see the country of Oregon, but was not able to gratify that desire till last Fall. When the time came for me to start on that long journey, I tried to set my temporal and spiritual affairs in proper order, so that if death overtook me while absent from my dear family, I could leave the comforting hope behind, for those dear ones. Accordingly, that it was well with me, and my temporal affairs would be no trouble for them or others to settle up. On the morning of the 24th of October, 1882, I bade farewell to my brethren and sisters and boarded the train at Jonesboro, Tennessee. Had a pleasant car ride to Chattanooga, where I changed cars for Cincinnati, Ohio, and arrived there on the morning of the 26th. Changed cars for St. Louis, Missouri, at which place I took the train for Ottawa, Kansas, and arrived at that place the following day.

Ottawa is the county seat of Franklin county, Kansas. My brothers, Frederick and John, have been living here for several years. I remained in the county about ten days, held some meetings, and spent the time pleasantly with my brothers and their families, and other kind friends. On November 6th was taken to Lawrence by my brother, and visited the State University, which is a large stone building, situated on a beautifully elevated position. We also visited Bismark Grove, where the brethren expect to hold the next Annual Meeting. It appears to me that the situation and surroundings of Bismark Grove are ample and commodious for holding such a meeting. The next day I visited the fine flourring mills, barbed wire factories, straw board factory, and other factories of importance. At night I went to the railroad crossing in North Lawrence, and waited there for the eastmost train bound for the Pacific Coast. These emigrant trains are conveniently arranged for moving families. The seats can be turned down and form bunks on which the families can put their bedding, and have a good bed to rest on while traveling. The cost, also, on the emigrant train is much less than on the fast passenger trains. The morning of the 10th of November found us in the city of Denver, Colorado. From there we went to Cheyenne, Wyoming Territory, where the weather set in cold, with a north wind and snow. On the 11th passed the summit of the Rocky Mountain range. Saw plenty of snow on the top of the mountains.

The next day we passed the thousand mile tree, so called because it is one thousand miles west of Omaha, Nebraska. Passed by a place called the Devil's Slide, a groove-like channel passing up and down the mountain for many hundred feet, and then through Weber Canyon, which presents some very grand scenery. After passing through several tunnels, we reached Ogden in Utah Territory. The terminus of the Union Pacific Railroad, westward, is at this place. Changed cars. The western road from here is called the Central Pacific.

On the 14th we passed over a desert looking country. Sand, gravel, rocks, and alkali was the most that could be seen. Here, for the first time in my life, I saw what is called the mirage of the desert, an optical illusion, which

presents to the weary traveler trees, springs, rivers, and lakes which have no existence in fact. How many weary travelers have been deceived by these false appearances, and have been thereby induced to leave the plain road and go in search of water and shelter that had no existence?

Passed through some good-looking country in Nevada Territory, on the 11th.

On the 15th ascended the Sierra Nevada Mountains. It required three heavy engines to drive the train up the mountain. We ascended steep grades, made sharp curves, passed through many miles of snow sheds, and several tunnels, and at last reached the summit of the Sierras, about seven thousand miles above the level of the sea. The summit is a Summer resort for persons of leisure.

Daylight on the 16th found us in the city of Sacramento, in the famous land of gold.—From Sacramento I went to the town of Lodtrop, in the vicinity of the brethren. Went to brother George Wolf's. Remained among the brethren in California about thirteen days. Held some meetings and looked over the country considerably.

On the 29th, went to San Francisco, and got on board the ocean steamer Queen of the Pacific, which was bound for Portland, Oregon.—About noon our noble steamer commenced heading for the Golden Gate, which is the entrance from the Pacific Ocean into the bay of San Francisco. In about one hour we were on the briny deep, and for the first time in my life I enjoyed the pleasure of a view of the great Pacific Ocean. During the third day we had nice, calm sailing, but next morning, November 30th, it was raining and the wind was blowing a gale, causing the waves to roll high. It got worse and worse, until about noon, when the sea could be called frightful to me. The waves lashing the huge steamer and tossing her about like a little plaything. In the afternoon the wind became calm. I had a little experience with sea sickness. My head began to ache, and my stomach became nauseous. I felt very sick until my stomach threw up its contents into the mighty deep. The next day we entered the mouth of the Columbia river, and stopped for a few hours at the city of Astoria. Along the banks of the Columbia river are many salmon fisheries, which are said to be very remunerative to the owners. A fog set in while we were lying, and our progress was hindered. They had to cast anchor and lay over until the next morning, December 2nd, and then resume our trip up the Columbia river to the mouth of the Willamette river, up which we went and reached Portland at 11 A. M., where I had to wait until sundown, and then boarded the train for Brooks Station, Oregon. I arrived at my destination at 7 P. M., and received the way to brother Bashor's, who lives only a short distance from the station. Brother Bashor's wife is a half sister to my mother. Of course we were glad to see one another after being separated for about ten years. Brother Bashor moved from Tennessee to Colorado and from there to Oregon.

My object in going to Oregon was to locate there provided I liked the country, and could get a home there. With this object in view I set about making enquiries and observations, and looking at the country.

While in Oregon I enjoyed the privilege of meeting frequently with brethren, sisters and kind friends for the purpose of engaging in divine worship, and was made to rejoice by seeing a few precious souls unite with the church, walk in newness of life, and live and labor for the better life to come.

After spending three months in Oregon, I came to the conclusion that it is a good country, with a mild healthful climate, good water, and an abundance of the necessaries of life. Of course there are some drawbacks in this State, just as we had expected and any place on this sin-poisoned earth where everything is as good as we could wish it.

As time and tide wait for no man, so time rolled on and admonished me to be ready. I was aware of it the never-ceasing pendulum brought us near the end of February, 1883. So, wishing to pay little business affairs, I got ready to leave my homestead right. After bidding farewell to loved ones, on February 27th, I boarded the train at Brooks Station and went to Portland that day. Portland is quite a business place, and property in and around it is rapidly advancing in value. I got on board the same steamer that brought me from San Francisco, and at daylight on the morning of the 28th we started down the Willamette, and after about one hour's run entered the Columbia river. Large quantities of broken ice were floating down the river from the up country. We had fine weather and pleasant sailing and reached San Francisco on the morning of the 2nd of March. Here I had to wait until night before the emigrant train started eastward. I chose to return home by the southern route for two reasons; first, I wanted to see the country, and secondly, there is less danger of being blockaded with snow. We passed, on through Southern California and came to Los Angeles, where we saw almond trees in bloom, whence more than a foot high, and orange trees loaded with golden fruit. We passed through southern California desert, a portion of which is said to be below the level of the sea. This is the most barren and desolate looking country I ever saw in my life. We finally reached the Southern limit of California and passed over the Colorado river and entered Arizona. On the banks of the river is situated Yuma City. It is mostly built of sun-dried bricks, and the inhabitants are a mixed population, consisting of Americans, Mexicans, French, Spaniards, Indians, mixed breeds and I don't know what else. We passed through Southern Arizona, Southern New Mexico, Southern and Central Arkansas. Saw some good looking country, and some that was barren and desolate in appearance. When we reached Madison, Arkansas, we were informed that the cholera was said to be about to be taken to Memphis, Tennessee. The Mississippi river was overflowing its banks west of Memphis, and spreading over a vast portion of country. I again boarded the train at Memphis, and reached home on the night of the 13th of March.

I caught a severe cold before leaving home, which gave me feel quite unwell for several days. My family, also, are having bad colds. Although our health is not as good as could be desired yet we have great cause to thank, praise, and adore the Author of all good for his protecting care over us all, and for preserving our lives and protecting us through dangers seen and unseen. During my absence two of my children united with the church, one about ten years ago. My youngest child, a daughter twelve years of age, is still outside, but has her face toward the church.

I desire to express my sincere gratitude to all kind brethren, sisters, and friends who administered to my necessities on my journey. My prayer is that you may all reach that beautiful shore "over there," where all is love and peace for evermore.

JOEL SHEPHEY.

From Arrow Rock, Mo.—April 9.

THE Chair Creek congregation met in quarterly council March 31. After disposing of business that was necessary to attend to, we left Bro. D. L. Williams, to meet with us, we called on the Building Committee to see what had been done in regard to their house. We found very little done concerning what ought to be done, viz: the brethren are getting their timbers ready, and rock for the foundation. The writer, with other brethren, is soliciting the neighbors for help. We are needed with encouraging addresses; and now, if the brethren will help a little, we can have a house.

Brethren, will we have to say the first move in Saline Co., Mo., by our brethren, to build a meeting-house, ended in a failure? We hope this will not be the case. Let me entreat you to think of a few brethren that have suffered so much the last two years, along the Missouri River, on account of the house. Some lost their crops for two years, and now are crying for the crumbs of the bread of life, as they fall from their rich brethren's tables, and no man cares for their souls. Have we a proper opinion of our brethren.

I want to say, we may injure the enterprise by saying some things in our periodicals, that might cause some to think that the Brethren in Saline says, he has given, on two or three occasions, for building meeting-houses, and they have never been built, and the money has never been refunded. Another way, in your opinion ought not to have help unless they can raise one-half the required amount of money, but should be made a missionary point. Now, I would ask, is the Bible authority, for a missionary preach unless he has a house? It is not a missionary we desire so much as a house for our home missiotre to preach in.

Brethren, there is a great field of labor open here in this fine, beautiful country. I do hope and pray that our churches may respond to our call. Our house is to be 26x40, one story, plain frame; cost about $800. Send all contributions to the writer, at Arrow Rock, Saline Co., Mo. I hope the brethren will early consider this, and act as the Lord directs their hearts.

The following has been received for the Chair Creek meeting-house:

Isaac Lutz, Staunton, Ill.	$ 1 00
A Brother	1 00

D. PROTINGE.

Memento—Memento Mori.

"Precious in the sight of the Lord is the death of his saints." Ps. 116: 15.

PRECIOUS also in the sight of his children. How many solemn and hallowed associations are connected with the death of a saint! How solemnly solemn the thought, that life, with all its responsibilities and labors, is ended, and an account must be given of all our work, and a reward received according to our how joyful the thought, that the battle, though long and hard, is fought, and the shout of victory can be sung throughout the camp of the saints on earth and the host of the angels in heaven.

The saint, though dead, yet speaketh; his words, uttered from the stand, as well as at the fireside, in the family circle, with sighs, groans and tears, in an attempt to obey the last of the living saint which death, with all his power and terror, cannot effect in the least. Circumstances sometimes resurrect them in our imaginations, and place them before our minds, with all their lifetime labors and associations.

Such was the happy lot and experience of the writer and his companion on yesterday, when followed by three sisters, daughters of our dear old brother and Elder Daniel Fry (deceased), in company with a young sister Hart. O, how oft did we travel together, by land and by water, over rivers and through fields and dale; preached, prayed, sung, wept and rejoiced together. As father and son we labored together for twenty-six years; hence, his labors, in the church, are appreciated and remembered with more interest and profit by me than any other one, perhaps, outside of the family.

As a successful minister, counselor, and housekeeper in the church, Bro. Daniel had few equals; his faithfulness, and courage in meeting his appointments are worthy of imitation by all ministering brethren. He seldom made an appointment weather an apology for non-attendance.

At the A. M. at Lanark, in 1880, he said an evil spirit was at work, and we should soon see the result. Before two years had passed, two brethren in Ohio went out from us, a work he very much lamented. He always admonished to unity in the work of purifying the church, and to a more strict church government. Let us pray, that his sons may perpetuate his name in the church, by wearing his mantle of usefulness, and that his daughters may all stand as polished corner-stones in the palace of God; so that our dear sister, companion, and surviving step-mother of the family, may have much joy in the thought of having a complete family record in the Lamb's Book of Life.

The recent and sudden departure of our dear brother Michael Emmert, also suggested a solemn and impressive train of thought to the mind, as being more than ordinarily solemn, and concerned for the welfare of the church, when we worshiped together in October last, in Kansas.

It also suggested the past, as well as the solemn responsibilities of the present to our minds: The pleasure and joy we so often experienced, in our youthful years in the ministry, when we, like children, could run at the sound of our old fathers in Israel (now among the sainted dead). Nothing afforded us more pleasure than the privilege of meeting and heeding their good counsel. Nothing would cause us more the propriety or necessity of some things, we always felt to honor their experience and judgment. As little as children, in their supposed wisdom and wonderful discretion, we realize the anxiety and government of their parents for their welfare, just so little could I comprehend Isaiah, till and experience taught me the same lesson. We are more inclined to place ourselves behind those who are now sleeping in the tomb, and whose rest can no more be disturbed by the turbulent waves of trouble, which at this time so much annoy the minds of the faithful few.

And what shall I more say? for the time would fail me to speak of Brethren Lyon, Stewart Carlton, Lamson, Rittenhouse, Dendroff and others; these all having obtained a good report through faith, at ending in the front ranks (when we first labored in Northern Illinois), who waxed valiant in fight, turned to flight the armies of the aliens; and these all having died in the faith, and gone to receive the promise, the important question for us as their successors, is, are we trying to keep the faith as we have the dead; are we as they in opposing the vanities of the world? Or, the responsibilities of the shepherds of the flock of this age? May they consecrate themselves anew, and "sound an alarm in the holy mount, show the people their transgressions, and the house of Jacob their sins."

ENOCH EBY.

RAILROAD ARRANGEMENTS.

North and South Roads in Iowa and Minnesota.

NOTHING definite yet from the above roads. The officials promised to write me as soon as they could possibly do so; but nothing to date from them. I cannot understand why they are so tardy. Will write again as soon as I hear from them. Fraternally,

D. E. BAUBAKER.

The Wabash, St. Louis & Pacific R. R.

WILL sell tickets to Bismark Grove and return, for *one fare for the round trip.* The tickets will be on sale at all their principal stations May 5th, 6th, 7th, inclusive. They will be good to return from May 15th to June 15th, inclusive. This will be a good route for those in Middle Indiana and Southern Illinois.

Chicago & Alton R. R.

D. L. MILLER:—

Dear Sir:—

IN ANSWERING to my letter of yesterday, 13th inst, quoting rates from points on C. & A. R. R. to Bismark Grove and return, please add to the list of stations from which we quote rates:

Bloomington, Ill., - - $12.35,

Or one fare for round trip, and oblige,

Yours Truly,

J. CHARLTON.

The Lake Erie & Western R. R.

THIS road will carry our people to Bismark Grove and return, for one first-class fare for the round trip. Tickets will be placed at the following named stations: Fremont, Fostoria and Lima, Ohio; Marion, Alexandria, Frankfort, Mulberry and Lafayette, Ind. This is the shortest route for the Brethren from Northwestern Ohio and Middle Indiana. We expect to run a special train over this road, which we will give notice in due time.

GEO. W. CLAY.

From Ohio to the A. M.

THE Toledo, Cincinnati & St. Louis, (narrow gauge) R. R. offers to carry our Brethren to Annual Meeting and return for less than half fare,—less than any other line, and those who will go on their special train on the 20th, will receive one dollar deduction from the above rates.

The Pan Handle, one fare for the round trip to Kansas City via Chicago or Indianapolis. The Indianapolis, Bloomington and Western, the Cleveland, Columbus, Cincinnati, Indianapolis railroads—half fare. Tickets sale May 1st, good until June 15th.

J. J. ROSENBERGER.

From Pittsburgh to Bismark Grove.

EXCURSION tickets will be sold from Pittsburgh to Bismark Grove and return, for 15 days, at the rate of $27.75. Sale of excursion tickets will commence May 10th, and continue May 14th, 15th, inclusive. Tickets in each direction from Hagerstown, Md., Pittsburgh is $7.50, which will make the total expense, $42.75. Parties desiring to go over the Pennsylvania R. R. will be allowed the same stop-over at intermediate points west of Pittsburg, as are allowed by the B. & O. R. R.

J. K. SHOEMAKER.

Pittsburgh, Pa., April 12, 1883.

The above is to Mr. Shoemaker his write it, on my desk, to-day, April 17th, 1883. will be seen that there is no abatement given by the Pennsylvania Road east of Pittsburgh, neither can there be any on the B. & O. R. east of Wheeling, as per agreement between the two roads, entered into in 1882. Last year was excepted on account of a misunderstand, made by B. M. Cole with me prior to the meeting of agreement holders.

D. P. SMITH.

The Brethren at Work.

Published in the interest of the Brethren, or German Baptist Church, in an unoccupying interest of Primitive Christianity, as taught and practiced by Christ and the apostles.

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BRETHREN AT WORK.

"Set for the Defense of the Gospel."—Philippians 1: 17.

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Brethren at Work.

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THE WASTE OF WAR.

Give me the gold that war has cast,
Below this prayer-spending dog—
The washed skill, the labor lost,
The mental treasure thrown away;
And I will top each rod of soil
In every yet discovered land,
Where hunters roam, where peasants toil,
Where many people cities stand.

I'll clothe each shivering wretch on earth
In needful, warm, and brave attire;
Yet—there will long banquet mirth,
Which, kings might envy and admire.
In every vale, on every plain,
A school shall grade the game's sight,
Who in every poor man's child may gain
Pure knowledge, free as air and light.

In every coward frown shall rise
Hells academic, amply geared,
Where ignorance may soon be wise,
And successes learn hate art and taste.
To every province shall belong
Collegiate structures, and not few,
Filled with a truth-inspiring throng,
And teachers of the good and true.

In every free and peopled clime,
A vast Walhalla hall shall stand,
A marble edifice sublime,
For the illustrious of the land;
A Pantheon for the truly great,
The wise, beneficent and just;
A place of noble and lofty share,
To honor and to hold in dust.

A temple to attract and teach
Shall lift its spire on every hill.
Where men now—hell-hell and preach
Peace, mercy, tolerance, good-will,
Made of bells on Sabbath days,
Round the whole earth shall gladly rise,
And one great Christian song of praise
Stream sweetly upward to the skies!

SAVED BY GRACE.

BY J. S. MOHLER.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2: 8.

Our salvation is indeed purely of grace. It is entirely unmerited on our part. It is the free gift of God. Were it not for God's favor, or grace, as manifested through His Son, our way would yet be barren. There was none found in heaven, nor in earth, nor under the earth, that was able to take the book and loose the seals thereof, save the Lion of the tribe of Judah. Rev. 5:2-5.

But while salvation is purely of grace, we must not understand that it is of grace only. Some people make a hobby of some particular passage of the Gospel, and lose their entire hopes of eternal life upon that hobby, to the exclusion of other parts of the Gospel, equally important.

The text heading this article is a general favorite, doubtless, because of its seeming easy application—implying, from a superficial view, that God does about all the work, and that man has little or nothing to do. The Bible teaches that we are saved "by faith," "by works," "by baptism," "by the blood of Christ," etc. All these expressions are as important in the means of our salvation, as grace. We are not saved by any one of these means, but by all of them conjointly.—We should also hear in mind that we can not get the true sense of any particular passage of the Gospel, by first getting the correct general sense of the entire Gospel, as well as the bearing the various means of grace sustain to each other.

The grace of God by which we are saved, comes to us conditionally. If we comply with its conditions, we make the grace available; otherwise it comes to us in vain. This grace is no man's salvation, only as a man is willing to subordinate his will to the will of God, by exercising repentance towards God, faith in the Lord Jesus Christ, and obedience to his entire Word or Will.

To illustrate: A number of persons are shipwrecked, and cast upon some desolate island, where they must perish if not delivered. A person on shore hears of their misfortune, and has the only life-boat capable of outriding the storm. But those shipwrecked mariners had made him their enemy by wicked works, and in addition to this had lost all their means in the wreck. But notwithstanding this, he launches the life-boat and reaches the island safely. This is an act of pure grace, or favor. But those shipwrecked are not yet saved. They must now comply with the terms offered by the captain of the life-boat by coming on board the vessel and abiding by the rules of the vessel till safely delivered.

Thus Christ launched the great and only life-boat upon life's tempestuous sea, when we were enemies to Him by wicked works, and had no recompense to offer. It hence was an act of free grace. Will we accept of His proffered grace by coming on board the old ship and obeying her rules, till we land safely in the haven of peace and eternal rest. Hence, the grace of God is for the entire race, for Christ tasted death for every man, and God delighteth not in the death of the sinner.—But many will not comply with the terms given, loving darkness rather than light. To such the grace of God comes in vain; their condemnation is the greater. "He that believeth not, is condemned already."

But we are saved by grace "through faith." By "faith" is not meant a mere mental assent to the truths of the Gospel, for many believe that Jesus Christ is the Son of God, and that the Bible is the Word of God, who are yet in their sins. The Apostle means saving faith. Saving faith is begotten, or quickened, in the work of regeneration, and henceforth becomes within us the principle of the Christian life. At regeneration it is at its earliest stage, but as the Christian lives out the principles of the Gospel, faith is strengthening. Faith first, and works follow as an inevitable result. From works there seems a reaction back to faith, which in turn strengthened and made perfect. James 2: 22. Christian faith seeks expression in appropriate Christian life, as the seed beneath the soil seeks expression above it. James says truly, "If faith have not works it is dead, being alone." 2: 17.

"But," says one, "Paul says, in Rph. 2: 9, 'Not of works, lest any man boast'." This is true, but we must understand the kind of works the Apostle alludes to. The epistle has no reference to works that result from our obedience to Christ, either in doctrine or Christian life, but to the works of the mere moralist, who trusts that his good deeds alone are sufficient for his salvation, outside of Christ.

To prove that Paul's views respecting faith harmonize with James', we refer the reader to the eleventh chapter of his letter to the Hebrews, presenting the minds the nature of a living, efficient faith. He says, "Through faith we understand that the worlds were framed by the Word of God." We can only realize the faith that was in the Infinite mind by the work that followed. The heavens in all their glory, the earth with all its varied scenery—mountains and hills and valleys and plains, brooks, rivers, seas and oceans, all teeming with life, declare the faith of God before these things were created. Again, "By faith Abel offered unto God a more excellent sacrifice than Cain's." How did Abel's faith affect him? Not by simply believing, but by bringing his offering and presenting it to God through faith; thus perfecting his faith by works. "By faith Noah prepared an ark to the saving of his house." Heb. 11: 7. The faith of Noah prompted him to take hold of the saw, the hammer and plane, and whatever tools were needed, and every stroke of the tools was a living evidence of the faith of that righteous man.

The reason we are somewhat particular on this point is because of the doctrine taught, "only believe," "only believe," implying that mere belief, without corresponding works, is all that is needed. The result of this belief, is little or no Christian life, and hence it is a dangerous doctrine. But if *living, vital, faith* takes hold of a man, it leads him where God wants him to go. He follows Jesus through evil as well as good report, even to dens and caves of the earth, to prison, to the martyr's stake, if need be. May the Lord strengthen our faith.

A BLOODY RECORD!

John Ashworth in Palestine.

JOHN ASHWORTH, of Rochdale, author of "Strange Tales," has written an account of his recent visit to Palestine, or "Walks in Canaan," as he terms his tour. He writes as a consistent man of peace. His ten companions in travel armed themselves with pistols and revolvers, but he declined to do so. He says, "I believe that the less a man has to do with swords and guns, the longer he is likely to live. I never yet knew a consistent member of the Peace Society shot, *but history tells us and tale on the other side.* These because of their principles, I had no gun to take care of." He thus speaks of Jaffa, or Joppa, the first place visited by him in the Holy Land: "Some who have visited Joppa did not go to comfort, but to make widows; not to raise from the dead, like Peter, but to destroy. Pompey, Alexander, Saladin, Napoleon, terrible names! especially the last—all visited this city. In 1799 Napoleon besieged Joppa; the garrison offered to lay down their arms and surrender on condition that their lives were spared.—Eugene and Crosier, two of Napoleon's staff officers, agreed to the terms proposed. Four thousand men laid down their weapons of war, and were led to the headquarters of the French army. Napoleon ordered them to sit down; their hands were tied behind their backs; despair instantly marked every countenance, but all were silent. A council of war was held, and although his own officers had promised them life, this deity of France signed the death-warrant of the whole four thousand, and ordered every man to be shot. Bound and helpless, they were led down to the bottom of the sand hills on the sea-shore, and formed into squares for execution. They requested one word with Napoleon. That one word was to remind him of the terms of their surrender: But the *hero*, who had just been through hospitals and ordered the poisoning of four hundred sick prisoners, could now order four thousand to be *butchered.* For five hours, French soldiers fired volley after volley into the dense mass of sons, husbands and fathers, till not one soul was left alive. The returning tide washed the blood of this murdered host from the sands of Joppa, but no tide will ever wash their blood from these French executioners, and this soldier-god."—*London "Friend."*

BY PEACE I GIVE UNTO YOU.

BY M. E. KESLER.

From the above language three important questions arise. 1. Whose peace was given? 2. To whom was it given? 3. Is it still preserved?

My peace. Was it John's, Luke's, Mark's, Matthew's, Peter's, Paul's, Stephen's or James' peace? No. Then was it Moses', Solomon's, Elijah's or any of the prophets? No. Then whose was it? Ah, the question is direct; we cannot prevaricate; it was Christ's. Yes, the peace of Him whose *right* being was peace. The peace that must prevade the bride or she will never see the groom, for without peace no man shall see the Lord.

To whom was it given? We might question as before, but omit, as the answer is obvious. Christ was speaking to the disciples, and was evidently given to them. Yes, given to them who he intended should be his standard-bearers to a lost and ruined world, to wave the banner of peace—the Gospel of Truth—throughout the world, till all would "seek peace and ensue it."

Is it still preserved? This is the serious question, and I let all answer for themselves. Were Paul here, would he say, "Brethren, I hear there be divisions among you and I partly believe it"? Would he ask if we had been baptized into Paul, Cephas, Apollos or any other man? Would he say there must also be heresies amongst us? Brethren, these are serious questions. Let us consider them carefully.

Annual Meeting, which is intended to set things pertaining to the church in order, will soon be at hand. Will it find the church wanting in the Christian principle of peace? Will it find that there are heresies amongst us? O brethren let us pray for peace, and not only pray but work for it. Shall the carnal mind say, "The house is divided against itself and cannot stand"? Shall the world which has so universally respected our people, say we have "let the first love and our candle-stick is taken from us"? May not the A. M. serve as a light and as an emblem of peace and union among us? Brethren let us consider, and if we find an evil spirit of contention, consider it well, manifesting a desire to obtain power, and may love and union prevade every heart, and may the meeting be sanctified by the hallowed associations of friends and brethren, with the angel of peace hovering over them and comforting them with the happy thought that the peace given is still preserved and manifested among us, is my prayer.

HINTS ON SPEAKING.

1. Resist the temptation of circulating ill reports; spread them not at all.

2. If you counsel speak well of another, at least do not speak ill of him.

3. Never speak ill of another behind his back. Why should you consider his character of less value than your own?

4. Speak of others as you would were they present; speak as a friend of him who is absent, and counsel speak for himself.

5. Consider yourself the guardian of the character of those who may be absent, as you would wish others to guard your character in your absence.

6. Whenever it may be needful to mention anything to the disadvantage of another, let it be done with truthfulness, tenderness and humility, and with the recollection of how much has been forgiven thee.

7. Live as in God's sight, mindful of thy position as a child of God, and as a servant of Jesus. Meditate on His word; pray always. Then you will know when to close and when to open the lips; when to listen and humility, and when to be silent.

Dr. John Hall says: "There is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity."

Religious Essays.

NOTE.—We write some other things unto you, than what ye hear or acknowledge: and I trust yethall acknowledge even to the end.—I Cor 1:13

AT THE DOOR.

BY MISS TENNY COOKE.

"Who—this at the door of heaven that knocks?
"Let me in, I am outcast."
"What have you done for God and man
In word or deed since your life began?
"Why do you ask about my deed?
I have always preached the good old creed.
Stood for Christ in season and out of season,
Vaunted decrees and Hell at length,
Shut the door of Heaven on all
Who do not follow the word of God,
Creed not to fast and loudly pray,
Never smiled on the Sabbath day
Up to heavenly stands and knocks.
Let me in! I am orthodox!"
"The door you have shut on any man
Will not open for you a span
Orthodoxy is not its key,
Use Paul and Calvin its wardens be.
By one who sinned and latterly wept,
A pardoned sinner, this door is kept.
Such sinner can enter in,
Only such to the Master sin."
"Who is this at the outer door?"
"One who was only long before.
Many a year in sin passed away
Since I entered the holy way.
Many a year in doubt thought
Hath in my cloudiest spirit wrought.
Spotless and pure to the keenest eye,
Perfect in word and deed am I!"
"Not so man saith the Maker seen.
The words that answer thy call are these
"If any man say he hath no sin
That man lacks the My truth within.'
Here can enter not fair nor lily,
Heaven is not my dwelling,
It quite savage wide to the humble soul;
Further it will never harbinger will."
"Who is this?" "Oh, let me in!
Well have I fought with earth and sin.
For heathen tribes I have worked and prayed,
Tribes and Indians have I sought for aid;
Gathered crowds to hear me tell
Of the pagan nations bound for Hell:
Conversed all the country over
Scattered leaves of printed love;
Loudly preached and fervently prayed.
Surely my place in Heaven is made?"
"Where were the sinners at your side,
When you were vaunting your pride?
What of the humble souls you knew,
Help and comfort asked from you?
Where the friend your bitter tongue
Turned to alien, with cruel wrong?
Where the humble heart you pierced,
Full sure in pride and hate believed?
Well you did the greater thing,
Which man could see and your pagan sing.
But the little loves and dose of life,
The healing word for the daily strife,
The cup of water, the gentle deed,
The ready hand for a neighbor's need—
Where are they? Behold. He saith:
This is he who denies the faith.
He who provides not for his own,
And turns to his nearest a face of stone,
Where than an infidel is he?
Scarce shall the portals part for thee."

"Open the door! Come in I must!
Do you shut your gates against the just?
Many a years have I professed
To walk the way of heavenly rest;
Sat at the table of the Lord,
Told His story, and read His Word."
"Do not your children thronging stand
At the door from your entering fire they hear?
Where is the sweet and smiling wife,
Who faded out from your twilight life?
Who looks glad at your welcome face?
Is your house the dwelling of Peace and Grace?
Are, who talk of love to your neighbor,
And set your foot on a quivering heart,
Trample on hope, and love, and trust,
Fill their lives in the chilling dust,
Taking up as you fling name in scoff,
Calling it, pity with their death,
Go to your place where he was laid,
Who died his Master and Lord betrayed?"

"Hark! Whose summons is this I hear?
Some it reaches the mansions fair
Faint and low is the faltering call."
"Can I ever come in at all?
I am a sinner, let me come
Along the wayside and called my name.
Men looked down and passed me by.
Women came with hungry eye
He alone my misery heard,
Stained my sin with a healing word.
I heard it, I hear it, o'er and over,
'Nor do I condemn thee. Go! sin no more.'
I, the outcast of the earth,
Washed with my tears His weary feet,
Struggled back to my Hide
To other souls who toiler and fold.
To bring some help and comforting
To the hapless children of my King.
The dust that pained, the grave that press
Along the highway where He goes—
Such am I. Oh! may it be
Through the door ajar that His face I may see
While they turned without a sound,
And the city of glory stood, around.
"Penitent sinner! contrite heart!
Come. He gives thee the better part.
Work and faith and humble love
Shall be your guide to heaven above.
Priest and Levite pass by no mercy
CHRIST hath opened for thee the door!"
—*The Independent.*

FAITH.

BY SALOME A. STONER.

"FAITH is the substance of things hoped for, the evidence of things not seen." It is the inspiring which one has toward what all is dark and gloomy. Faith is closely allied to hope and spirituality, and lies in and above our moral nature, second to best in the spiritual region. Thus congenially surrounded, it is powerful; even conscience and firmness yield to it, and are shaped by it.

In regard to strength, we know not where to draw a limitation. It is said to be of lieve all things and hold fast that which is good. When in a healthy state, faith works wonders. A great orator, after relating a number of effects produced by faith, once said, "Time would fail me to tell of the many who through faith subdued kingdoms, wrought righteousness, obtained promises and stopped the mouths of lions." A weak faith accomplishes comparatively nothing, and keeps its possessor in continual doubt, ever afraid to go for word lest he go wrong, and not daring to turn aside or back, as that cannot be right.

Evils springs up and flourish, unchecked and unattended; but the beautiful, the pure, and the good require care and cultivation. Faith, to be strong, must be exercised. We should accept as truth what is told us, until it is proved false. If, on the contrary, we reject everything as false until it is proven true, we shall come to doubt our own words.

There is a natural as well as an acquired faith. It is natural that we believe our parents; and were it possible to live to the age of twenty or thirty, and to have never heard of a fraud or known a deception, our natural faith would be perfect.

The acquired faith comes by hearing; by the eyes of which we are enabled to look beyond the limits of time and view the glories of eternity. It is natural that we have every, a calm for every storm. When in danger, it contents us by affirming "that if this tabernacle be dissolved, we have a building not made with hands, eternal in the heavens."

Our faith is our religion, confidence or trust in God, our teachers, friends and ourselves.

Ludoga, Ind.

THE CHURCH OF CHRIST.

BY W. H. ROOSE.

No. 9.—Its Nature.

NICODEMUS, a ruler of reputation, had, for some time, looked for some one's advent into the world to reorganize or re-establish Israel as a kingdom; though, notwithstanding the teachings and demonstrations of Jesus, he feared his efforts would meet the same result as did those of his predecessors, ultimate failure. In his conversation with Christ, he made an important confession, and in answer, Christ said, "Except a man be born again, he cannot see the kingdom of God." Jesus knew the heart of Nicodemus, as he does ours, and made the above remark, knowing, "Except he born from above," a Divine work. That secular, selfish, covetous, malicious, envious heart become changed into a dominion of love, peace and goodwill to men on earth. By this positive declaration, we may come to the conclusion that the heart that once had its affections set upon worldly things, will now cast its affections heavenward, and that man must become radically and totally changed, before it can realize the blessings and enjoyments to be derived from our citizenship in the kingdom of God, and the relation it bears to its King.

We may plot against the onward move of this kingdom, imperil our lives to destroy and murder its loyal subjects, as Saul of Tarsus did; and, to his dismay, we have to kick against the pricks, and quietly turn and join its ranks, when we find we are wrong; as a change of purpose it avails as nothing. We may become the worse from pure motives begotten by pure love for the offended Sovereign. Sincere and burning sorrow are necessary antecedents to the new birth. The term, "born again," was commonly used when the supporters of Paganism were converted to Judaism. This change of religion was declared by baptism, and by this ordinance they understood their sins would be washed away. We must enjoy that spiritual birth, or we have no real perception of the kingdom of God. How may we know when we have been "born again?" "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8. 16. "Have received the spirit of adoption; we are now children." Things long once hated we now love. We need not exactly confine it to hatred, but dislike; evasiveness. While we are in our sinful state, we have no particular desire to associate with the good, the righteous. We have no desire to partake of the emblems of Christ's death, more than to apply them to the satisfying of our carnal appetites. We with Mr. Hyde Jasper. Such things as feet-washing and the holy kiss meet us with a feeling of disgust.

These institutions of the kingdom of God are too grievous to be borne. Why? Because we have not the love for God and man as we have after the new birth or naturalization in the other kingdom, of which love, these observances are the divinely appointed expressions. This is the evidence of love toward God, that we keep his commandments. Not simply to appease the wrath of God, though they may be contrary to our wills, but because we love to do his bidding; because they are not grievous. Regeneration is manifest in that we seek the presence and association of the humble and confiding Christian. We have passed from death unto life, because I love commended you," enjoined upon us.

Things that we once loved we now hate. We may have participated in the foolishness of this world; we may have sought the gambling dens, drinking saloons, and all manner of wickedness and vice; we may have found pleasure in the bewitching, though damning influence of games at dominos, dice, cards and billiards; we may have, in ignorance, we may have engaged in all pastimes that have no power for good, nor in any way add to our life any real happiness. All these we may have found pleasure in, in some one or more, we seek other pleasures. Then we think more of adorning our minds with all that is good and ennobling, than in sharing in the vanities of the world, which bring no blessings to the wondering soul.

The disposition first was once miserly, now becomes benevolent. This is a garden in the kingdom of God. The amount of good so complished by benevolence cannot be overestimated. Its deeds are flowers strewn in the pathway of the unfortunate. With our altered inclinations to use money to support worldly institutions, by striving to gratify our inflatable appetites, it will bring many blessings to the poverty-stricken home. It will answer the prayers of the trusting mother by feeding and clothing her hungry, naked offspring. It will fill the treasury of the church, it will send missionaries abroad to carry the story of the cross to dying humanity; it carries comfort to the sick and the lame. We are now the brothers of those that are yield to dispositions only, but all with whom we may chance to have intercourse.

We might notice a few more characteristics of the children of God, but have not the space. We will next pass on and see who are not the children of God, neither can be.

In speaking of this spiritual kingdom, Jesus said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." How the pleasures of life are enjoyed by children! Theirs is pure enjoyment. They surpass adults in the enjoyment of Christmas and all other festivities. We must be simple, child-like. The more conceited and arrogant we become, the less willing we are to be taught of the Spirit of God. How are we to become simple and receive gospel light? Our wisdom is not always wise! O, how often our windows exclude the blessed sunlight; how often our hearts are closed to truth and its conviction; how often they show indifference to the teaching of the King! How deplorable it is when we must be told by our ministers that we have to do so and so, when love alone should prompt us to obedience! If we love God as we are required to do, we will keep his commandments in humility and sincerity.

The physical world is inferior to the spiritual world, and the spiritual world is the superior part of the kingdom of the heavens. In the former, we are held by the power of physical law; in the latter, we are held by the law of love. The manifestations of the kingdom of God as simply trusting to the beneficence and steadfastness of the laws of the spiritual kingdom, as the child, or untutored rustic trusts to the constancy and goodness of the physical laws, without even knowing scientifically what law is." We never will doubt Christ's teachings and examples being executed for our observance.

LEAD US NOT INTO TEMPTATION.

BY GEORGE WORST.

"LEAD us not into temptation," is a Scripture question, and the language of the Saviour to his disciples, when they asked him to teach them how to pray. It is called the Lord's Prayer. The definition of temptation, given by Webster, is, "act of tempting, or that which tempts"; and the definition of tempts, "to entice to evil sets"; and of tempter, "one who entices to evil."

Now, in James 1: 13-15, we read, "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death." Then, in the 12th verse, same chapter, we read, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Now, how are we to understand the Gospel injunction, when we look at what James in prayer and say, "Lead us not into temptation, or entice us not to any evil act, when he says, "neither tempteth he any man"? We say, "O God, do not entice us to any evil act." He says, "I will tempt no one." When we are tempted, we are drawn away of our own lust, and enticed; then when lust hath conceived, it bringeth forth sin; and when that is finished, it will bring forth death. That seems to be the way this matter is carried to its final end.

We hear some men pray, "Suffer us not to be led into temptation." That would be to say, "O God, thou art our protector, but art all-powerful, and canst keep us from being overcome of lust, or him who would desire to destroy us; throw around us a guard, that the arch-enemy may not get advantage over us. For it is a fact, that Satan is going about seeking whom he may devour. He is the prince and power of the air, and rules in the hearts of the children of disobedience; therefore, we feel that we need a strong protector to keep us safe from the snares of the wicked one, who is prowling around to find us off our guard; and he is so fond of us, that he would throw a dart at us, and perchance effect a wound." The Savior, knowing this, was willing to teach his disciples how to pray.

In prayer, he taught, we may understand that the sentence is different, understood by us, and hence this article is written for the purpose of drawing out something that may give more light on the subject.

The word "trial" is found in the 12th verse above written, and a blessing, pronounced upon the man who is able to endure; for when he is tried, and endures, he has the crown of life promised to him. But we are so fallen within ourselves, that we are fearful we cannot endure if the trial should be a powerful one; therefore we say, "lead us not into trial." Suppose a child, in a place where there is a mountain, would likely overcome many. The kingdom of the world and its glory are very enticing to many, and the old line pounded by the old Jew, "all this I will give you, if you bow down and worship him. How many today would be able to endure such a trial as that? I fear but few. Therefore we would say, "O God, lead us not into trial." The word trial means, "to legal examination," or "to test" to prove whether we are sound in the faith. If we never become wearied, we should not know how to appreciate rest; if we never stumbled into darkness, we should not know how precious the light of day is; and thus we might enumerate many things to show the necessity of these things to make us stronger in our faith in the Lord Jesus Christ.

When we look at the trials that some of our predecessors endured, we need not wonder that the Savior had that sympathy for his disciples that he would teach them to pray to God, that they might not be led into trials; and when that prayer was answered, they would be safe; if not, they might be overcome. The great trial Abraham had to endure, before he received the glorious promise, was heart-rending. Think, if God were to call

upon us to sacrifice one of our dear children! We might falter, and begin to say, "Maybe it was not God that called to us." O, how oft do we question the veracity of God's Word! When it does not just suit our fancy, we begin to seek a crevice to creep around the plain written Word.

O, the allurements of the world, how enticing they are! How many thousands are led away by them! The fashions and pleasures of the world, the gratifications and lusts of mankind, and the pride of life, carry us away into sin; and thus we go on until sin is finished, and that produces death; and death means a separation from God eternally.

"Blessed is the man that endureth temptation;" and by the grace of God we have the promise of protection, for we are taught of him that he will not suffer us to be tempted above what we are able to bear; and when we cry unto him, night and day, for his protection, he hears us; for it is also said, "The eyes of the Lord are over the righteous, and his ears are open unto their prayers." The Savior said, when we pray, say, "Lead us not into temptation." The prayer of faith from the righteous will be heard and answered. Therefore we need not be discouraged, nor afraid to come before our God in prayer. It only requires righteousness and faith to receive a fulfillment of our desires.

Now, when we see our weakness and the danger of being overcome when we are tried, O, how earnest we ought to be to plead in our own behalf! for I believe we all want to be saved. The trying of our faith worketh patience, which is one of the attributes of God, and a noble principle for the Christian to have in his possession. But let patience have her perfect work, "that ye may be perfect, and wanting nothing." When we look at all these Christian graces, we only begin to see how much wisdom we are lacking. But thanks be to God, we are again told that if we lack in this, we have only to ask of God, who giveth to all men liberally, and upbraideth not. But we must ask in faith, nothing wavering; for if we waver, we shall be like the wave of the sea, driven with the wind and tossed by every wind of doctrine, by the sleight of men and cunning craftiness by which they lie in wait to deceive.

Were it not for these deceptive principles, we should not need to guard ourselves so closely. But because of this danger, we are called upon to guard every avenue of sin; for sin, when it is finished, bringeth forth death; and that is what we must guard against. This deception comes not all from Satan direct, but through his agents in the form of men who are engaged in his hellish work. This requires that we not only pray, but watch also. That is one of the many things the Savior said to his disciples. Even in the night in which he was betrayed, he gave this solemn warning to them, and to all of us as well.

Maple Grove, O.

By Request

THE SIN AGAINST THE HOLY GHOST.

BY C. H. BALSBAUGH.

I HAVE written repeatedly on this solemn theme, but the simpler class of readers ask for something more intelligible to the uncultured mind. I can try, and I am not sure that there will be no conflict at any point with what I have written before, for there is no subject so plain, even in Divine revelation, that does not open new phases of itself to the expanding mind, so that what we yesterday believed truth, and the whole truth, we discern to-day was only half truth, if not sheer error.

The sin against the Third Person in the Godhead is the only sin pronounced unpardonable by the Savior. In this there is doubtless a deeper reason than we can fathom; but there must be some reason plain enough to the common mind, or it would have been idle to mention it at all. Jesus Christ is God manifest in the flesh. "Show us the Father," is the cry of humanity. Philip was mouthpiece of the race. John 14: 8. The answer is, and has been from the days of Adam, "he that hath seen me hath seen the Father." But no one can see Jesus but by and in the Spirit. "No man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12: 3. All that the Father ever did, He did by the Eternal Word, and all that Jesus ever did, He did by the Eternal Spirit. The Holy Ghost is the very essence of the Godhead, given by the Father through the Son. The simple fact that there is a gradation in sin as related to Father, Son, and Spirit, demonstrates that God is tri-personal. To sin against the Father, is to sin against the other two, but it is not sinning against the entire Godhead in such a way as to frustrate the scheme of redemption as arranged between the three.

Here, I am afraid, I am getting into matters too high for the illiterate reader, for whose special benefit this is written. Suppose you ponder well the foregoing thought before you proceed further. If God were an absolute unit, single in the boldest, most rigid sense of the term, I do not see how it would be possible to redeem man, or to forgive a single sin. If remission is impossible without the shedding of blood, as Paul declares, there must be in God a constitutional capacity to become man without vacating the Throne of the Universe. This offering must be through the Eternal Spirit, as well as by the authority of the Eternal Father. The God-*man* was never seen at two places at the same time. The invisible, omnipresent, omnipotent Spirit must supplement the work of propitiation, and give individual application to the universal atonement of Emmanuel. The Father was never on earth save through the Son, and the Spirit in his personality was not here until the way was opened for his mission by the Son, and now we deal with Father and Son only through the Holy Ghost.

The Third Person, so-called, is the deepest and highest and most essential Deity, and to sin against Him, belie Him, mock Him, is to diminish our chances of salvation more and more, until we may reach a point where a saving contact between the soul and God is no longer possible. This may take many years, and it may be done in a short time, according to the degree of violence we render to our own souls in the doing of what we believe is hateful to the Holy Ghost.

Such a person is *"past feeling," "having his conscience seared as with a hot iron."* Remorse may come sooner or later, but it is no longer "possible to renew them to repentance," for the simple reason that the soul is no longer capable of exercising that faith wherein lies the possibility of repentance. When the Holy Ghost takes His leave, neither Father nor Son can be appealed to, for He is the procession of both, and acts only according to the will of the first, and the redemptive provision of the second. To sin against the Holy Ghost, is not to sin away God's power of salvation, but our relation to that power, so debauching our moral nature as utterly to destroy its recuperative capacity. For such a soul there is no recovery save by a provision of which God has not breathed the faintest revelation. "Quench not the Spirit."

A REVERIE.

SELECTED BY MARTHA FIKE.

HARK! Tell the children not to be so noisy,—they will disturb their invalid father; it annoys him, when he is painting, to have them racing through the house so. Now watch when they come in and see what a merry group they are. There is our little June Rose, tossing back her merry curls from her rosy cheeks. The merry twinkle in her dark blue eye is full of glee as she calls out, "Dit ep, hossie," and away she and her brother go for another race, followed closely by their pale sister, our sweet White Lily, that we sometimes call Ivy, for she twines herself around our hearts so that we cannot find a name too good for her. And the brothers,—how full of life, fun, and frolic! Come, let us go and have a frolic with them; it will do us good and make us feel young again.

YEARS AFTER.

Where are the children? Why is the old house so still? Why do I go from room to room and find no one? Why is this feeling of loneliness? Why does this silence oppress me so that the tears start unbidden? Come to the studio; softly, step lightly, the artist is sleeping. Here, too, all is still. The unfinished picture standing on the old easel, with the light parts grown yellow with age; the brushes stiff and dry; the colors on the palette dark and hard, tell the story that the artist has been asleep a long time. Nor will he waken until the Lord he loved so well shall bid him rise to meet Him with the angels in the air! And the children,—why do we not hear them playing? Ah! they are scattered. Our June Rose is far away from here, with a little Rosebud in her arms, making another home happy. My sweet White Lily is close by, adding joy and happiness to the life of another. And the boys: one is far away, a prey to disease—soon, perhaps, we shall hear that he has lain down to rest; and another stands far above his mother, so that she must needs look up into his face; years ago Baby Willie proudly offered his arm to his mother to lean on while walking to church. And am I nevermore to see my little children again? Nevermore to lift them on my lap and sing them to sleep? No more to bend over the little crib, and kiss the sweet lips "good-night?"

Oh, mothers, beware how you let the childhood hours of your children slip away from you. Beware how you wish they were only old enough to take care of themselves, for it is then your hearts will grow sad and ache with the loneliness that you feel when they are gone from you. Never mind that extra tuck and ruffle. Make your children's clothes plainer, so that you can have more time for and with your children. Do not leave them to hirelings. God gave them to you, not to your servants. Of you He will demand an account of the manner in which you took care of His jewels.

Lacon, Ill.

KNEELING IN PRAYER.

BY D. W. GEORGE.

IN B. AT W., present volume, No. 13, page 8, is an article by Bro. J. F. Neher, of New Sharon, Iowa, under the above heading. His suggestions suit my mind very well; and as I have had some thoughts on "kneeling in prayer," I will try to write a few lines on it.

My mind is very favorably impressed that the most humble posture in prayer is the most pleasing in the sight of God. What I started to say is this: If Bro. Neher's reasons are based on Bible facts, the Brethren should kneel at the close of Communion services, when the concluding prayer is offered.

This is something I have often thought about. I never have been able to see why the brethren kneel on other occasions and stand up then. I do not think it can be because of inconvenience, because they all kneel at examination prayer. But if the position has nothing to do with acceptable prayer, we should not censure people for standing or sitting, when we kneel, if their minds and hearts are prayerful.

I wish the brethren would give some good, sound reasons and explanation on this subject. Do not understand me to say, acceptable prayer cannot be offered standing. But I do think kneeling in prayer seems to be the most humble. And I do think the kneeling posture at the close of our Communion services would seem more humble and systematic.

Besides this, I have been present when prayer was so long I almost fainted. It always did go hard with me to stand still so long. No doubt, many others could say the same.

Martin, W. Va.

CHASTITY.

BY FLORA E. TEAGUE.

THERE seems to be a tendency among some young people and I blush to admit of the fact, among some older ones, too, who should set a better example, —to use smutty language. This evil methinks should be checked before too many are swallowed up in the evil vortex. Too much cannot be said against it. It is like other evil habits, intemperance and tobacco using for example, which chain the user so closely, that in a short time he is almost entirely unable to extricate himself, no matter how strongly he desires to do so.

In the school-room, we notice foul, filthy, and obscene language used by little innocent ones, who are as yet unable to realize what they are saying, but have heard some older pupil, probably, using the same expression, and thus they have been led to use the same.

In society in some places I have known of young women who made use of such indecent expressions, that they brought the blush of shame upon the faces of their male companions. How can we expect to find decent and virtuous young men, if those to whom they desire to pay their respects, outrival them in obscenity of thoughts and words? Yes, thoughts, too, for I firmly believe that in this instance, particularly, "Out of the abundance of the heart the mouth speaketh."

I further believe that wicked, low, vile thoughts belonging to the deepest carnality must pervade the heart of those who use such "vulgarity of expression," and that it may be, and probably often is, used as a signboard to lure the opposite sex to themselves for evil deeds.

I fear sometimes that parents do not guard against this evil as they should, for I have known of some cases, where the children used the smuttiest of language before their parents, who merely laughed at it, and seemed to think it quite an accomplishment that their children had acquired!

I cannot believe that a true follower of our pure Savior, will ever make use of low, sensual conversation, nor do I believe that he will permit his family to do so if he is aware of it, and especially not in his presence.

Titus 2: 5 bids the aged women teach the younger to be chaste, hence it would be disobedient to be impure. Christ, in his blessed Sermon on the Mount, declares that the pure in heart shall see God. Who believes that a person is pure in heart, whose words prove that he prefers vileness of speech to purity!

Young says, "Religion requires the highest degree of purity and chasteness."

Now, I would that we all do whatsoever lieth in our power to check this evil. It is one that I abhor in the highest degree. Let us watch over our children, and try to prevent them from becoming impure, and lend our influence in every direction that we can against it. Think ye, would it not be well?

Covington O.

DO WE IMITATE THOSE WE LOVE?

BY S. J. HARRISON.

WE have frequently heard some folks state that we always imitate people we love. This statement is made in the belief that it is a self-evident fact. To some it does not seem so. Regarding the statement as a self-evident truth, it is used as an argument in support of perpetuating forms originated and practiced by our forefathers. If it is correct that we imitate those we love, it is also a fact that when we do not imitate persons in their customs and forms, we do not love them.

Let us now try the rule:

"Bro. A, your form of garment and mode of worship is an imitation of the garments and mode of worship practiced by your forefathers, is it?" ANS. "Yes, sir."

"Do you think if you did not imitate them it would be evidence of disrespect to them?" ANS. "Most assuredly."

"Do you love your wife?" ANS. "Yes, sir."

"Well, then, to show that you love her, ought you not to imitate her by wearing a dress and bonnet? Again, if you are a Christian, you love your children; yet it is hardly expected that you imitate them. But, further, if you are a Christian, you love your enemies. Must you therefore imitate them? You should imitate things that are right, and *because* they are right."

QUESTIONS TO ANSWER.

WILL some brother answer, through the B. AT W., the following questions:

1. A person is taken sick, desires to become a member of the church, is too feeble to be baptized, but subscribes to the Brethren's interpretation of the Gospel in *all things*. Can such a person be received into full fellowship upon solemn promise to be baptized as soon as possible, should he recover?

2. Can such receive the Eucharist at the hands of the church?

3. Can such be anointed with oil in the name of the Lord? BENJ. B. WHITMER.

KEEP to the words spoken. Make the Gospel your study. Read it as it is written, and seek to know the mind of the Spirit. Thus you shall be led into truth and be kept from "isms."

DESPAIR, which is the mind's declaration that there is no hope, is not so much a sickness of the understanding as a sin of the soul.

KIND looks, kind words, kind acts and warm hand-shakes these are the secondary means of grace when men are in trouble, and are fighting their unseen battles.

Brethren at Work.

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JOSEPH AMICK, - - BUSINESS MANAGER.

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Daniel Hostetler,	C. H. Balsbaugh,	J. W. Southwood,
David Hays,	J. S. Flory,	S. T. Bosserman.

YOUR PAPER.

The date after your name on your paper shows to what time you have paid. Receive both one receipt and a request for payment. Thus "*J Jun.* '02," shows that the paper has been paid for up to this time. If "*J Jun.* '02," shows that the time will then expire

☞ If proper credit has not been given within two to THREE weeks from time of payment, notify us at once.

We print but one more issue before the Annual Meeting.

BRO. John Brillhart is on the Standing Committee from Michigan.

W. R. DEETER is on the Standing Committee from Northern Indiana.

DANIEL Dierdorff is on the Standing Committee from Northern Illinois.

The Middle District of Pennsylvania sends two queries to the Annual Meeting.

ISAAC Barto is on the Standing Committee from the Southern District of Iowa.

A NUMBER of Brethren of New Enterprise, Pa., are to locate near Hastings, Neb.

If you would be good and wise, keep your mind on things that are pure and useful.

At present the church is standing much in need of that charity which thinketh no evil.

BRO. Enoch Eby expects to go West after the A. M., and may visit California and Oregon.

The *Primitive* reports many large orders for the *Young Disciple* for the use of Sunday-schools.

The Northern District of Illinois has agreed to raise $300.00 for home missionary work this year.

BRO. Jacob Heistand's address is changed from Seal, Wyandot Co., Ohio, to Carey, same county and State.

Ninety Mormon missionaries are at work in different parts of the South seeking converts to polygamy.

The *Religious Herald* says: "The Lord may call a man to preach, but he goes out to learning on his own account."

WESTERN churches desiring Hymn Books will have an opportunity of purchasing them in large or small quantities at the A. M.

The Winebrenner Reference and Pronouncing Testament is just the thing for Sunday-school teachers and students. Price $1.00.

THERE will be a number of new members on the Standing Committee this year. The frequent change tends to inspire confidence.

WE have before us two cards from English River, Iowa, minus the writer's name. For this reason, the contents cannot be attended to.

A GOOD conscience is the palace of Christ, the temple of the Holy Ghost, the paradise of delight, and the standing Sabbath of the Saints.

All of the District Meetings heard from so far, passed off very quietly; the business was transacted seemingly in a very satisfactory manner.

At the late District Meeting, the Brethren of Northern Illinois decided that it is wrong for a brother to vote for license to sell intoxicating drinks.

CLUBBING RATES—THE BRETHREN AT WORK and *Primitive Christian*, to the same address, $2.50. B. AT W., or *Primitive* and *Young Disciple*, $1.85; or the three papers $3.00. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

$1.00 IS the price of the BRETHREN AT WORK from the first of May to the end of the year.

OUR District Meeting recommended that efforts be made to raise $350.00 to aid the Pigeon Creek congregation in building a meeting-house.

WE are requested to state that the Rock Island R. R. will sell tickets for one fare for the round trip to those desiring to attend the Annual Meeting.

THE next District Meeting for Northern Illinois will be held in the Hickory Grove church, the third Tuesday before A. M., commencing at 8 A. M.

A SEVERE earthquake lately visited portions of Central America. Many buildings were destroyed, and at one point an island entirely disappeared.

NOT content with the fine lands they have secured in Utah and the adjoining territories, the Mormon leaders are prospecting in Mexico for desirable locations.

DECLINED articles are not returned unless accompanied by stamps to pay return postage. When articles are very valuable, it would be better to retain a copy.

THE price of the BRETHREN AT WORK from the A. M. to the end of the year is 90 cents. Agents, by making this known, might easily secure a number of new subscribers.

NORTH CAROLINA is to secure a colony of the industrious, frugal, peace-loving Mennonites from Russia, a tract of 60,000 acres having been bought for their settlement.

Do not fail to send us copies of the queries that are to go to the A. M. We desire to print all together on a slip for the convenience of the delegates and others.

OUR ex-mailing-clerk, Bro. Otis D. Lyon, writes encouragingly from Nebraska. He says he likes the country, enjoys the best of health, and is forming in real earnest.

ONE of our readers would like to have a few good articles on the origin and history of the Brethren. We hope some one who is good at narrating history will respond.

WE can fill many more orders for that excellent book entitled "Universalism Against Itself," having just ordered another lot from the publishers. Price $1.00, sent by mail post-paid.

BRO. S. S. Mohler writes that the District Meeting in Southern Missouri passed off very pleasantly. Brethren Gideon Bollinger and Geo. Barnhart are the delegates on the Standing Committee.

SOME of our readers would like to have a few good articles on the best methods of conducting Sunday-schools. Some of those who have had much experience in that direction will please respond.

PLYMOUTH Church, Brooklyn, is obliged to curtail its expenses during the coming church year and consequently the appropriation for foreign work has been from $8,000 to $5,000. The paid chair will be dispensed with.

AGENTS when sending in names, at this season of the year, should always specify the length of time the paper is to be sent, so we can charge them accordingly. When no time is specified we invariably charge them with one year.

PATRICK Taufe who was employed in Peter Cooper's glue factory in Brooklyn for many years, when he heard of the death of Mr. Cooper, quit work and went home. He told his wifed Mr. Cooper's death and she was broken-hearted. He sat up all night in his chair with his elbows on his knee and his head between his hands. In the morning he was found dead in this position.

REV. J. B. Moore, formerly the presiding elder of this district, has resigned his pastorate of the Prairie Avenue church in Chicago, and on last Sabbath preached his farewell sermon. He has taken up land in Dakota Territory, and will make that country his permanent home.—*Lens Star.*

The above has come its rounds in the Ogle county papers. We wish to remind these editors that it requires but one "o" for a Presiding Elder in the M. E. church. It should be J. B. Moore.

PERSONS desiring extra copies of the B. AT W. should send at the rate of three cents per copy to pay for them. We cannot afford to *give* papers away, just because there happens to be an obituary, etc., in them that certain parties desire to preserve.

"THE movement started some time ago to do away with sermons at funerals is encouraged in many places," says the *Church Union*. We do not favor the suggestion, but we do maintain that the service on funeral occasions ought to be made much shorter than is the usual custom.

THE Friends have been quite successful in their mission in Mexico. They have established their head-quarters at Matamoras, where they have a 84,000 meeting-house. It is proposed that the Mexicans receive the Friends with much confidence, being attracted by their peace principles.

SOME of our people begin to think the many calls made upon them for missionary purposes and building meeting-houses is getting to be too much of a burden. If we were to repeal liberally to every call of the kind made, we should still be far from doing half as much as is usually done by other denominations.

THE REPORT. A full report of the proceedings of the Annual Meeting will be published in Gospel Light, and appear in pamphlet form, as soon after the A. M. as possible. Price, 30cts. per copy, or $8.00 per dozen. Send in your orders immediately, accompanied by the cash. Address Miller & Amick, Mt. Morris, Ogle Co., Ill.

JOHN WESLEY was preaching in a chapel in England, when he being at the reader, and the pews near the pulpit. A man in the front pew was sound asleep. Wesley dropped the Bible upon his head; the man awakening, looked up to the high pulpit, when Wesley, addressing him, said, "Brother, if you won't *hear* the Word of God, you shall *feel* it."

THE *Cumberlian Independent* argues that inasmuch as "He that trieth his wife is better than he that taketh a city," self-government is the highest form of manliness, and self-government in churches, in other words, Congregationalism is the best church government and happy are the churches which are a law unto themselves for blessing and not for cursing.

THE Missouri Senate has passed a bill which prohibits under a penalty of a fine of $25 to $200 the selling, loaning, hypothecating, bartering, or the offering to sell, give, loan, hire or barter "to any minor any pistol, revolver, derringer, bowie-knife or other deadly weapon of like character, or any toy pistol designed to shoot caps or cartridges of any kind, or to be loaded with powder."

A CONFERENCE of Anti-polygamy Mormons or Latter Day Saints was opened in the old Temple at Kirtland, O., April 7. Joseph Smith, Jr., was elected president. They contend that Joseph Smith was not a polygamist, and denounce the Utah Mormons as vile impostors. They number about 30,000. Their missionaries among the Utah Mormons are reported as winning many from polygamy.

A GREAT many persons have written to Bro. D. L. Miller, of this place, concerning postage rates to attend the A. M. and other points, and only one of that number sent stamp for a reply. It would require several days to reply to all of these letters and cards, and thus waste of the cost of stamps, paper, etc. Then, if he were to reply, he could tell you nothing in addition to what has been published in the B. AT W. All he or others can do, is to publish the rates, and let the people take whatever road they think proper.

A MISSIONARY of the American Sunday-School Union in Kentucky reports 35 new schools organized by him in ten months, with 192 teachers and 1,519 scholars. As an illustration of this work he mentions a place in a mountain county which had no Sunday-school or other public religious service until he went there and organized a school, when they built a cheap school-house and in less than six months they had preaching; then a church of 23 members was organized, and now they have a beautiful church building. There are hundreds of places where our people might work up the cause and establish churches with equal success.

WE are fearful that many of our congregations are neglecting to respond to the needs of the Danish Mission. We have but one foreign Mission and that ought to be well sustained. Each congregation should make it a rule to take up a collection at least once each year for this Mission, and send the same to Bro. James Quinter, Huntingdon, Pennsylvania. Please do not forget the Danish Mission.

The Winebrenner Reference and Pronouncing Testament is perhaps the most convenient Testament published for the use of our ministers. All difficult words are properly divided that they may be correctly pronounced by the unlearned. Many of the terms are also defined and the references well arranged. The print is large and plain; the book well bound in leather, and will be sent postpaid for $1.00.

THE storm season was fairly inaugurated last week by a disastrous tornado which passed over portions of Louisiana, Mississippi, Alabama, Georgia and South Carolina, doing almost as much damage as all the storms of 1882 put together. The loss of life is not yet known, but it will not likely fall much short of 300. About 100 have been reported wounded. Out of 111 houses in one town only 20 remain, and of them there is not a single store, or church or pretentious building.

A CONSIDERABLE number of Russian Mennonites emigrated to Central Asia to escape from military service, to which they were conscientiously opposed. They settled in Bokhara, near the borders of Russian Turkestan, and have had a trying time, having been four or five times forcibly removed by the Bokhrains across the boundary into the Russian possessions. The Russian authorities have proposed them a tract in the principality of Khiva, where large bodies of land are lying uncultivated, in consequence of the liberation of 50,000 Russian and Persian slaves.

OUR DISTRICT MEETING.

THE District Meeting for Northern Illinois was held in the Yellow Creek congregation, April 9, and passed off very pleasantly. The meeting opened at nine A. M., and closed at eleven at night. Enoch Eby, Moderator; Edmund Forney, Reading Clerk; J. J. Emmert and S. Z. Sharp, Writing Clerks. These officers were elected by the Delegates before the meeting was opened for business. Most of the forenoon was taken up with missionary work; hearing the report from those who had done missionary work in Wisconsin, and also in Central Illinois. The prospects are good in both fields. It was decided to make greater efforts the present year than last year, hence more money was appropriated for that purpose. It is customary in this District to attend to the missionary work first, and the other business last.

Considerable other business was before the meeting and some of it discussed very fully, but the decisions rendered seemed to give general satisfaction. Three queries were sent to A. M. One recommended a change in the mandatory net; one requiring that charges against members should be presented to them in writing, a reasonable length of time before trial, and the other asking A. M. to place herself on record against the enforcing of law to hold church property.

The meeting, throughout we think, was a very pleasant gathering, and performed its business without any disturbance. Much earnest, yet Christian feeling, was manifested, and all separated as brethren. The members at Yellow Creek treated their visitors with the utmost kindness, and spared no pains to make all feel comfortable. We assure them that they have the thanks of all. The representation was good. Delegates were present from all the churches in Northern Illinois, except one. There was also a good attendance of members from most of the congregations, especially from the adjoining congregations.

CASTING LOTS.

THIS is a subject that for a number of years, has borne upon and troubled my mind; so, after due reflection, I concluded to bring the subject before the Brotherhood through the BRETHREN AT WORK, not for the sake of

oversy, but for consideration, reflection, friendly discussion. Come, let us reason ther.

n find that the casting of lots is of very ent date; for in Lev. 16: 9, we read, that lord commanded Aaron to take two goats present them before the Lord at the of the tabernacle of the congregation. Aaron shall cast lots upon the two goats; lot for the Lord, and the other for the egoat. And Aaron shall bring the goat which the Lord's lot fell upon, and offer him sin-offering. But the goat, on which lot fell to be the scape-goat, shall be presented alive before the Lord, to make an ement with him, and to let him go for a goat into the wilderness."

ure we see that the casting of lots is divine, from the Lord, and designed to dispose affairs belonging to him. Again, we find shua 18: 6, 10, that Joshua (who was ful to the Lord in all he commanded), ch he succeeded in bringing Israel into the d of Promise, divided the lands unto them ding lots. And who would doubt, for a ent, its validity, for it was binding on everyone? In Prov. 6: 33, we find that Solomon gave his heart to seek wisdom, and ved it in a greater degree than any other ; says, "the lot is cast into the lap; but whole disposing thereof is of the Lord." ain, we find a very important occurrence covenant by lot, in Jonah 1: 7, when was about to fee from the presence of Lord by entering a ship, and the Lord sent a great wind; and the sea became uspestuous that the ship was greatly in , and the mariners were afraid, every ch to cry unto his god, and said, every to his fellow, "Come, and let us cast lots, we may know for whose cause this evil ces us. So they cast lots, and the lot fell Jonah." What surer plan could God taken to detect the guilty person? And we find the most important discernment of all on record, in Acts 1: 26: "And gave forth their lots, and the lot fell upon Matthias; and he was numbered with the ve apostles."

ur brethren and sisters in the Lord, let invent you to give this subject fair and investigation, and see if casting lots in ing apart brethren for the ministry, would more Scriptural, and consequently surshow the Lord's choice, than simply by s in the custom. I am not opposed to , but I would cast lots on all that reel votes, and thus let the Lord dispose ed. It appears that the apostles knew better plan to fill the vacancy occasioned the transgression of Judas, than to seeone out of a suitable number by lot; and the Lord approved of their judgment, ad no doubt. Would it not be perfectly for us, of these latter days, to pattern them?

he writer solicits the brethren to commu- their views on the above subject.

A NEW CORRESPONDENT.

REMARKS.

e wish our "New Correspondent" heard his name. Communications should alwaybe accompanied by the writer's name, k, if desired, may be withheld from the ic, when prudent reasons make it necessary.

ost people who favor casting lots for ch officers, instead of voting for them, fallen into an error in regard to the part Holy Spirit takes in these elections. That ir brother in our New Correspondent, ever so think that church officers should elected by some superhuman power that the standing of all the members, and when lots are cast, this power will in way cost of these lots so as to have the selected that the Lord wants. This to suppose that there is some particular that the Lord has made choice of, and so that choice made known. So long as ssen holds these views, it will be impossible for him to become reconciled to the idea ting. We think such views, as applied ese present dispensation, are utterly wrong, should be got rid of. They are neither nable nor Scriptural.

is very difficult to treat a subject like understandingly in a short editorial, yet shall try to state a few things in a brief

the twelve disciples were personally appointed by Christ without consulting any one. For wise purposes the selection was made by an infallible power. When Judas fell, the vacancy had to be filled by the same power, and for that reason lots were cast. Thus the selection was made by a divine power, independent of human judgment. No human judgment was called into action in determining the *course* of the lots: a superhuman power directed the course. Paul was selected by the same power, but without the casting of lots, or consulting the church. These instances are not simply miracles, and when considered in that sense, their reasonableness becomes quite apparent.

The selection of church officers, after this, was submitted to the church, or the believers, but not without the necessary instructions. These instructions are plainly given in the Bible, and therefore the Lord knows the men the Lord wants appointed to positions of honor and trust in the church. The Lord does not appoint these men himself, but leaves the work in the hands of his people to carry out his instructions. His Word is their guide, and the Spirit dwelling in the Spirit-free, we assume the person to be selected, to any of the members, but simply aids them in carrying out the instructions given in the New Testament. To suppose that the Spirit would name the person, is to place our elections on a plane of miracles, and also place the church in an extremely awkward attitude. To illustrate: An election is held for a deacon; twenty-five members vote. One brother receives twenty-five votes; the other fifty votes scatter. Must we now conclude that the Holy Spirit held the twenty-five whom he voted for, but would not tell the other fifty? It would be more reasonable to suppose that the members happened to differ just that much in judgment, and that there were other good men in the congregation besides the one that was selected.

In a congregation of a hundred members, an election may be held for a deacon. The Lord has made no choice among them. He has told them what kind of men deacons should be, and there may be a half dozen in that congregation who fill the bill, or possess the qualifications required. It makes no difference to the Lord or the Holy Spirit which of the six is selected; that part is left to the church, and will be sanctioned when the choice is made. But if the church should elect a man who does not possess the needed qualifications, she has simply made a mistake, and is accountable for it the same as any other mistake. To our mind, the position set forth in this paragraph is as plain and as reasonable as the multiplication table.

We think it is very erroneous to teach the members that some are called to office by the Holy Ghost *telling* the members *who* to vote for. Such teaching both misleads and confuses. Most of our officers are elected by minorities, and it seems strange that the Spirit would work with the minority instead of the majority. Hundreds of men are elected, who do not fill the bill. Does the Spirit make mistakes? It is far more reasonable to conclude that the Spirit does not operate *directly* on the minds of members at a church election, but that it operates through the Word, and that the members make mistakes in proportion as they fail to follow the directions of the Word.

We are decidedly opposed to selecting officers by casting lots. Under the influence of inspiration, where an unseen divine power directed the course of the lots, the system was right and unerring, but that age is past. We live in an age when the written Word is our guide. This Word is not only our guide, but it is the instrument used by the Holy Spirit in its work in the church and the world.

The principle of electing our church officers by voting, as adopted by Brethren, is both Scriptural and reasonable. We endorse this principle, but think she has not the best means of carrying out the principle. Our present method permits officers to be elected by minorities. We should like to see the church adopt a method requiring a majority of all the votes cast to elect any officer.

In this article, we have simply stated propositions and conclusions, without giving the proof in each instance, hoping that the reader will be able to comprehend the strength of our views, thus briefly stated.

WE NOW TELL YOU WHY

Ir doubtless has been noticed by all of our readers that a special effort has been made, during the last nine months, to keep all reports of church troubles out of this paper, and we now propose to tell you one important reason for doing so.

It should be remembered that our beloved Brotherhood has been in a fever heat for nearly two years, and in some localities intense excitement prevailed. Most of this excitement was kept up by reports and exaggerations that were published in papers that are opposed to the general work and course of the church. In a few instances we corrected these reports, but the more we said, the more exaggerating were the replies, and the greater the attempts to work up the excitement. We concluded that the tendency of that course was to make bad feelings still worse, and to widen the already wide breach between us. We know that if this intense excitement was kept up till the month A. M. that there could not be the least shadow of hope for a reconciliation. We then ceased inserting articles containing hostile expressions, and endeavored to speak of the things that pertain to peace, and thereby labored to turn the attention of our readers and contributors from church troubles as much as possible. We did not wish to endorse the stand taken by those who were abusing the church, and to censure them would be to cause them to abuse the church all the more, so we concluded to remain silent as circumstances would possibly permit, hoping also that our example would prompt them to do likewise with their papers. A course of this kind we thought would permit the excitement to die out to a great extent, that at the coming A. M. all parties would feel more like laboring to effect a reconciliation.

But our example in this respect, has had no effect whatever on the other papers; they have kept up the same bitter feeling and bad spirit in nearly every issue, till we very much feared that they would keep the last ray of hope and worked up against themselves a feeling too strong to be overcome. We are fearful that they are bringing upon themselves a burden that will be hard to bear, and driving away many devoted friends who had long defended them and contributed to the church again. Had they dismissed these bitter feelings from their papers, and endeavored to cultivate a more friendly feeling, we verily believe that the coming A. M. would be willing to do much for them. We worked and prayed for them, that it now began to look as though the effort will prove a failure. But we feel confident that we have done all we could to bring about the much desired reconciliation, and that the real cause of its failure has been not so much upon the part of the church as upon the part of injudicious editors and writers, who keep the members excited by inflammatory productions.

To those who think we have not pursued the proper course, by refusing to publish matter in the shape of abuses and misrepresentations put forth in other papers, we desire to say, that we still think that we have done the best we could have done under the circumstances. If the opposing elements fail to receive any special attention from the Brethren, and keep up the plan they have, at AT W. has been working against a reconciliation; we have remained very quiet, and let them have the full benefit of their own course. We have not treated them with "silent contempt," but have remained quiet that we might have no occasion for offense, and aimed to set an example that we very much hoped they would follow. Those who think that we have not defended the church as fully as we ought to have done, can now see the object we had in view, and we trust that they will commend the course rather than censure us for a lack of loyalty. It was a well-studied course, and a carefully planned method for extinguishing the feelings of hatred that had grown up between the different elements, and in pursuing this course, we have ventured just as far towards the claims of the opposing elements as it was prudent. We may not have done as much as they think we ought to have attempted, nor in the way that they would most likely approve, but looking over the past, without ill feelings toward any of them, we must say that we have done the best we knew. If mistakes have been made they were not intentional. Our aim was peace—that is still our aim—but these bitter feelings have been kept up so long by injudicious writers, that it seems hardly possible to heal the wounds and close up the breach. Doubtless the church has made some mistakes—it would be a miracle if it had not—but to exaggerate these mistakes, and continue to magnify them before the public week after week, and also misrepresent and impugn the motives of sincere Christians, only shows what a difficult faction the church had to deal with. Had this faction pointed out the errors of the church in a Christian spirit, and submitted to their brethren in a manner becoming a Christian submission, we might suppose that they possessed at least a degree of sincerity, but as it is, it is hard to reconcile their hostile feelings, bitter words and misrepresentations with the spirit of Christianity as painted by the pen of inspired writers. Their own course, in this respect, has done their cause more harm than the B. AT W. could have done it, had we devoted every page of our paper to condemning their cause. For once a faction—in which there are some noble-hearted men and women—has been sadly injured in the hands of its friends.

And in conclusion we desire yet to say, that A. M. is nigh at hand; only a few more days and hundreds of our members will assemble at Bismark Grove to do business that will in a great measure affect these elements. We do not here wish to dictate to the meeting what course it should pursue, but we do hope that kind feelings will be a leading characteristic of the meeting. Let no one speak unkindly of either of the elements; it is always bad policy, and very good for evil. If any of them should be at the meeting treat them kindly, and show by your conduct, that you can pray for those that speak evil of you. It pays to treat everybody kindly. Let no imprudent act be done, or hostile speech made, out of which the enemy can gain capital, but do what is right, act consistent, and thereby defend the holy cause in a way that will prove a blessing to our beloved Fraternity. All this can be done without either fellowshipping the expelled, or endorsing their errors.

We hope brethren and sisters will be received with the kindest of feelings, for we have no ill feelings toward any of those who are opposed to us, but have prepared this article, hoping that it might enable all of our readers to see more clearly the object we had in view by keeping our paper clear of church troubles.

ITEMS CONCERNING A. M.

—By an error in reading, I said the Central Illinois Conference Division of the Mo. Pacific R. R. would carry passengers at three cents per mile. *This* is the rate *after* the meeting for those who desire to go out to see the country; but those going to the meeting must pay one and a fourth fare for round trip.

—When you ask to have tickets put to your station, you should give the name of your road.

—Brethren going to Annual Meeting via Atchison, Kan., can change at Leavenworth, instead of going to Kansas City. In doing this you will save fare for fifty-two miles.

—Those who live west of Kansas City before the meeting can buy land exploring tickets at Kansas City, St. Joe., Atchison, Omaha, or Leavenworth.

—Parents who want their children to eat in the Dining Hall should call at the ticket office and procure tickets. No charge for children who eat in Dining Hall.

—Remember no towels will be provided for any except those who work in the various departments, hence if you desire to see a towel after washing, bring one along.

M. M. EMERIMAN.

Home and Family.

Motto.—And the fruit of righteousness is sown in peace of them that make peace.—James 3: 18.

If you have been tempted into evil, fly from it. It is not falling into the water, but lying in it, that drowns.

To think we are able is almost to be so; determine upon attainment is frequently attainment itself.—Thus earnest resolution has often seemed to have about it a savor of omnipotence.

God renders earth desolate to induce you to seek a better country. He strikes away every human prop, and puts failure and vexation into every worldly scheme, that you may turn from your idols unto Him.

We will hope the best rather than fear the worst, and believe that there never was a right thing done or a wise one spoken in vain, although the fruit of them may not spring up in the place designated or at the time expected.—*Landor.*

"God Is Now Here."

An infidel father was for awhile laid aside by sickness. When visited by his skeptical companions, he was fond of displaying on his bed a board on which he had impiously chalked, "God is nowhere."

Just after one of these visits, his favorite child entered the room. He kissed her and lifted her to the bed. Instantly the eyes of the dear child fell on the board. She began spelling out the letters one by one, and then exclaimed, "Why, papa, it is, 'God is now here'!" The child repeated these words several times with much animation. The astonished father was silent. The scoffer's tongue clave to the roof of his mouth. The repeated words of his child went as arrows to his heart. The remembrance of his own childhood flashed in a moment before his vision, and he saw himself by his beloved but now departed mother's side, repeating to her the texts she had early taught him, and among them was, "Thou God seest me." It was the turning point in the infidel's life. The Holy Spirit strove powerfully with him. Like the poor Publican, he prayed, "God be merciful to me, a sinner!" The seeking sinner and a waiting Savior met, and there was joy in heaven over the repentant and now believing father. Often has he, since then, testified, with tearful eyes and thankful heart, "Ah, it was God in his rich mercy who sent my dear child on that memorable morning to lead me from the depths of infidelity to himself."—*Selected.*

Motives.

When one person has allowed himself to get an ill feeling toward another, it is not difficult to find something in that hated person's life to criticise and find fault with. It is painful to see how a feeling that is not all love, manifests itself between ministers and the members of their congregations. Ministers have their faults; some may have great weaknesses and make many mistakes, even occasionally be found guilty of perpetrating a glaring error; and occasionally one may be found who is designing and treacherous, moved by motives that are altogether unworthy a Christian, to say nothing of his position as a teacher and example for others. But it is a sad mistake that, alas! too many make, when they ascribe every word and action that they do not understand to be perfection in a minister to evil motives. This is especially true with regard to what a minister preaches. When one is studiously watching for an expression or quotation of Scripture, which he wishes to construe in such a manner as to make it appear that the minister is teaching unsound doctrine, he can hear them in almost the majority of discourses that are delivered throughout the land. When such expressions or quotations are heard, if you will only go to the minister and ask an explanation he will in nearly every case satisfy the unprejudiced of his sincerity and no evil intentions on his part. Hearers, and especially church members, should have confidence in the minister and even defend him, until it is clearly proven that the wrong was intentional. It is a serious thing to judge a person's motives. How shameless and how unbecoming a Christian is it for members to hear a discourse by a minister who tried in his weakness to present nothing but the truth, and then point out some little error, that could not possibly do much harm to make the worst of it, circulating it as far as possible, destroying the confidence of others, turning the congregation against a weak though faithful minister!—*Herald of Truth.*

Fallen Asleep.

"Blessed are the dead which die in the Lord."

BAME.—In Dunkirk, O., on the 16th inst., sister Lovina, wife of Mr. Nicholas Bame, aged 30 years, 11 months and 15 days. Funeral services by the writer.

S. T. Bosserman.

HUMM.—In Grace Hill, Washington Co., Iowa, of consumption, Mrs. Humm, wife of friend Benjamin Humm. Funeral services by Rev. Arter, of the Moravian church, and Abraham Wolf, from 1 Cor. 15: 55, 56, to a large and sympathizing congregation.

David A. Wolf.

GOCHENOUR.—In the Middle Fork church, Clinton Co., Ind., April 11, 1883, Noah, son of Bro. Noah and sister —— Gochenour, aged 18 years, — months an 1 days.

The subject of this notice, like many others, put off to the church too long. Deceased was an excellent young man, loved by all who knew him. It was hard for the parents, the brothers and sisters, to see him go to the tomb in his prime, but God called him, and there was no way of escape. We say to the bereaved family, dry your tears, and make the necessary preparation for death. To Noah's comrades we say, put not off that most needful part. Funeral sermon to a large audience, by J. W. Metzger and S. H. Saylor.

Michael Flory.

WALKER.—In the Brothers' Valley congregation, Somerset Co., Pa., April 14, 1883, John Calvin, son of Bro. Cyrus H. and sister Elizabeth Walker, aged 10 months and 11 days. Disease, scarlet fever.

The subject of this notice having been the fourth child, and the only son of Bro. and sister Walker, he was highly esteemed and loved by all in the family, and was considered a peculiar treasure to them; as it is said in Ex. 19: 5, "Ye shall be a peculiar treasure unto me." The funeral occasion was improved by Elders Jacob Blough and George Schrock, assisted by the writer, from Job 1: 21—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

S. F. Rieman.

BOWMAN.—In the Nettle Creek congregation, Wayne Co., Ind., March 21, 1883, of measles, sister Louisa, wife of Bro. Abraham Bowman, aged 41 years, 10 months and 9 days.

She was a faithful and consistent member of the German Baptist church for more than twenty years. She has borne her share of the labor and responsibilities devolving upon a deacon's wife with much credit to herself. She leaves five sons with her husband on earth, to mourn their great loss, while she has undoubtedly been re-united in sweet association with departed friends in heaven, one of whom is her son, who has gone before. The bereaved family have the sympathies of the entire neighborhood. Funeral discourse by the writer, from Rev. 14: 13, followed by Bro. Lewis Kinsey, to a very large concourse of people.

Lewis W. Teeter.

SNIDER.—At Cerro Gordo, Ill., April 13, 1883, sister Mary E. Snider, aged 42 years and 7 days.

Sister Mary was born in Perry Co., Ohio, where she was united in marriage to Bro. A. B. Snider. In her youthful days, united with the Brethren Church; tried to live according to the Master's will. For 16 months, she was a constant sufferer, but displayed patience and Christian endurance; she bore her long protracted sufferings like the good soldier of the cross. In her last days, she entreated and admonished those around her dying bed, to seek heavenly things. She was so amiable, so lovely, that none knew her but to love her. This was manifested by the many that attended her funeral; some coming from distant parts to pay the last tribute of respect, and shed tears of sorrow over her grave. Husband, mother, sisters, children and friends, while our hearts are bowed with sorrow, let us lift our heads with faith; the morrow dawns brighter than to-day. Behind this dark cloud there is a smiling sky; there is a silver lining. Yet a little while, and we, one by one, shall be called to cross the Jordan of death.

Sister Snider leaves a widowed mother, six sisters, a husband and five children, to mourn their loss, which we hope is her eternal gain. Funeral services by the writer, assisted by the brethren of the Cerro Gordo church, from Rev. 14: 13.

John Barnhart.

ANNOUNCEMENTS.

District Meetings.

May 2, at 8 A. M., North-eastern Ohio, in the Loudonville church, Ashland Co., O.

May 8, at 9 A. M., North-western District of Kansas and Colorado, at Kinsey school-house, 4 miles north-east of Burr Oak.

Love-Feasts.

May 5, in the Paint Creek church, Montana, Kansas.

May 5 and 6, at 1 P. M., in the Waddam's Grove church, Stephenson Co., Ill., two miles north-west of Lena.

May 10, Nevada church, Vernon Co., Mo., at S. Click's, 1½ miles North-east of Nevada, to commence at 10 A. M.

May 22, at 4 P. M., in the Eagle Creek church, Hancock Co., O.

May 22, Juniata congregation, Adams Co., Neb.—Stop off at Juniata.

May 22 and 23, at 2 P. M., in the Rock River congregation, at the old meeting-house, near Franklin Grove, Ill.

May 23, Wolf Creek church, Montgomery Co., O., twelve miles north-west of Dayton, near Brookville.

May 24 and 25, in the Ninescah church, Kan., 7 miles west and two south of Nickerson.

May 25, in the Peabody church Kansas, 6½ miles north-west of Peabody.

May 26, Hurricane Creek, Bond Co., Ill.

May 26, at Chapman Creek; next day at the house of Bro. Jacob Brown, 9 miles north-east of Abilene, Dickinson Co., Kan.

May 26 and 27, Astoria church, Fulton Co., Ill.

May 26 and 27, at 10 A. M., at the Astoria church, 2 miles south of Astoria, Fulton Co., Ill.

May 26 and 27, at 11 A. M., in the English River church, Keokuk Co., Ia., three miles east of South English.

May 26 and 27 at English River, Iowa.

May 26 and 27, at Washington, Kan., at Bro. John Gauby's, 3 miles south-west of Washington.

May 31 and June 1, Cherry Grove, Carroll Co., Ill.

June 2, at 3 P. M., in Millmine, Ill.

June 2 and 3, in Woodland church, at Woodland meeting-house, Ill.

June 9, Naperville, Ill.

June 9 and 10 at 2 P. M., Maquoketa church, Ia., at Lost Nation meeting-house.

June 9 and 10, at 2 P. M., in the Grove church, Miami Co., O.

June 12, at 5 P. M., St. Joseph church, St. Joseph Co., Ind., at C. M. Wenger's 1½ miles south-east of South Bend. On Turkey Creek road.

June 12, at 10 A. M., in the Palestine church, Darke Co., O.

June 12 and 13, at 10 A. M., in the West Branch church, Ogle Co., Ill.

June 13, in the Middle District church, Miami Co., Ohio.

June 14, at 10 A. M., in the Cedar Lake church, Indiana.

June 14 and 15, at 10 A. M., Silver Creek, Ogle Co., Ill.

June 15th and 16th, at 1 P. M., in the Panther Creek church, Iowa.

June 16 and 17, near Precept, Furnace Co., Neb. Stop off at Orleans.

June 16 and 17, Iowa River church, at the Stone church, north-east of Marshalltown, Iowa.

June 19 and 20, at 10 A. M., Pine Creek, Ill.

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Hereafter, I will not transact any kind of business at Annual Meetings. The Mails are very safe, while my office work is done by thoroughly competent persons. Prompt attention will be given to orders for Dr. Peter's Century Plant Remedies, when addressed to Dr. Peter Fahrney, Chicago, Illinois.

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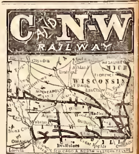

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Salt Lake, San Francisco, Deadwood, Sioux City, Cedar Rapids, Des Moines, Columbus and all points in the Territories and the West. Also for Milwaukee, Green Bay, Oshkosh, Sheboygan, Marquette, Fond du Lac, Watertown, Houghton, Neenah, Menasha, St. Paul, Minneapolis, Huron, Volga, Fargo, Bismark, Winona, La Crosse, Owatonna, and all points in Minnesota, Dakota, Wisconsin and the Northwest.

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J. D. LAYNG, Gen. Sup't, Chicago.
W. H. STENNETT, Gen. Pass. Agt, Chicago.

Correspondence.

—Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—Malachi 3 16.

Notice.

The report of the St. Louis meeting and fund, it says, "$29.60 given by Astoria ch." It should be Woodland church.

EMMET EISELMAN.

The Wabash, St. Louis & Pacific R. R.

Will sell tickets to Bismark Grove and return for *one fare for the round trip.* The tickets will be on sale at all their principal points May 6th to May 15th, inclusive, and will be good to return from May 15th to 25th, inclusive, This will be a good one for those in Middle Indiana and South Illinois.

Tom Lafayette Church, Allen Co., O.

Dear Brethren:—

Our quarterly council was here on the 3 Saturday of April. Elected two delegates to District Meeting, Bro. Eli Beagle and Bro. D. Grant. Henry M. Baker gone to Annual Meeting. All are in love and union. I expect to organize a Sunday-school next Sunday, April 16th. JACOB L. BAKER.

From Dowell's Creek, O.—April 14.

Dear Brethren:—

Council to-day, preparatory to D. M.—delegates, Eld. Joseph N. Kaufman and Henry Frantz sent to D. M. No queries.—Henry Frantz and David Leatherman to A. M. The church has members over 200 members; consequently is entitled to two delegates. Received seven members to-day by letter. The church is in a prosperous condition.

B. F. MILLER.

Correction, Etc.

In my notice of rates on the B. & O. R. R. tickets are made good to return until me 20th. It should be until June 1st, but time will be extended by the agent at A. by special request.

The Lake Shore & Michigan Southern and Rock Island R. R. have agreed to carry people to A. M. at one rate of fare for round trip. W. R. DEETER.

Pittsburgh, Ft. Wayne & Chicago R. R.

This road furnishes the Brethren half fare tickets to A. M. and return, with usual length of time, from all points on their line. They will land you in the Union Depot in Chicago, where you will take the Chicago, Burlington & Quincy R. R. from same depot, with the best of accommodations, while all who go out of Chicago over other routes need to spend all have to walk over a mile, or hire a 'bus from one depot to the other.

B. HADSELL.

From Dunkirk, O.—April 20.

Dear Brethren:—

Our District Meeting, held at Oakgrove, near Carey, O., on the 14th, inst., passed off very pleasantly. But few queries were presented. Discussions were mild. Two queries were sent to A. M. The missionary board received some attention and encouragement. L. H. Dickey, J. C. Wilmore, James Mullen and S. T. Bosserman were chosen evangelists for the year. Elder James Mullen represents the district on Standing Committee to A. M. S. T. BOSSERMAN.

From Londonville, O.

Dear Brethren:—

CHURCH met in council April 14. All passed off without much difficulty. Have nothing to send to District or Annual Meeting. Lincoln Allenbaugh and W. P. Workman are delegates to A. M. The D. M. for North-eastern Ohio will convene in this church, May 2nd. Hope there will be full representation of delegates as well as others and that they may transact business in the fear of the Lord, that all may pass off in love.

The P. Pt. W. & C. R. R. has granted half fare to D. M., and I hope that all who can, will come over that road. In going to the A. M. also take the above named road; and then at Chicago the C. B. & Q. R. R., as these are the oldest and best equipped roads, and make the best time, and will treat us gentlemanly.

E. P. L. DOW.

The Lake Erie & Western R. R.

This road will carry our people to Bismark Grove and return, for one first-class fare for the round trip. Tickets will be placed at the following named stations: Fremont, Fostoria and Lima, Ohio; Muncie, Alexandria, Frankfort, Mulberry and Lafayette, Ind. This is the shortest route for the Brethren from North-western Ohio and Middle Indiana. We expect to run a special train over this road, of which we will give notice in due time.

GEO. W. CRIPE.

From Ohio to the A. M.

THE Toledo, Cincinnati & St. Louis, (narrow gauge) R. R. offers to carry our Brethren to Annual Meeting and return for less than half fare,—less than any other line, and those who will go on their especial train on Saturday, will receive one dollar deduction from the above rates.

The Fan Handle, one fare for the round trip to Kansas City via Chicago or St. Louis.

The Indianapolis, Bloomington and Western, the Cleveland, Columbus, Cincinnati & Indianapolis railroads—half fare. Tickets on sale May 1st, good until June 10th.

I. J. ROSENBERGER.

From Cedar Co. Church, Iowa.—Apr. 19.

Dear Brethren:—

THE Brethren of the Cedar county church met at the church, west of Tipton, and held their Spring council, April 19. We were glad to see two from the Old Order faction return to the fold again. We hope that others may do likewise. Over-persuasion and misrepresentation may do for a little season, but usually worse out as soon as passion subsides. We concluded not to hold a feast till September; chose a delegate to A. M. Under the care of Eld. John Gable all passed off with good feeling. JOHN ZUCK.

Clarence, Iowa.

From Cedar Creek Church, Ia.—April 16.

Dear Brethren:—

OUR annual council was March 17th. Found all in love and union, which makes us to rejoice in the Rock of our Salvation. Our prayer to God is that we may ever continue in love and peace. Eld. Jeremiah Gump, Eld. James Barton and several other brethren were present; for which we extend our thanks. Brethren, pray for us that we may work in love and union, that the cause of Christ may advance, and many souls be brought from darkness to the marvelous light of the Gospel. SERINDA SEPESLY.

From Wells Co., Ind.—April 16.

Dear Brethren:—

WE held a series of meetings in the bounds of the Camden church, Jay Co., Ind., last January. Preached five days, but saw no immediate results; only thought there were some impressions made. This being a neighborhood where there was but one member, a sister. Went back again last week. Preached five days more. Closed last night with the following result. Six made application; four were baptized yesterday; one is in ill health; one made application after the last meeting and had to be deferred until next Sabbath; three more said they expect to come soon, and we have reason to believe that several were not far from the kingdom.

SAMUEL NEHER.

From D. L. Williams.

Dear Brethren:—

BY request as well as through personal desire I wish to say something through the B. AT W. to our Brotherhood before the time of our A. M., in regard to our country. First we wish to say that Saline county is no more what may be termed a new country. Nearly every foot of it is enclosed and becoming well improved. We are sorry to say that it is no more the place for the poor man to get a cheap home. Yet the land is decidedly cheap, comparing it with the same-priced land of the East, for here the soil is very rich. The general lay of the country is rolling, the climate most desirable, the health excellent. Timber and coal are plenty; silver, lead and iron ore are plentiful here, and some profitable mines are being operated. Mineral water and medical springs are numerous. Water is good and plenty. Fruit of all kinds, adapted to this climate, does well here. This is a good grass country. The grass does as well here as in the famous blue grass region of Kentucky. This is a delightful country to live in for a man that has some means to buy land; and such will do well here.

Now we would like, if as many of our members as well can, will try and see this country on their way to or from A. M. The Chicago, Alton & Kansas City R. R. runs nearly central through the county East and West. As soon as you cross the Missouri River at Glasgow, going West, you enter the county, leaving it at Higginsville, at a distance of forty miles across. You then emerge into Lafayette county,—another fine county. The company runs a through train from St. Louis to Kansas City over this line, and all the members and friends that wish to stop off to take a general look, will find the members here obliging and ready to render assistance. I hope to see this country and you will be delighted.

Brownsville, Mo.

Station Rates.

BELOW are given rates of fare to West A. M. from points on the Lake Shore & Michigan Southern R. R.:

Brimfield, Ind.	819 35
Bryan, O.	20 10
Cleveland, O.	24 65
Corunna, Ind.	19 35
Elkhart, Ind.	19 05
Erie, Pa.	27 40
Elyria, O.	23 85
Elkhart, Ind.	19 05
Eaton Rapids, Mich.	22 20
Fremont, O.	22 25
Goshen, Ind.	19 35
Grand Rapids, Mich.	21 50
Hunterdown, Ind.	19 20
Kendallville, Ind.	19 20
Kalamazoo, Mich.	20 30
La Porte, Ind.	17 80
Lansing, Mich.	22 30
Lucedo, Ind.	18 90
Rolling Prairie, Ind.	18 00
School Craft, Mich.	20 00
South Bend, Ind.	18 60
Swanton, Ohio.	21 15
White Pigeon, Mich.	19 00

W. R. DEETER.

The King's Call.

Dear Brethren:—

You will please allow me space in your paper for an important notice to some, if not all of your ministers. I see in the King's Law that his ministers should go into all the world and preach His Gospel; and I see again in His Law, that they that are with him are called and chosen and faithful. Rev 17: 14.

Now, if your ministers are the people that the king speaks of, they will hear a call, and, if chosen, they will be faithful. Well, I have an impression on my mind, that I know for his servants to labor in once a month, the fourth Sabbath excepted, and I call. Will you hear? And if you are chosen, will you be faithful enough to come once in a month and call for the King's sheep?

I see in the King's Law something about lost sheep or strayed sheep, and then the King speaks of his people being the sheep of his pasture, also the light of the world. Well, you know the prisoner in his cell would like to get a little light through the key hole of the prison door.

Now, I think under these plain, written laws of the King, that any excuse like marrying or trying a yoke of oxen, or looking after a few farms that you have just bought, will not be accepted by you for a call. The King says in his Law, that the first shall be last, and the last first. Be it known to you that this is the last call to you to preach at Corner Stone Church, Amherst Co., Virginia. Now, will you be the first to preach his Word at Corner Stone, as the apostles preached it to the heathen. If you be the King's keeper of flocks, come with your salt and call for the stray sheep. If you are clothed with the sun, come, and give us light, and shove all things leave your cloaks behind, for we want a bright light to melt the frost of death that chills our land (the people call it fashion), that the fig-tree may blossom and bring forth much fruit. If you will please take care that, for the want of time, I have failed to give chapter and verse for the King's Law that I have quoted in this notice.

CHARLES JONES.

From Rossville, Ind.—April 19.

Dear Brethren:—

THE Middle Fork congregation is still battling along, amidst much opposition.—Those that take part in church work are mixed. Sorry to say that there are some drones, though nothing else can be expected in this world. May God awaken all to a sense of their duty before it is too late. We believe there is a bright future before us, if we will only watch and pray and wait. We are having some fine weather, which should make us feel thankful to God and rejoice that we have a God that can give us seasons of plenty.

MICHAEL FLORY.

From Brownsville, Mo.—April 15.

Dear Brethren:—

OUR regular council-meeting was on Saturday, the 14th; all passed off pleasantly and brotherly. Four were received by letter. Daniel Glick and John Umpliet were chosen delegates to the District Meeting, to be held with the Deep Water church of Henry Co., Mo., on the 19th inst., and chose the writer as delegate to A. M., and Thomas C. Johnson as alternate. We raised $25.00 for the Clear Creek meeting-house, and have the promise of $10.00 more. Let the Brethren everywhere help a little towards the building of this house, for it is needed, and there has been a very small amount only received from the Brotherhood. DAVID L. WILLIAMS.

Publicans.

As an explanation of Matt. 18: 17 and Luke 18: 13, is desired, I offer the following:

The publicans referred to were the tax-gatherers for the Roman empire. They were of two classes—the principals and their deputies. The principals were men of great consideration in the government, while the deputies or publicans of the latter class were often looked upon as so many thieves. The Jews were very much embittered against the name and profession of a publican, and even thought it unlawful to pay tribute to a foreign power. Luke 20: 22. Those of their nation that undertook this employment, they looked upon as no better than heathen. Hence our Savior's language in Matt. 18: 17. They would not accept their presents at the temple, or allow them to give testimony in a court of justice. Hence the humility shown in the parable of Luke 18: 13.—"He stood afar off, and durst not lift up so much as to look up," &c.

There were many publicans in our Savior's time. In Judea, Zacchaeus was one of the chief ones. Matthew was also one. Our Savior told the Jews that publicans and harlots went into the kingdom of Heaven before them. Therefore we must conclude that there were some very good publicans as well as bad ones. PETER BROWER.

South English, Iowa.

From C. H. Balsbaugh.

THIS is the fifty-second anniversary of my entrance into this world of sin and suffering. Thanks for your little present. I accept it as a birthday gift, although not intended as such. Since during the past two years I suffered the longest paroxysm of neuralgia of my thirty-three years' invalidism. Sometimes I feel as if my flesh were being torn with tongs from my cheeks and temples. Nothing will get the mastery of this dreadful torment, but the blandest kind of food, which can be easily converted into pure blood, from which the nerves can assimilate their appropriate elements. My nerves and brain cry *fruit*, FRUIT, and phosphatic food in abundance. My brain-labor means nerve-waste, and this means nerve-food, and this means an adequacy of the maintenance of unrighteousness. I know how to abound and how to suffer need, to be full and to be hungry. Philpp. 4: 12. I ask no man's charity and accept none. The laborer is *worthy* of his meat, is the declaration and ordination of Almighty God.

Those who are not fed through me, owe me

nothing. I would be ashamed to beg, but to dun is a necessity in these days of cheap preaching.

"All hail the power of Jesus' name." It is given us to proclaim the divine wealth of the Incarnation on no better fare than locusts and wild honey, and to open to a naked, shivering world the wardrobe of heaven, even while we wander about in sheep-skins and goat-skins. Preach on, ye faithful souls, with lip and pen, glorying only in the cross which means more abundant life through death.

Spring an Emblem of the Frailty of Human Life, and an Image of Death.

TO-DAY it is raining and snowing, making it one of those days in which the farmer is driven in-doors, and which gives him a grand opportunity to meditate upon the past and the future.

At this season of the year, we need not search for images of frailty and death; they everywhere present themselves, connected with the beauties of nature. To the searching mind, the design of the Creator in this, seems to be to warn us of the incontinency of terrestrial things, and to check that downward one inclination we have to place our affections upon vain and transitory objects. Spring is the season in which plants receive a new life, and in which many of them perish. Flowers, or serene are the days of Spring, they often become darkened by clouds, by showers, and by tempests. Sometimes the morning dawns in the fullness of beauty; when, ere the sun has gained the mid-heaven, the lower whirl flattered our hopes of a fine day, vanish from our view. At other times, our most favorable hopes are realized, and we enjoy all the attractions of Spring in full perfection.

But how fugitive are these happy days, and how perceptible their flight! Whilst we are eagerly courting their presence, they vanish from our grasp, and during the fairest hours of life, even as fleeting moments of Spring The morning often meets us with smiles and promises as nothing but joy and happiness, but ere the evening comes, even before we have attained the noon, we experience the desolation of misfortune, and bitterness of grief; woe marks our course and affliction follows our steps.

Let us pause for a moment, and consider the years of our youth, which constitute the Spring-time of our life. How fleeting were the pleasures of that tender age! Many and various as they were, perhaps none of them now remain. Where are the delightful moments, when, strangers to care, we gave up ourselves to the intoxicating influence of joy, and the enthusiastic rapture of unrestrained imagination. Where is the gay and gayety of heart that was wont to sparkle in the countenance and cheer the admiring beholder? And where are those roses which once bloomed in our cheeks? We now no longer feel the exhilaration of pleasure, nor the rapturous fervor of delight, which were wont to fire our senses or intoxicate our souls. We remember those happy days no more but as the illusion of a dream, or as some pleasing fantasy that plays upon the imagination, and suddenly leaves us in all the consciousness of a weary existence.

But it is not so with those who, in the morning of life, looked forward to the time when to learn is painful, and again to grow young impracticable, who, instead of spending the order of youth in the pursuit of useless frivolity or hopeless dissipation, gathered with unceasing toil and unwearied assiduity, the rich stores of wisdom, the enjoyment of which will increase to them in proportion as life, whilst the mere butterflies that flutter in the sunbeams are buried in the gloom of oblivion.

Everywhere does the Spring declare, in the expressive language of truth, the decay of life and uncertainty of time. We now see the trees in the pride of verdure, adorned with their beautiful buds. Already some are beginning to blossom, but in a few days those will be no more. All those tender flowers, whose beautiful forms diversify nature, will perish in the same season that gives them birth.

Like these, the period of human life is short, and its longest duration may be compared to a day of Spring. Death suddenly closes our eyes in night, even when the crimson tide of health promised us the succession of many years. Often the canker-worm of disease is secretly gnawing at the heart, while the countenance yet beams in the luster of health and the radiance of youth; yet the chariot of youth are blasted, as the grass of the valleys is sometimes darkened with the north winds, or as certainly as the pride of the garden fades. Though we fall like the rose, which blooms to-day and to-morrow withereth, let us not repine nor mourn at our fate, but enjoy all the charms of Spring, and the blessings of life which the Creator has bestowed upon us. In the thoughts of death can never destroy the pleasures of the virtuous nor lessen the delights of innocence and enjoyment of purity.

Far from filling the mind with dismay and darkening the heart, the certainty of death teaches us the insignificance of all terrestrial objects, and leads us to repose upon a Supreme Being in the hope of quitting a world where everything is perishable, for the regions of eternal glory and endless felicity in the presence of God. H. W. STRICKLER.

Simple Language.

How cheering it is, when we look at the Gospel, and see that it is not the learned alone that have the promise of salvation.—Paul says, "I came not with the excellency of speech and wisdom." How much better it would be if we would think of this, when preaching, praying or engaged in conversation. We should use plain English, that the common people may understand what is meant. We should not try to make our sermons and prayers too flowery, to be heard and admired of men. We should not be fearful of mistakes in language, so as to forget that we need the spirit within us, or else our prayers may go unanswered, and we at last be condemned to eternal woe. Let us all guard against this error into which so many have fallen. We should use more simplicity in our manner of speaking that every word may be easily understood by all that may chance to hear our speech.

DAVID MILLER.

From Nora Springs, Iowa.—April 23.

Dear Brethren:—

THE church here met in council on March 31st. Bro. John J. Eikenberry, also was with us, and presided over the meeting. We had some church matters to dispose of, which was done in the best of feelings. The church sends two delegates to District-meeting, to be held at Waterloo, Iowa, on the 1st. Brethren and Sisters and sisters intend to go to Bismark to attend the Annual Meeting. We hope that the Lord may influence all of our brethren and sisters with his good spirit, that they may go to the council and those that do not, that the meeting to be held at Bismark may be the best meeting ever held by the Brethren; that it may be the means of bringing the church more closely in the bonds of love and peace.

G. M. NOAH.

Let Your Light Shine.

THE Master says, "Let your light shine." This is an important duty. We should all have one mind, that we may show forth the light of God. We cannot well be too particular in the right way. "Blessed are they that do his commandments that they may have a right to the tree of life, and enter in through the gates into the city."

Now we should let our light shine, that we may enter this city of light, and enjoy all its benefits. It is our duty to let our light shine at all times and wherever we go, that others may see our good works. The Savior says, "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."

P. Z. GENTRY.

From Sunfield, Mich.—April 24.

Dear Brethren:—

THE brethren and sisters of Sunfield had the pleasure of listening to one good preaching on Sunday last. In the forenoon Eld. John Brillhart and Bro. D. White, of Gratiot County, spoke from Matt. 4: 10, and in the evening Z. Although and D. Baker, of the Saginaw church spoke from Romans 1: 16. The Brethren were on their way home from the District Meeting of Michigan, which was held on the 21st inst. in the Woodland church. Eld. John Brillhart was chosen member of Standing Committee from this district.

As our elder has almost no assistance here in preaching, we have meetings now only once in two weeks, regularly. We have decided to hold a Love-feast this Spring, and the eighth of June has been fixed upon as the time for holding it. As many brethren and sisters as can conveniently do so, are invited to be with us at that time.

PETER B. MESSNER.

Announcement.

SHOULD any one in Kansas or Nebraska have any difficulty when procuring a ticket, or if there are no tickets at the station, either write me at Lawrence, Kan., Box 1060 or telegraph me at Bismark Grove, Kan.

M. M. ESHELMAN.

Good Accommodations.

BRETHREN coming to Annual Meeting at Bismark, will remember that good board and lodging can be had at the Lockede House,—just the place for those coming via Atchison, Topeka and Santa Fe R. R. Submitted by a brother.

B. E. KESLER.

Notice.

SHOULD any of the churches of Northern Indiana fail to receive the Minutes of the District Meeting, they can receive them by sending address to W. G. Cook, Plymouth, Ind., Box 46. Would further state that the printers mislabled the same. It should be the 12th instead of April 6th.

W. G. COOK.

An Announcement.

BRO. C. Snowberger will have in his care one late "Dividend of Aid Funds" to hand to those who sent us aid in 1877. Those entitled to it should call on him for it at the Pooling Hall at A. M. He superintends said hall and can be found there during A. M. We have not yet collected enough to pay all off. Hope yet to succeed in getting enough.

S. S. MOELLER.

Cowalia, Mo.

From Scandia, Kan.—April 22.

Dear Brethren:—

THE church here (called the Belleville church) under the charge of Bro. Lemuel Hillery, is in a prosperous condition. There are no divisions, but all seem of one mind. We have a good country, which is improving very fast. Land is going up. The church needs more laborers, as the field is large. There is plenty of room for good brethren. Who will visit us from the A. M.? We shall take great pleasure in showing our country to brethren seeking homes. A. W. AUSTIN.

From North Manchester, Ind.—April 20.

Dear Brethren:—

HAD our annual council on the 12th inst. All business passed off pleasantly, the church being in love, peace and union. First gave the church in care of Eld. R. H. Miller; second, baptized one; third, had a unanimous voice for a Communion, which came off on the 24th and 25th of May, commencing at 10 A. M. As generally, all are invited. Ministers please bring Minutes. Respects for clover and wheat splendid. Health good.

D. S. T. BUTTERBAUGH.

From Colorado.

Dear Brethren:—

Our quarterly council came off the 21st inst. All in love and union. Bro. T. A. Turner, one of our deacons, was chosen to represent our district of church as delegate to A. M. Bro. G. W. Fesler and the writer are delegates to our District Meeting at Burr Oak, Kansas, May 2. The interest between D. M., and A. M. will be spent with the Brethren in Kansas.

The last of March I made a "flying" business trip to Colo. At Dayton and vicinity Bro. Geo. Holler and numbers of other brethren, preached some while in the valley, found the dear members steadfast in the faith and getting along with seemingly less trouble than for years past. It is said storms purify the air; in church matters, may we not presume a more healthy atmosphere will prevade the heavenly places in Zion after fire-tried commotions have passed over? God grant that such may be the case.

A stop-over of one day in Chicago gave opportunity to visit Bro. Haskell at his office, look through the mammoth clothing-house where he does business. We found him and his clerks busy filling orders. He certainly deserves the liberal patronage he is getting, as his aim is to please, and to do everything at figures just as low as possible.

We also stopped over twelve hours at Franklin Grove, Ill., a pleasant visit with Bro. Willis A. Moore, and drive among that delightful section of country, making calls as some of the members of the church the visit with whom we enjoyed, though it was short. J. S. FLORY.

District Meeting of Southern Iowa.

THE meeting of the Southern District of Iowa was held in the Monroe county church, April 20. Considerable business was before the meeting, all of which was discussed in a very brotherly manner, and disposed of in a way that seemed to give general satisfaction, which altogether made it an important occasion, and an enjoyable meeting.

Eld. Isaac Barto represents our district on Standing Committee, and entries are gone to A. M., asking for a repeal of the Mutuary Act. There was a general desire, not to burden A. M. with unnecessary business.

GEO. S. WISE.

From Sinking Springs, Ohio.—April 22.

Dear Brethren:—

We have good news to report from the Brush Creek church (the branch of the church known as Strait Creek Valley). Two weeks ago to-day we gave out four certificates of membership; to-day the Lord blessed the church with four new members, who met out on the Lord's side, made the good confession, and were buried with Christ in baptism for the remission of sins, and rose in trust, to walk in newness of life. The number is made up again, and we have the promise of more in the near future. All the time caused great rejoicing. Tais branch of the church is in union so far as I know.

J. H. GARMAN.

From Central Iowa R. R. Co.

MARSHALLTOWN, IOWA, April 19, 1881.

We have finally got a round-trip rate figured out for your people to Lawrence, Kan., and return, on the occasion of your convention at Bismark Grove in May.

Our rates will be as follows:

State Center to Lawrence and return,	$15	80
Story City " " " "	15	80
Marshalltown " " " "	15	80
Grinnell " " " "	14	60
Montezuma " " " "	13	70
New Sharon " " " "	13	65
Oskaloosa " " " "	13	10

Hoping these rates will be satisfactory, and desirous for us a fair share of the business, I remain, Yours Truly,

R. S. MCMURRAY, G. P. A.

Brethren at Work

A Religious Weekly for Everybody.

THE BRETHREN AT WORK is an uncompromising advocate of Primitive Christianity in all the ancient purity it enjoyed when the Apostles lived, and is the only faithful organ of truth and practice.

And maintains that the sovereign, unmerited, unfettered grace of God is the only source of pardon, and

That the penitent sufferings and meritorious works Christ are the only ground of redemption.

That Faith, Repentance and Baptism are conditions precedent, and are the only conditions.

That Trine Immersion or dipping the candidate three times forward is the Christian Baptism.

That Feet-Washing, as taught in John 13, is a duty to be observed in the church.

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the supper of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is a duty, upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying doctrine of the religion of Jesus Christ.

That a Non-Conformity to the world in dress, ornaments and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christian modesty appears as directed in 1 Cor 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, and will be defending those and the cross of modern Christendom, without any compromise, or concession to be ashamed of.

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THE HAPPY PILGRIM ROUTE.

Know the city of destruction,
Fresh the pit of human woe,
From the broad way to perdition
Where pollution's currents flow,
From the streets and lanes of folly
To the home of God above,
There's a highway for the holy:
'Tis a way of life and love.

CHORUS:

'Tis the royal route to heaven,
By the saints of ages trod;
'Tis the only way to Eden,
To the palaces of God,
And the pilgrims, as they journey
Are inclined to sing and shout,
For the way is so delightful
O'er this great salvation route.

O, it is a way of freedom
From the carnal mind of man;
It is through the great atonement
Published in the Gospel plan.
To the holy of the holies
All who will, may enter in,
Where is found complete redemption
From the power and stain of sin.

It is not the way of fashion
Or of worldly show and name;
They who enter on this highway
Must renounce all worldly fame,
For the glory of their kingdom
Is not outward pomp and show;
But the glory is within them
And they triumph as they go.

And they travel so far inward,
Not with grudging and complaint,
But they run and not weary,
And in walking do not faint;
For as happy, pilgrim soldiers,
They press onward in the way
To their precious home in glory,
To their rest in endless day.

DANCING AND ANOINTING.

BY C. H. BALSBAUGH.

To an Afflicted Sister:—

I AM not sure that I have rightly made out where you live. Your letter bears the post-mark of Mount Morris, while the inside bears Indiana. Part of it seems to solicit a public reply, and part private: I will respond in a general tone, so that if I reach you not by private letter, you may find, through this channel, an answer to your main questions.

I do not get "Times of Refreshing," by Dr. Charles Collin, of Boston. I have warm sympathy with his labors, even if I cannot endorse all his views. He is a noble-hearted man, and a blessing to many sons and daughters of suffering. The Irish denomination he belongs to am unable to say. The Brethren have no faith-cure Home: not faith enough for such an institution. There is something of the kind in embryo at Huntingdon, Penn'a, under the care of Bro. David Emmert, but it is restricted to the rescue and moral training of neglected and homeless children. My heart is bound up with its success, and I pray God abundantly to bless the noble work, and bring many hearts in practical sympathy with it. It is a Faith-Home, and God must get the means for its maintenance out of the heart and hands of those who hang their purses on the nails of the cross. Manifestly, not many purses hang there, or not so much would be spent for tobacco and luxury and vanity, and so little for the advancement of the Kingdom of Christ.

I deem it not consistent for the Brethren to commune with other churches in the emblems of the Redeemer's sufferings and death. Immersion and feet-washing and non-conformity necessitate a doctrine of *life* which repudiates us from all churches who reject these Divine ordinations. Your very next question proves this: "*May Christians Suffer?*" Not for your own sake do you put this query, "but for the sake of Christian Brethren who do suffer. Can may one give a reason *why* a Christian should *desire* to dance? If immersion is the Christian mode of baptism, dancing is alien to the Christian character and calling. If sprinkling is true baptism, then dancing is admissible, with many other forms of worldliness. If the life of a Christian is as completely cut off from the world as one in his grave—if, without all communion with the living, as baptism represents, then dancing is derogatory to the Christian calling. But if any are bent on keeping up the old Bible style of dancing, and revive the custom in connection with prayer-meetings and public worship, making it a concomitant of religion, I have no protest to offer. But let not such persons pretend to be Christians. No one who loves Jesus will participate in the style and purpose of dance now in vogue.

I deeply sympathize with you in your afflictions. I know what suffering and sorrow mean. I have been in the furnace thirty-three years, and the flames are not abating, but rather growing more intense. Life at the closest is a great mystery, and sin and suffering add to the solution problem. There is something awful in Rom. 8: 22. Everything seems in trembling birth-throes and death-agonies, and no finite mind is wise enough to interpret its stupendous significance. O, for faith, if we have not wisdom, to suffer gladly and hopefully, to engulf the pain and the desire for help in the ardent longing for sanctification. This is the climax of the Divine Incarnation while we abide in this tabernacle. You want comfort out of James 5: 14, 15. Those words must be read to suit our century, as much as many others. What has longed specifically to the first century must be left there. Miracles have their uses, but their perpetuity would defeat their purpose. Faith is for all the centuries, and for the millennium on earth, and for the millennium of eternity. The prayer of faith shall save the sick, but we must not forget that Christ prayed agonizingly in Gethsemane for the removal of his vicarious cup, and in the end he drank it to the fearful dregs; and that Paul prayed thrice for the extraction of the thorn from his flesh, and was answered with added grace for greater endurance, with the thorn remaining and many more added; and that, with all his power over disease, so that even his handkerchiefs were full of Divinity, he had to leave Trophimus at Miletum, sick. Acts 19: 12. 2 Tim. 4: 20. If God would answer all prayer for the sick, none would die. "Not as I will, but as Thou wilt," is as much a prayer of faith as "Lord, heal all my diseases." Ps. 103: 3. To *insist* on getting well is not faith. To drink the cup and die, may be strong and purer faith than to recover. "The Captain of our salvation was made perfect through suffering," and the greatest blessing that God can bestow upon us may be "the *fellowship* of his sufferings." Philips 3: 10. Pain would be a terrible bugbear indeed if they could pray themselves into health. Small is the number who deem it mightier faith to pray from the inmost soul, "not my will, but thine be done," and rejoice in their sufferings with a sweeter, diviner joy than others in their health. The institution of pain is one of the most beneficent and redeeming. Sin calls for pain, both as its interpreter and destroyer. The agony of Gethsemane was inner, that on the cross was both physical and mental, so that Christ can enter fully into all our waste as a sympathizing High Priest. *Salvation from sin*: this is the radical want of human nature; and the *results* of sin are a Divinely-appointed means to this end. Look up to God and say, "*thy kingdom come*" through suffering, and "*thy will be done*" in drinking the bitter draught. And yet keep close to the experience of the Godman in his earnest petition, "O my Father, if it be possible, let this cup pass from me." The end of all suffering lies in this: "*thy will, not mine*, be done." So fearful a breaking in of corrupted human nature is this, that nothing less than God manifest in the flesh can achieve it.

Let us struggle on in hope. God is good and righteous. Let us grasp, with the utmost confidence, this anchor. Wait patiently and meekly, "with strong crying and tears," for the fulfilment of Rom. 8: 18-21, 2 Cor. 5: 1-4, 1 John 3: 2, Rev. 19: 7, 8, 9. That day of triumph and Alleluia will surely come to all the Elect, and may we antedate it by faith which means holiness. Comply with James 5: 14, 15, but forget not the prayer of prayers, "*thy will be done*," and that there is a greater salvation *in* sickness than *from* sickness.

O, how hard to learn what sin is, and God's method of deliverance. Sin is the transgression of the law, and the first and deepest law infringed is the law of our own spiritual being. In the central depths of our soul is the true Armageddon. To arms, to arms; "thanks be unto God who giveth us the victory through our Lord Jesus Christ."

THE MANDATORY ACT.

BY OZO. S. WINE.

I HAVE read and heard considerable discussion of the Mandatory Act, passed at last A. M., and would like to present a few thoughts for the consideration of those intending to be present at the approaching A. M., as I am aware that petitions will be sent, asking for the repeal of said act. I am not ignorant of the fact that many good brethren deny the power of A. M. to make its decisions mandatory, and it is not pleasant to me to controvert aged and experienced brethren; but with all due deference to the convictions of my brethren, I can but think that they are unjustly and prematurely alarmed about the results of the mandatory act. To dig about and examine the surfaces of this matter will never help us to a right view of it; we must examine the fundamental principles that underlie it, and are involved in it from beginning to end. I am glad that some of these have been brought forward. It is said that we have the Scriptures, and they constitute a perfect law. That is a glorious truth, which the church always has, and I hope and pray, always will recognize. It is further claimed that the church has no right to make law. I endorse the with all my heart. The church has no rigat to add to, or take from this perfect law. But there is just as important a principle as either of these, contained in the question which I am now going to propound: Has the church a right to enforce this perfect law? Brethren, are you going to say, No? *Are you?* If the church has no right to enforce law, what did our Law-giver intend by such language as is contained in the following Scriptures? "I give unto you the keys of the kingdom of heaven." "Whatsoever ye bind on earth shall be bound in heaven." "Whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained." "If he neglect to hear the church, let him be unto thee as a heathen man and a publican." The church has the right, and it was intended by its Law-giver that it should enforce his law. Can this be done by simply advising its members to conform to the Gospel, and if they choose not to do so, have no discipline to use in them? What good would the laws of our country do if the people were only *advised* to obey them? But good, obedient brethren say that it was the Gospel, and not mandatory decisions that made them what they are. Certainly; but it is not for them that we need mandatories: very unfortunately, there ever have been, and ever be those who want to be members church, and "walk not after the Spirit after the flesh," and it is necessary to that the church must adopt measures to them within the bounds of its law. But it is claimed that if they are brought into Gospel order by force, and not from principle, it does not make them Christians. Just so, a man may be forced into obedience to our country makes him so, and such honesty is worth nothing so far as principle is concerned, but it preserves order all the same.

I will venture to say that there are good, consistent Elders who deny the right of A. M. to make its decisions mandatory, who have before now, called their respective congregations together, and submitted to them (for decision) matters of dispute between brethren, and if either refused to accept their decision, he was held as a heathen man and a publican. Why? Because he would not hear the church. In what? In matters submitted to the church for decision. That decision was made mandatory. Has the whole Brotherhood assembled, less power than a single congregation? If so, when the Meeting at Bismark Grove has passed all the decisions of *advice* to these small bodies of *mandatory* authority, then let it disband forever, and save the thousands of dollars which are spent every year to bring it together, for a better purpose, and let us *own* that we are *congregational*.

Another objection that is considered a very serious one, is that people make capital of it, and say, we have now a discipline apart from the Gospel. We have only to remember that this is not a new argument invented since last A. M. It has been presented frequently, and urged vehemently, long before passage of this act; and was even brought to Annual Council, and caused that it say that its decisions were only advice. But for this blunder, the mandatory act never have been passed; because, previous to that, its decisions were considered binding without the necessity of asserting it.

May God rule in the Councils of his people to bring us all under the authority of his Will, and preserve us unto his Heavenly Kingdom.

South English, Ia.

THE man who does not give to Foreign Missions "because there are heathen at our doors," is the man who never gives to the "heathen at our doors." The man who says that "it takes a dollar to carry a cent to the heathen," is the man who never gives either the dollar or the cent. The man who is ready to give for the Gospel at home is the man who is ready to give for the Gospel abroad; the man who can feel for the need of his remote fellow-man is the man who can feel for those near at hand.

THE power of knowledge is like that of the sun, so clear that we cannot see it, but sure to change night into day! Then its vast, how wide-spread are its kindling! making wise the world's mind!

Religious Essays.

NOTICE.—We write none other things unto you, than what ye read or acknowledge; and I trust you shall acknowledge even to the end.—2 Cor. 1:13.

THREE ORPHAN CHILDREN.

WRITTEN on the occasion of a benefit for these children whose parents, Harvey H. and Elias Jones, were murdered by the Indians, on White River, Michigan, Territory, Oct. 25, 1850. In the Detroit, Mich. paper, more than a year since, announced the arrival, in that city, of these children, on their way to their old home in Wisconsin. In speaking of the elder brother, a lad then perhaps of eight years, the *Free Press* says: "He came in his father's wagon, and was very maternal and manly in his way, that it excited admiration wherever he went, and in San Francisco a benefit was given at the theatre, from which he realized some twenty dollars, and with which he business met his expenses with a prudence and ability that seems little short of miraculous."

Three little ones, and long ago,
We've blessed with parents mild,
Who watched them with paternal care,
And lived each happy child.

The fate of these children by
Upon a bed of pain;
But hope grew brighter every day
Tied to a wave again.

But, oh! the hostile savages
Came with a stealthy tread,
And soon the children that he blessed
They murdered him in bed.

Their mother saw her husband slain,
And heavily fixed the fee;
And with an agonized cry of death
She laid the murderer low.

Their weapons then were turned on her,
Mid scenes a lovely spell,
And, wounded by a fatal ball,
The mother, bleeding, fell.

This noble boy who stands by me
Then heard his youthful breast,
And said, "You have my parents slain,
Pray kill me with the rest."

Time times the chief his rifle tried,
To kill him on the spot,
Then said: "Brave boy, can't have to live,
For I can kill you not."

The chief told him that he could go
And from the others hide,
Instead of this, he nobly sought
His dying mother's side.

Said he, "Dear mother, can you die,
Pray let me hear from you
Whatever you wish to have me try,
And with the children do."

The mother blessed her noble boy,
And said, "I soon shall die,
The little ones I leave with you;
To save them, will you try?"

"If the great Spirit, my mother dear,
I'll try and find some place,
If you will but them go with me,
I'll care them if I can."

His sister said to his brother too,
From house to house he fled,
In hopes to find some neighbor,
But, alas! they all had fled.

But, taking hold the hand of each,
He every danger braved;
And by his fortitude alone,
Thank Heaven, they all are saved.

He's proved that through his youthful veins
A noble current runs
Narrows very well be proud
Of such courageous sons.

Go on, brave boy, fame waits for thee;
Go on—be not afraid,
For in each heart hearted lady
Our greatest sons are made.

Dear friends, I have a word with you—
Behold this noble youth
Of him and of these little ones
I've told you but the truth.

They've come to come among you now,
And in a time of need;
And you, dear friends, in aiding them,
Have done a noble deed.

NOTE.—The underscored was acquainted with the above circumstance, and assisted in buying the murdered sons.

S. H. BRUTTENBURGH.

Lapeer, Mich.

COUNTERFEIT RELIGION.

BY JOHN ENSLEY.

Is there not counterfeit religion as well as counterfeit money? I believe there is, and that it is more abundant. We may not be so careful and watchful about counterfeit religion as we are about counterfeit money. Counterfeit is something forged, deceitful; an imposture, a cheat; an impudence, to forge, to imitate. We know money that is current is the most counterfeited; and if all mankind were as careful to avoid having counterfeit religion imposed upon them as they are to detect counterfeit money, I think we should have more pure religion. It is not wrong to watch the counterfeiters and their counterfeit money, but my dear brethren and friends, it is more necessary to watch counterfeit religion, for if we allow that to be passed off on us, it will be sad indeed.

All counterfeit, as well as good money, and everything that is of a worldly nature, must and will perish; but pure religion will be worth more to us when we come to the Judgment Bar, than all the world. The Savior says.—Matt. 16: 26.—"For what is a man profit, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" If the whole world cannot buy one soul, why do people strive so hard for it, it is only for a little while we live here, while pure and undefiled religion will do us good here, and carry us over on the other side of the river, where many of our dear friends have gone, and are waiting for us.

O, dear members, let us all take the good old detector, and do as Paul says, in 2 Cor. 13: 5; "Examine yourselve, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" The good old detector will decide; it is as good as it was when first brought into the world by our Leader, saviour, Christ, our Lord, who sealed it with his own blood. That seal cannot be taken by any one; it will stand good when heaven and earth shall pass away; so the Author of the detector says. We should all better come down to the feet of Him who gave the detector.

If we are as ready to put away counterfeit religion as we are to get rid of counterfeit money, I do think there would be more pure religion there. It is "How can we do this?" says one. The old detector will bring it all right; only obey it, and love will come back again, and that will unite every one that gets that pure heavenly love, for love will unite and never divide. Yes, let us have more love for God and for one another than we have for the world and worldly honor, and let each esteem the other better than himself. Let us all take the good old Guide, that has stood good and kept together our beloved Brotherhood over eighteen hundred years. It is as good to day as it was when first made. I do think if each one of us will examine himself, we shall find that we have all come short of our duty, and we shall not see so many things in others, for we all have follies of our own.

Let us all labor hard to get rid of self and self-esteem, and I believe we shall become united again in our Brotherhood. Let us all try it, and pray God to help us to get right. If we all get right, we are already together, for good money will pass at any place and if the detector is looked at, it will not be condemned, for it will stand the test.

So will it be at our A. M. If we all go there with an unsullied religion, called good by the detector, we will say to each other, "You are not as good as I am." Nor will the one-dollar bill say to the hundred-dollar bill, "I don't like you, for I am not so valuable as you are, yet I am as big as you are." No, No, these troubles will not be; for each one will fill his place without a murmur. Each one will abide in the calling wherein he is called. The good dollar will pay his dollar debt, and he so glad as the hundred-dollar bill, when he has paid his hundred-dollar debt. So will it be with us. If we have a place to fill, and fill it, we have done our duty, and it will be written of us, "He did faithfully. And if another has much more to do, and does it faithfully, God will reward him. So we ought to be glad and thankful that we have a good and faithful Leader to do for us, for that will give to every one according as his work shall be.

O, if we will only be where duty calls us, and do what duty demands of us, all will be well with us. We are not to be idle or unprofitable servants; we have merely done that which it was our duty to do. Luke 17: 10. Let us all try to get as good as we can, according to the good old detector, and I hope we shall not lay big ones at our A. M., but we shall all feel little in our own estimation. Lay aside every weight, and the sin which doth so easily beset us, which is unbelief and let us run with patience the race that is set before us. Heb. 12: 1, Rom. 8: 14. "For as many as are led by the Spirit of God, they are the sons of God." If we are led by the Spirit of God,—which is the Word of God, for the Savior says (Jho. 6: 63), "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life"—there will be a greater oneness among us.

If we are the sons of God, and are not counterfeit, we shall all be one; for we all have one good and kind Father, that will do us all the good we need. We cannot fall out by the way, as long as we are the sons of God. But if we become counterfeiters, then we are no more the sons of God, and are no more led by the Spirit of God. Then there will be trouble; for as soon as we lose the heirship with Christ, we lose the Spirit of God, and shall no more be led by the old detector, but be proud and lofty, nothing but doting about questions and strife of the Word, whereof cometh envy, strife, revilings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth; supposed that gain is godliness: from such withdraw thyself. 1 Tim. 6: 4, 5. Let us labor, as one heart and soul, to be one in Christ.

HEROD THE TETRARCH

BY SAMUEL SALA.

"WAS Herod, the Tetrarch of Galilee, who beheaded John the Baptist, a king?"—M. C. Sider, R. at W., April 17, '85.

Herod Antipas, son of Herod the Great, was made Tetrarch of Galilee by Augustus Cæsar, about the beginning of the Christian era, perhaps while our Savior was in Egypt. He was married to the daughter of Aretas, king of Arabia, but forsook his wife and married Herodias, his half-brother Philip's wife. This unfortunate Tetrarch had offered war against him, and a battle was fought and Herod's entire army destroyed. Josephus says some of the Jews thought the destruction of Herod's army an indication of God's displeasure against Herod for killing John the Baptist. During the reign of Caius Cæsar, the ambitious Herodias persuaded her husband Herod to Rome and persuade the Emperor to make him king instead of tetrarch; but, instead of obtaining a kingdom, he was stripped of all he had, and, together with his wife, was banished to Spain, where he died,—an exile in a strange land.

Wakarusa, Ind.

THE CHURCH OF CHRIST.

BY W. H. HOOSE.

No. 10.—Its Nature.

THOSE who trust in their riches, and ever shall be aliens to the kingdom of God. Christ, in conversation with a young man, told him that in order to be perfect, he should go and sell his property and give it to the poor. I have no idea that Christ meant that not was necessary to fit him for citizenship in the kingdom of God, but he read the young man's heart, and well knew that though he had great wealth, he could not keep the whole law, for the thoughts and ambitions rested on his possessions. His possessions were great. The thought of parting from that on which he confidently relied, made him go away sorrowful. No doubt, this answer caused the disciples to think and wonder what Christ meant by this command. Christ said, "How hardly shall they that have riches enter into the kingdom of God!" This, no doubt, astonished the disciples still more; and Christ modified his declaration by saying, "Children, how hard it is for them that trust in riches to enter into the kingdom of God! Peter said, "Behold, we have forsaken all and followed thee; what shall we have therefore?" Undoubtedly, Peter had a two-fold reason for forming this question. First, he wished to know whether there was anything left undone that was yet required of him; and second, he probably wished to know what the reward would be. Christ told them that all who had forsake homes, houses, etc., for the sake of the kingdom of God, would have everlasting life.

It would be well to inquire who is rich, and who is easily given. It is not the one who has millions that is necessarily rich, but it may be the poor laborer who is trudging homward, trusting in the riches he has made. It is equally dangerous for the shoeboy in his plaining in the street, who looks up to the mansion of the rich and envies the child of wealth. It is not the possession of money or other worldly riches, so far the kingdom of God, but it is the confidence, the trust we place in them that endangers our eternal welfare. It is not money that creates so much evil and crime in the world, but it is caused by selfish love and greed for its possession.

Christ, at another time, wished to know what a man would gain by gaining the wealth of the whole world, and losing his own soul. A man could not accumulate so much property by fair or honest means; hence, using means that would grow from principles antagonistic to those of regeneration. O, materialist, materialist, how hardly shall you enter the kingdom of God!

The kingdom of God, or church of Christ, is also likened unto a household. Paul commands us to do good unto all men, especially those of the household of faith; these we teach and practice the same doctrine. In this sense, Christ is our Brother, and we are his brethren and sisters if we do his will. Again, Jesus compared his Disciples to Followers, but called them friends; hence, he meant that he is our friend, and one "that sticketh closer than a brother." Then how careful we should be to cultivate this Friend in order to serve him acceptably. We cannot add to, subtract from, or change his will. If we do, we incur the displeasure of God, and its terrible consequences. We should treat him as well as we would a human friend who had granted us a favor.

Suppose we should fall into a well or deep water, and a friend in whom we had always placed confidence, should come to us in order to rescue us from the inevitable doom to which we are consigned; should we not justly feel ourselves under obligations to serve him whenever we have opportunity afterward? This friend rescued us only from a temporal death, a dissolution of soul and body; while the Son of God rescued us from a spiritual death, reconciled us to God. But God does not force us to be obedient as a child, but as not of free grace. What we are required to do is not a consideration or means of payment, but acts denoting our willingness to accept proffered favors.

The church or kingdom of God is also compared to the Temple of Solomon. This was a grand edifice; so is the kingdom of God. The stones from which the temple was constructed were prepared in the quarries in anticipation of the building. So with the church, its members are having a preparation before they are received into the church. We should not confound the church, the building, with work, with the building-in process. The dressing of the lively stones resembles, to some extent, that of building-stones. It would not make a very pleasant appearance in our edifice, were the material put together in its crude form. So with the kingdom of God, we should have all cast away that would in any way hinder the spiritual growth or mar the perfection of the Christian character.

The life, or citizenship in the kingdom of God is also called the narrow way. By narrow way we understand a way that has no room to turn aside; to sit down with friends, or loiter by the way to pluck by the wayside for worldly amusements; it is so narrow that no lion or other nuclear beast can possibly travel its better path. This path leads to heaven. Christ, in speaking of this, compares the roads running in opposite directions the narrow one rising and leading to the Eternal City, while the broad road leads downward to eternal perdition. I contend that thus. I contend that they run parallel. The broad road embraces all that is not included in the narrow. The ungodly travel it on the hand. One step more will lead them from the way to the broad road. Should they run opposite directions, we could not reach them readily. Man cannot retrace his steps in life. Man cannot mend his life. Every Christian knows that a step or decline from grace must begin now. The past is gone and cannot be recalled. The future is uncertain; we may not have any of the future allotted to us. Now is the time to make our assurance of, and let us spend it on the work that ends in heaven.

We might say a great deal about the difficulties the patient pilgrim meets with in his journey; but life is a wonderful thing, but will not say much, as our article is already growing lengthy. Our readers know as much about them as I do, and many would consider them more than I. But the smaller the difficulties we have on our backs when we enter gate to the narrow way, the easier will the progress or sojourn thereon. Malice, envy, hatred, or any of the things of the world, cannot enter the smaller gate. Pride must all be shed, dropped on the outer side of the gate.

O, dear brethren, mere profession amounts

to nothing. Our King said, "A man had two sons; and he came to the first and said, 'Son, go work to-day in my vineyard.' He answered and said, 'I will not'; but afterward repented and went. And he came to the second and said likewise. And he answered and said, 'I go, sir'; and went not." He inquired of his hearers which did their father's will? We can answer in unison, "The latter of them." We can readily come to the conclusion that he who makes no profession, but repents and does right, is the one who does his Father's will. Our conclusion may be all right, but we may not do our Father's will.

To us, then, Jesus directs this solemn comment. "Verily, I say unto you, that the publicans and harlots go into the kingdom of God before you." Before you? Before me? Shall we be so unspiritual, so cold-hearted as to trust in our membership in the church, while male and female prostitutes, who have sold virtue for sensual gain, fling in a moment, seeing such barter is, repent, and find a spiritual kingdom which "is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." Dear brethren, let us bow our hearts in meekness and simplicity before God and first seek his kingdom, and its righteousness, and we shall have all else added unto us. So let us shift his kingdom come, and by us his will be done on earth as it is done in heaven.

OUR SAVIOR.

BY R. W. RUFFORD.

No. 1.—His Birth.

In our remarks about the Savior, we shall endeavor to notice

1. His birth.
2. His life.
3. His death.

The birth of our Savior was a remarkable event, and caused no little stir among the children of men. "King Herod became troubled, and all Jerusalem with him." It was no good news to the king. I suppose he was afraid he should have to give up his high position in life—his kingship.

Christ had been prophesied of many years before, for there were "wise men come from the east," men that had been posted of his appearance in the world. They had a sign in heaven as a token. They say, "We have seen his star in the east, and are come to worship him." The star was the token to the wise men. Herod had a private talk with them, "and he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." Herod had some bad intentions; for God warned the wise men in a dream not to return to Herod and tell him where he might find the babe. They departed into their own country another way. I suppose the wise men promised the king faithfully to return, but still in all ancient times called "King of the Jews." Now when Herod saw that he was mocked by the men not returning, he became greatly enraged, "was exceeding wroth." He thought he would destroy the new King of the Jews. But God's power was greater than Herod's. He delivered the child from the hands of the murderous crew that was sent to destroy all the children "in Bethlehem and the coasts thereof."

To the shepherds it was glorious news. An angel was sent from heaven to bear the good news to the somewhat lonely shepherds who, without doubt, were men that lived in the fear of God. After the angel had told his errand, informing them of the grand event that occurred during that day, that a Savior of the world was born, "there appeared a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good-will toward men." And when the shepherds had heard this, they told abroad what had been proclaimed to them concerning the child, this "good-will toward men."

No. 2.—His Life.

What a noble life it was! His life was made up of good deeds and benevolent acts "Good-will toward men" was the proclamation of the angels; and how truly do we see it verified in the life of our blessed Redeemer! He was ever willing to alleviate suffering humanity. His heart was so full of love towards the people, that he showed his wonderful power by administering to the wants of the sick and sorely. In Galilee where healed at his bidding, the blind received their sight at his saying, the devils were cast out at his command, the dead came forth at his calling, and many other wonderful miracles did Jesus perform when here on earth.

"Good-will toward men." Those that were healed of their infirmities acknowledged his goodness toward them in many instances. One of them was the man who was possessed with the devil, in the land of the Gadarenes. Jesus said did not want to leave him. He became so attached to him that he wanted to be with him all the time. He wanted to accompany him to the ship; but the Savior knew he had been suffered him not, but saith unto him, Go home to thy friends and tell them how great things the Lord has done for thee, and hath had compassion on thee." The man then departed, and began to spread abroad the good work Jesus had done for him.

"Good-will toward men." Thanks be to God, that blessed proclamation was also means of salvation to us this day. The Holy Scriptures are that "good-will" to us. It is in them that we "think we have eternal life." It is in them that we find many a consolation to cheer us in our pilgrimage here on earth. It is in them we find that our dear Redeemer is now seated at the right hand of God, interceding for poor, fallible man.

John addressed his brethren not to sin (yet we oftimes do). "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for our only, but for the sins of the world." Now, if we have much reason to rejoice,—that we are thus favored by one who has done a great deal for us, and is still willing to do more. We might enumerate many parable acts that Jesus did when here on earth, and tell of the indescribable worth of his Holy Word, which was put on record for us, and is either for our soul's salvation or for our destruction, but will forbear for the present.

JOHN THE BAPTIST.

BY D. A. LIGHTY.

"He that is least in the kingdom of heaven is greater than he."

This declaration has ever perplexed the mind of the Bible student, in the contemplation of the great plan of human redemption.

"Other sheep have I, which are not of this flock." This few said the prophets were until John. And "by which he went and preached to the spirits in prison."

These passages comprehend the whole history of the world, and lead from Adamic period to the end of time—and demonstrates the fact, that the plan of salvation, while limited only in its application, is universal in its and wide character.

The facts here presented clearly prove the necessity of the incarnation. Christ took upon himself flesh and blood, so he could dispense salvation to men in the flesh, and to provide the spirit world, it necessitated a change of form from the natural to the spiritual.

From these premises, we notice two grand divisions of the human family. 1st. From Adam to the commencement of the Christian dispensation of the economy of grace; or, more definitely, to the day of Pentecost. See Acts 2: 2nd. From the close of the former to the end of the Christian Dispensation—further dispensation with not.

In calling attention to the subject of this notice, the question naturally presents itself, To which of these divisions does John the Baptist belong? He was born in the latter of necessity, but no more claim to the kingdom of grace than Isaiah or Jeremiah; the Christ would not have employed the language of the text, if he had intended. To do with moral excellence or vital piety; of those of character John would have had to boost. See Matt 11: 11. "Verily, among them that are born of women, there has not risen a greater than John the Baptist."

This language was evidently used to show the par excellence and superiority of the economy of grace over the kingdom to which John belonged. Christ, where, in the Jewish economy, were they ever called sons and daughters and brethren of the Lord Jesus Christ? Show me one instance in Biblical law, in which the most pious Israelite or patriarch had legal claim to the prerogative, and said, "Abba, Father." Therefore, the declaration is pertinent, that "he that is least in the kingdom of heaven is greater than he." "Verily, verily, I say unto you," said the Savior, "that, among us, the least of the kingdom of grace, is greater than he." Very true. Christ also was circumcised on the eighth day; but that does not prove circumcision an essential trait in the Christian religion. Christ did not send John to preach and baptize; the Father did it. John baptized into repentance,—one immersion, only, is implied. John preached to, and baptized only the house of Israel. Christ enjoined the obligation to "go into the world, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This is Christian baptism, and not the baptism of John.

Admitting the authenticity and legality of both, we cannot fail to discover the specific and local character of the former, while the latter is universal and co-equal with the human race. Had John survived the ever-memorable day of Pentecost, his relation to the Lord Jesus Christ doubtless would have been changed. He then might have lived and died a follower of Christ. As it was, he died, and died, simply a herald and forerunner of Christ, like all the holy prophets who lived before him.

THE HOLY KISS.

That the apostles wrote letters to the brethren that were dedicated by the Holy Spirit, and in those letters enjoined the brethren to greet each other with a holy kiss, a kiss of charity, we have no need to learn with deep—And more, that religious folks, like others, have gone to extremes; some claim and preach obedience almost to the exclusion of faith in the Christ—others to the exclusion of God, while other hand men in their haste to get out of Babylon—away from those remorseless doctrines of natural immorality, purgatory, fire and brimstone, with their cognates; have made doctrine a speciality; leaving out some of the plainest Christian duties. The system of salvation as taught in God's Holy Word, is, first, faith in God and his beloved Son, his word and his purpose, joined with good works—a corresponding obedience to the Gospel requirements. Outside of this system there is no safety. Therefore, a proper influence of this system by endeavoring our to heaven-born characteristics;—one of the very plainest Christian duties, I appeal for. Paul the master workman who knew how to divide the word of truth, commands the Roman brethren "to salute one another with a holy kiss." Not only the Roman brethren but the Corinthian brethren, "greet one another with a holy kiss." And to show the importance of the command, he concludes the second letter to them, "greet one another with a holy kiss." The apostle Peter, guided by the same spirit writes the same thing. "Greet ye one another with a holy kiss of charity."

Nowhere is the plain positive testimony of inspired apostles, so enjoining the brethren to "Greet each other with an holy kiss,"—recognized as commandments. Is it binding on Christians now? If not, why not? These things were taught by inspired apostles, in the Christian dispensation and for Christians to obey; or else they are not established, and if so, could be not find many more of this kind? I think it becomes Christians to meekly bow in obedience to the precept of God as taught by Christ and his chosen apostles; this is not exceedingly safe perhaps to occupy. The Word requires penitent believers of the Gospel to be baptized for the remission of sin, yet thousands are crying out "It is not becoming for me to go into the water, I want to be immersed." Yet the child of faith, cries "Thy will be done." Our divine leader requires his disciples to wash each other's feet, giving them an example and what for? "That you should do as I have done to you." The servant that is no greater than his Lord, who desires to walk along in the peaceful vale of humility, with the approving smiles of high heaven, resting upon him, cries "I want to love thee, my Savior, whenever my lot may be." This certainly is safe ground for Christians. Who will say it is not both becoming and safe to follow in the meekness and humble obedience the meek spirit of our blessed Master? Then again, that we may show our love to God and for each other, we are commanded to greet one another with a holy kiss. Will we go away, and like the thousands of others, say, it is not becoming. "We have no faith in that." O, faithless and perverse generation! It will not do, to say this was simply an oriental custom, and has long since become obsolete, or been changed for a shake of the hand. Who changed it? Please give divine authority for the change—and abolished. Inspiration has taken this oriental custom, and adopted it into the Christian system, as a part of the Christian's duty, and woe be to those who make void divine commands by their tradition. "He that loveth me not, keepeth not my sayings" * * if ye love me, keep my commandments. By this we know that we love the children of God, when we love God and keep his commandments.—For this is the love of God, that we keep his commandments."—*T. E. Adams, in the Millenarian.*

OUR INFLUENCE.

BY E. E. TEAGUE

As a general thing but few of us realize how much influence we do possess over others.—There is truly no one but has more or less at it to scatter abroad for good or evil. Take even the little child who can barely lisp its childish sentences, and will it that some little playmate is such a good little boy or girl, as the case may be; that it never cries when its hair is being combed; that it never speaks angrily to its pups or mamma, and from time to time forth that little child will be imitated its playmate in the goodness that is held up to it, on nearly every occasion. Or on the other side let ambitious but unwise parents offer a prize before their little children, for "cuteness" or "smartness," of somebody's little folks, when perhaps wise people would generally denominate such "cuteness" as saucinesss, and teach, if not in words, yet, will serving the parent's heart with its sayings, and you will soon see that even a talk upon such subjects which seem approved by papa and mamma, will be aptly imitated by their own little ones, to their great, too, sorrow day.

Next, we will take a child who has begun his school life. The habits of the one with whom he forms his first friendships there will very greatly be influenced by him, be good or bad. If his playmate be of a good and virtuous disposition, so will he be likely to be of a good and virtuous turn. If on the contrary, he be a disorderly, a bad character, etc., he will soon lead his playmate to be the same. For this reason I would advise parents be carefully watch over their children, when they begin to form their friendships. You can mould your child's disposition more easily at this point. If you are negligent here and indifferent to the futurity of the little ones over whom God has placed you, you will surely be responsible for the great number of the wrong-doings of your children. But we are digressing. We will next notice young people as a class. There are in every village, some young men who are coming on to beauty, wit, wealth, accomplishments, or fine dress. And all of those who are their followers, will be influenced by them so much that they will try to do all in their power to be like unto them, so that they too, may be popular also.

We will now follow his work in the church, or "as the leader is, so will his followers be." If those who are the leaders, the remnant of the flock will feel their influence, and one and all will be very likely to work bravely in enlarging the borders of Zion. Not only will their influence be a power of good in this one respect, but it will be so in another respect, and that is the one which is now rending the churches more or less all over our beloved Brotherhood. I mean "dress." Yes, if our leading brethren, ministers, wives, and our influential members would all seek to follow Jesus in his humble dress, but little agitation from this source would be felt today. Yes, if those who have I have mentioned are striving to imitate the world in all of its fashionable follies to-day, regardless of the warnings of those who, by precept and example have gone before, that world come from it. O, that we would all turn a ready and listening ear unto them. Not only do those to whom God has given church how this responsibility, but the ministers who come to us from abroad are also to be practical or censured in this respect. I mean those who come to us for the purpose of holding a series of meetings. Young converts are very apt to pattern after the minister who led them to Jesus; for they see and feel that such a man is very near and kind of unto them.

You, our leaders, our examples, our appointed divine agents, come and help us work, or cease to be strong.

Brethren at Work.

Published Weekly.

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YOUR PAPER.

ho date after your name on your paper shows to what time ch your paid. Receipts both as a receipt and as a request ha ment. This "*J. Doe, 9.8.*" shows that the paper ha n paid for up to that time. "*J. Doe, 9.8.*" shows that ent issue will then expire.

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CHARITY thinketh no evil.

NEVER be ashamed of the Gospel.

Now is the time to work for peace.

KEEP your own secrets, if you have any.

THE devil will divide the church, if he can.

SOUTHERN Ohio asks for the A. M. in 1884.

EDUCATION is a good thing, if properly used.

MEN people never boast of their great works.

WE would like to pour oil on the troubled waters.

WE may deceive man, but we cannot deceive God.

OUR next issue will be mailed about the 22nd of May.

SEND for the full report of the A. M. Price, thirty cents.

WE cannot have peace without an effort; then make the effort.

LET us pass no decision that the Gospel will not fully sustain.

No paper next week. We are all preparing to attend the A. M.

BACKWARD single immersion is not yet four hundred years old.

ARE you praying each morning and evening for the Brotherhood.

NOW is the time to be true to the church and her lawful demands.

WHILE we are working so hard for justice, let us also remember mercy.

WE should not be too self-confident. Good we have been mistaken before.

IF we were as good as we pretend to be, we would be model Christians indeed.

BRETHREN, stand up for the truth, letting the consequences be what they may.

THE Middle District of Pa. sends Bro. Jas. Quinter on the Standing Committee.

REMEMBER that the Gospel is, and always has been, our rule of faith and practice.

BRO. Noah Longanecker is on the Standing Committee from North-eastern Ohio.

BRO. J. S. Holsinger is on the Standing Committee from Western Pennsylvania.

CONSOLIDATION may be slow, but we think it sure. Can tell you more after the A. M.

NON-CONFORMITY is a work that must be brought about by a "renewing of the mind."

FATHERS, provoke not your children to wrath, but teach them gently the way of duty.

IF your brother is in error, point it out to him in a kind Christian way, that he may repent.

J. B. BRUMBAUGH, of the *Primitive*, is sending a few weeks in Nebraska, prior to the A. M.

SOUTHERN Ohio has formally entered into missionary work within her borders. John Kulp, of Trotwood, Montgomery Co., Ohio, is Secretary of the Mission Board.

PREACHERS should obey their own preaching at least.

THOSE that love Jesus will speak kindly of an erring brother.

REFORMATION is something that should commence at home.

BRETHREN, let us cling to the written Word; we know that is right.

WE must have some forbearance with the erring. God has to bear with us.

FOR the first time, in a long while, the *Primitive* managed to reach our office on time last week.

NEW churches have been opened in the United States at the rate of one a day for the last fifteen years.

THE man who beats and pounds his animals without mercy, is no Christian, for a Christian is kind.

IF we had as much confidence in each other, as we wish others to have in us, we would be a happy people.

FARMERS in Northern Illinois have just commenced planting corn. Many will not finish till after Pentecost.

THE Mikado of Japan has formally assured missionaries that he will protect them and tolerate the Christian religion.

EVERY Delegate to the A. M. ought to have a Testament with him. The Winebrenner Testament is just the thing.

BRO. John Smith is on the Standing Committee from Southern Ohio. This District sends no query to the A. M.

WE expect to reach Bismark Grove on Saturday of this week, so as to take a look at the country before the meeting.

BRO. John M. Gauby reports two lately received into the Washington church, Kan., one by letter and the other by baptism.

SEND to Quinter & Brumbaugh Bros., Huntingdon, Pa. for sample copies of the *Young Disciple* for your Sunday-schools.

THE Winebrenner Reference and Pronouncing Testament is just the thing for Sunday-school teachers and students. Price $1.00.

YOU may hear all kinds of unreasonable reports about the A. M., but it will pay you to wait a few weeks for reliable information.

MANY ministers do not preach enough next home. Near home, where they are best known, is where they ought to do the most good.

THE Minute Revision Committee is in session at Warrensburg, Mo., this week. Our people anxiously await the results of their work.

MATTHEW'S Gospel is supposed to have been first written in the Hebrew language, and afterwards translated by him into the Greek.

BRO. James Evans has located in Brown Co., Dakota. He conducted not to go to Manitoba. He seems to like his new home very much.

THE New Testament was not written in Classic Greek, but in a style adapting it to the comprehension of the common people as well as the learned.

SOME articles, intended for this issue, came to hand just as we were getting the forms ready to take to the press-room. They must therefore be deferred.

TO avoid unnecessary delay, and sometimes embarrassment, the one who opens the meeting ought to lead in prayer without waiting on some one else.

WE have before us the Minutes of the District Meeting of North-eastern Ohio. It seems there was but one query before the meeting and that was deferred.

THE writers of the Old Testament were men of well-cultivated minds. They stood in the front ranks of thought and culture. Not one word did they pen against mental culture and the acquisition of true knowledge.

WE learn that the Brethren in Southern Ohio are enjoying a season of much peace this Spring.

Now is the time to organize Sunday-schools. There ought to be one in every neighborhood.

BRO. J. S. Flory passed within eighteen miles of us last month and did not call. Too bad, Bro. Flory.

UP to last week the Spring had been reasonably dry, but last Thursday it commenced raining and continued till the ground was much too wet to cultivate.

THE different railroads have promised our people the best of accommodations to and from the A. M. If they do not do as they agree, let us hear from you.

NOT being permitted to devote our time steadily to editorial work this week, we had to be more laconic than usual, and give what we had to say in small doses.

MANY of the Jews in Germany are in favor of transferring their Sabbath to the Christian Sunday, the present style being very inconvenient for business purposes.

DO not think that you are a Christian just because people speak evil of you, and treat you unkindly. It may be your own fault. Most people do not like bitter fruit.

THE price of the BRETHREN AT WORK from the A. M. to the end of the year is 90 cents. Agents, by making this known, might easily secure a number of new subscribers.

THE Ashland College, Ashland, Ohio, has been changed into a Normal school. Various reasons have been given for this change. The number of students is not large this term.

MOST people are much like marble; they may stand polishing, but not pounding. The former brings out the beauties, while the latter is almost certain to break or spoil the object.

EVEN in the church, evil reports spread much faster than good ones; this shows the strength of Satan's influence in the church, where he ought to have not one particle of influence.

SOME people show their ill-breeding by rushing into railroad cars as though it was their last chance on earth. Take your time to it, and always let the ladies and aged have the preference.

MEN who accept a position in any organized body are under obligations to respect the decisions of that body, and labor to carry out its doctrine and principles. To do otherwise is a breach of trust.

THE most dangerous advocates of plainness are those who take pride in ignoring all the rules of decency and propriety. Christians should dress plainly and at the same time not neglect neatness and cleanliness.

WHEN Christians chance to meet at a neighbor's house they are very apt to spend much time in vain conversation. This is by no means any credit to them, but in many instances is a positive injury to the cause.

SISTERS should do the most of their cooking on Saturday, so they can rest and attend services on Sunday. Much cooking on Sunday should be abolished; we believe it to be an injury to good health and Christian enjoyment.

WE spent one day in council with the brethren at Lanark last week. A committee of five brethren met with the church, and did the work submitted to them so satisfactorily that it was unanimously accepted by the church.

PERSONS desiring extra copies of the BRETHREN AT WORK should send at the rate of three cents per copy to pay for them. We cannot afford to give papers away, just because there happens to be an obituary, etc., in them that certain parties desire to preserve.

WE are pleased to learn that so many of our people, coming by the way of Chicago, intend to take the C. B. & Q. R. R. to Kansas City. That was the first road to grant us half rates, and we think it ought to be well patronized for its liberality.

BRO. Amick spent a few days at his old home in Indiana last week. He will be at the A. M. prepared to confer with any one who has business connected with the BRETHREN AT WORK.

NOW is the time for agents to make renewed efforts to enlarge our circulation. Show this paper to your neighbors and tell them the price is only ninety cents to the end of the year.

MR. Spurgeon has entered on the thirtieth year of his pastorate of the Metropolitan Tabernacle. At the close of 1882, he had completed the 28th volume of his sermons. For many years he has averaged sixty or more each year, the total being 1,097.

DO not think that because you go to meeting with untidy clothes and hair looking as though it had not been combed for a week, that you are non-conformed to the world in dress. This is the worst kind of worldly conformity in dress; it is indecency.

WE are twenty-five miles from Lanark, yet by the use of the telephone we can converse with the people there almost as conveniently as if we were face to face. It will soon be so, that a business man can sit in his office and converse with people in all the adjoining towns.

THE editor doubtless has made many mistakes since the last A. M., but they were not intentional. He has done the best he knew how. Some of his mistakes have found their way into the paper, while the mistakes of others have been deposited in the waste-basket.

DO not conclude that your brother is not a Christian just because all men speak well of him. People sometimes appreciate goodness, especially in this country. We know some people that are loved by all who know them, and if they are not Christians, we would not know where to find any.

IN the Dark Ages many of the priests could neither read nor write; ignorance was then the ruling power. It was during this dark period of ignorance that the Roman Catholic church was at its greatest strength. As education increased among the masses, the power of popery diminished.

OUR aged brother, Isaac Price, of Green Tree, Pa., says that in 1848 he had a few cattle spent ten weeks going to and from the A. M., which was held near Wooster, Ohio. They traveled by private conveyance. Now we can make the whole trip, four times that distance, inside of eight days.

A DISCIPLE missionary to India has been supplied with 850 gun with which to shoot snakes and vile animals. This is a new way of equipping a missionary, but it is a very essential feature in that country, where serpents and animals cause the death of many thousands of people each year.

MEN who claim a special mission from heaven to reform the church, to which they belong, ought to be certain about the call. Satan, who is represented as an angel of light, sometimes does the calling. He sometimes calls men who are very self-righteous, and desire to have their own way about everything.

BRO. D. E. Price, our elder here, preached a very elaborate discourse in the College Chapel, Sunday before last, on the literal fulfillment of prophecy, showing that the prophecies concerning the second coming of Christ his personal reign on earth, and the final destruction of Satan and his host must be *literally* fulfilled.

THE REPORT. A full report of the proceedings of the Annual Meeting will be published this year. It will appear in pamphlet form, as soon after the A. M. as possible. Price, 30cts per copy, or $20.00 per dozen. Send in your orders immediately, accompanied by the cash. Address Miller & Amick, Mt. Morris, Ogle Co., Ill.

BRO. E. A. OIT, who has been attending College here since last Fall, left for Plattsburg, Mo., to aid in caring for some of his relatives who are now sick with the small-pox. His sister died with the disease a few weeks ago. We regret to see him undertake so dangerous a task, but sometimes the calls to duty are more urgent than our claims to life itself.

SOME of the A. M. Delegates requested us to print the A. M. queries on a slip for their use during the meeting. We promised to do so, if the queries would be sent to us. Up to the time but few have been received, hence it is now doubtful if we print them. Then we learn that some of the Brethren are opposed to printing them in this way.

MINISTERS should not lament their lack of education. With a good common school education and sanctified habits in studying the Scriptures, they possess a power that will enable them to cope with some of the most gifted. Study the Bible well, learn to tell the story of the cross understandingly, and trust to God and your soul for the rest.

A CORRECTION.—In No. 6 of the B. AT WORK we used the expression, "any impediment specified in the way of higher education would be swept away like leaves by a mountain torrent." This seems to have given offense to a brother for which we are sorry, and beg his pardon. Should others have been offended, we beg their pardon also.

S. Z. SHARP.

IT seems hardly just to demand that an editor publish nothing whatever that is a matter of controversy among the Brethren. It would be far better to recommend charity in certain cases, by an occasional article, written in Christian spirit, on some of these questions might cause the readers to search for more light.

THE Waldenses, who were very particular in regard to the kind of men sent out in mission fields, did not insist upon their ministers having high school education, but were anxious that they should understand their mother tongue well enough to talk understandingly. This with a thorough knowledge of the Scriptures and Christian zeal enabled them to accomplish a great work, the influence of which is felt to this day.

MOTHERS, teach your daughters to work such them all the rudiments of house work, so they will know how to care for themselves and others when they have to. It is a sad mistake to send out into the world daughters who cannot know how to do work in good old fashion is too rapidly going out of date. It is all education and no work in many instances now, while it ought to be, work and learning combined.

WE acknowledge the receipt of an invitation to attend the Celebration in commemoration of the 75th anniversary of the settlement of Santa Fe, New Mexico, the oldest city in the Western Continent. The Celebration opens July 2nd and closes August 3rd, 1883. We have no desire to see the Indian games, war-dances and things of that class, but would like to spend a few days in this ancient city to view the works of art and nature.

ONE of Dean Ramsey's stories: An elder of the kirk having found a little boy and his sister playing marbles on Sunday, put his reproof in this form—not a judicious one for a child: "Boy, do you know where children go who play marbles on the Sabbath day?" "Aye," said the boy, "they gang down to the hell by the water below the brig." "No," sound the elder, "they go to hell and are drowned in little Jockie's mill-dam." Then called out to his sister, "Come awa, Jeanie; yer's a man swearing awfully." People who undertake to reprove children ought to speak without very kindly.

THE rapid development of the Northern Pacific under the Villard management is remarkable, even in this age of wonders. It is now stated that the Northern Pacific, from Superior City, on the Lakes, to Portland, Oregon, will be completed by August 1st. In addition it is stated that the Wisconsin Central has fallen under Villard control, which will make a continuous line from Portland to Milwaukee and Chicago. A business arrangement is reported with the Grand Trunk and West Shore lines, which run from Chicago to New York, Boston and Portland, Maine, by which they will act in concert with the Northern Pacific and thus effect a harmonious arrangement from Portland on the Pacific to Portland on the Atlantic and New York. The combination will prove a formidable rival of the existing lines across the continent, but whether the public will profit by the rivalry will depend on how can they pool their earnings.

THE New York *Observer* mentions this incident:—"A noted philosopher of this city had a wife who had outgrown the Scriptures. A gentleman, arguing with her one day, in the presence of her husband, said to her: 'Now I suppose you will not believe what I say sir, long?' Her husband broke in and said: 'Oh, yes, she will; she will believe anything that is not in the Bible.' There are many women who are more sure of their credibility in her apparr with that of the philosopher's wife."

A GENTLEMAN who has lived in Western Dakota informs us that the Territory is completely overrun by emigrants. Thousands must suffer for the real necessities of life because they took nothing with them, and now have nothing to live on. Some of the railroads have refused to carry any more emigrants. He says no person should settle in that country who has not enough to live on at least one year, otherwise he must expect to suffer.

IT is sad to read of a death occurring in the manner mentioned by Bro. Eshelman this week. We admire the pluck and energy of young women, who seek to take up and improve land claims, but deplore the depravity of men that would take advantage of others of the "weaker sex." It is sad to think that energetic and cultivated persons so frequently close life's career in this manner. To Bro. and sister Eshelman we desire to extend our sympathies, knowing that no one can feel the sting of this bereavement so keenly as a father and mother.

THE doctrine of the Christian church must remain the same in all ages and in all countries, but the expediencies will change as occasions change in expediency. Expediency does not necessarily imply a change in the doctrine of the church, hence when you say the church has changed from what she was one hundred years ago, it will be well to ask whether you mean in doctrine or the manner of carrying out that doctrine. If the former, then the church may have apostatized; if the latter, it is simply expediency, and is no more than what has happened in all ages of the Christian church.

ON the second of the Mount of Olives adjoining the Jewish cemetery is a plot of ground which has been preserved to the Jews from time immemorial as the burial place of the Prophets Haggai, Zechariah and Malachi. Rabbi Israel Bennet, who has been informed by the report that this sacred spot was about to be sold by the Turkish authorities to a Christian sect which intended to build a church upon it. At last accounts the completion of the sale had been deferred by Djaouf Pasha at the solicitation of the spiritual heads of the Jewish community. The intending purchaser is said to be the Russian Archimandrite in Jerusalem, and the price agreed upon is $80.

IT seems very unwise to demand that an editor must not publish in his paper anything that may chance to differ from the present practice of the church, though it be written by men who are in full sympathy with the church and who have lived in the church twelve years ago we would not to-day have the delegated system at our Annual Meeting, nor would we have many other good things that we now and enjoy. Light and truth are what the Christian church need, and one brother, in a kind way can give us more light on a subject, we ought to be willing to consider it. This we can do without permitting any man controversy. In the future than what there has been in the past.

THE little town of Lompoc, in California, entered a vigorous protest, recently, against the desolation of its neighbor Guadalupe. The protest was due, in great part, to that class of society who are made to suffer most keenly in the ruin of their homes. Two "level fellows of the lower order" opened out a saloon in that temperance town, and were met by a great mass-meeting, which came flocking together, and joined in singing, prayer, speeches, and resolutions. In three two-days' work the women were particularly prominent, mothers pleading most pathetically with the saloon-keepers to "yield like good men and give up the business." As they treated the entreaties with contempt, a rope was run round the saloon, and the crashes of both sexes pulled the building from its foundation "endways," and, amid wild cheers, "tore it to flinders."

MANY persons who preach to the children, imagine that the little minds must be kept interested by foolish stories and amusing incidents. This is certainly not correct. Children are as fond of truth and information as older persons, and will listen to it just as attentively when told in a way that they can comprehend. The way to make anything interesting is to tell the facts understandingly. It would be well for parents who are worthy and less display about all of our preaching. We need to tell the story of the cross so the most unlearned may easily understand it.

HENRY Ward Beecher relates this anecdote of Mr. Horace Bushnell of the West: "I think I have told you the story of a man who could not. Bushnell did on one occasion at General Harrison's table, at a dinner given to a large party of guests. The table was laid with brandy, wine and whisky, and General Harrison requested Mr. Bushnell to ask a blessing. Mr. Bushnell said: 'No, general; I can't ask God's blessing on that brandy and whisky.' Instead of being insulted, General Harrison turned to the servants and told them to remove the brandy and whisky, and then said: 'Now, Mr. Bushnell, will you ask the blessing?'"

To some it may look a little worldly for so many of our Brethren to go to the A. M. with a view of looking at the country. But it happens that most of our missionary work is done by emigration, and perhaps hundreds will, by visiting the A. M. be induced to locate in the West, and help build up strong churches where there are now but few members. It is also good to get the benefit of reduced rates, besides we think it will do some of our Eastern Brethren good to go West once and get acquainted with the people and their ways. We do not say this to induce any one to travel who does not have the means to spare.

THERE are in Palestine four German and German-American colonies belonging to a religious sect called Temple-Society. These colonies are situated at Haifa near Carmel, at Jaffa, and at Sharon near Jaffa, also in the suburbs of Jerusalem. They number about 1,000 souls. The idea is that the spiritual temple must be built before Christ will come. This they are trying to do by lending clean, thrifty and Christian lives, right in the midst of the Moslems and Jews and other degrading types of people. The sect said they have succeeded in commanding the respect and confidence of all parties who have dealings with them, and their towns are models for a better civilization.

WE cannot spare the time to explain to a writer why his manuscript may be declined. We accept or decline articles solely on their merits. If mistakes are made, they are generally on the side of accepting. We are of the impression that we seldom injure the cause by refusing such articles as may seem to be deficient in merit. The publishing of articles is sometimes delayed on account of the many corrections required to prepare them for the press. Occasionally the words are so closely crowded together that we have to rewrite them, and this we seldom have time to do. Economy in the use of paper, when writing, should never be appreciated at a printing office. Make your words plain, give them plenty of room, always use black ink, write on but one side of the paper, and your articles will seem to be of larger in print. We aim to do the best for you we can.

THERE are different ways of speaking the effect of a good sermon. One is to stop while it is being delivered. The other, is to spread time "hearing testimony," when no further testimony is needed. When a minister preaches a good sermon, the best thing he can do is to preach it over again. If you have a sermon to deliver, it will fill your time comes. The Scriptures teach that one generation shall praise God, and it is the wisdom of a judge to say much at such a time.—*B. of W. No 2, 1883.*

Soon after the above item appeared, we were told that it was a good Gospel, for it said, "Let the prophets speak two, or three, and let the others judge." 1 Cor. 14: 29. We had intended to write an article on this subject, hence this delay. At present we take space only to remark that if one minister opens the meeting and another closes, there is but one of them left to do the preaching. In our time we had reference to discourses delivered on regular meeting occasions. There are times when several discourses may be necessary, but such occasions are by no means common. Let all things be done to the edifying of the body.

W. S. RAINSFORD, of St. George's Episcopal Church, New York, says: "Money is God's money, and it is the duty of the poor poor of the right to worship God in God's house. I have seen a poor man enter God's house for worship, and a policeman in uniform go to him to warn him that he was out of place. I knew a woman, formerly a wealthy member of a church, who lost her property, took cheaper and cheaper pews, until she could no longer afford to remain in the church, and her pastor and was told by him with tears that she could no longer attend the services, because there were no free pews,—"that the poor system prevailed in the church." Is it any wonder, in view of such facts, that there are great godless masses in the cities?

THE liquor laws of Copenhagen, Denmark provide that no shoulty-decked girls should be permitted to serve behind the bar, to tempt by their blandishments the youth of the other sex. The landlords are not to furnish intoxicating drink to any person under eighteen years of age, nor in any manner the influence of liquor. A drunken person is to be conveyed to his dwelling in a cab, at the expense of the landlord at whose house he took the last glass. The Copenhagen law should be amended in the following particulars only, and then we will vote for it heartily. *First*, Abolish the girls from the bar entirely; *second*, Abolish all the liquors; *third*, Require the landlord to keep a pitcher of ice water on hand, to supply every thirsty caller; *fourth*, Insist that every one who wants to ride home in a cab shall pay for the privilege. Such a model hotel in Copenhagen, Denmark, we are sure would be well patronized by all sane and sober men.—*Independent.*

WE have been pains to keep our readers informed of the new and important discoveries bearing on the escape of the Jews from bondage, made by M. Naville, who is conducting excavations for the Palestine Exploration Fund. We have stated that these excavations have settled that Ramses II. was the Pharoah of the Oppression, and that they have fixed the site of Pithom in Succoth, the store city of Exodus or fortress, called in the time of the Pharoahs, Heroopolis. We have mentioned the discovery there of what are evidently brick granaries of the age of Ramses. A new discovery of great importance is that of a tablet in Pithom-Succoth mentioning Piheroet (evidently Pihahiroth) as a place in the same Metropolitan district. The Jews started from Succoth and went to Pihahiroth by the sea, we have it already clear, apparently, that Brugsch's theory, that the sea was Lake Serbonis, will not hold; and we seem to be near the discovery just where the crossing is said to have taken place, viz. Ajrud, says R. S. Poole, will revolutionize all recent theories as to the place.—*Independent.*

FINAL ARRANGEMENTS.

THE Chicago, Burlington & Quincy R. R. have placed on sale at their principal offices, tickets to Bismark Grove and return at one fare for the round trip. In Illinois these tickets are good on any train (Quincy, Hannibal & St. Joe R. R. In Iowa the tickets will carry you via Hopkins, Mo., and the Kansas City, St. Joe & Council Bluffs roads. All requests for tickets up to this date made to me have been forwarded to the Gen'l Office, and will receive attention. If any others want tickets at their stations let them go to their local agent and ask him to telegraph to Mr. Lowell for authority to sell at the reduced rates. Instead of writing to me, follow this last instruction as the time is now too short to write. If any fail to get tickets it will be because they fail to follow these instructions.

From Forreston, Maryland and Mt. Morris the fare will be $14.75 for the round trip to Bismark Grove and return. This is somewhat lower than the rates published before. Tickets good for five days.

The Rock Island road has made very liberal arrangements for the Brethren at Lanark. Although that point is not on their line, yet they have arranged to sell tickets at $14.70 for the round trip to Bismark Grove. Tickets good from May 10 to June 20, with privilege to stop off at any point between Rock Island and Kansas City either going or returning.

D. L. MILLER.

Home and Family.

Heaven.—And the fruit of righteousness is sown in peace of them that make peace.—James iii. 18.

Church Meetings.

An old sea captain was riding in the cars, and a young man sat down by his side. He said:

"Young man, where are you going?"

"I am going to Philadelphia to live."

"Have you letters of introduction?"

"Yes," said the young man, and he pulled some of them out.

"Well," said the old sea captain, "have you a church certificate?"

"O yes," replied the young man; "I did not suppose you desired to look at that."

"Yes," said the old sea captain, "I want to see that. As soon as you reach Philadelphia, present that to some Christian church. I am an old sailor, and I have been up and down the world; and it is my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the streams, floating hither and thither with the tide."

Beautifully Said.

Now and then we find beautiful literary gems in the great dailies, which usually devote so much of their space to detailed accounts of crime and other objectionable reading. We quote the following from the Troy *Times* as illustrative of what we have just said. The theme is Spring. It says: An early morning walk in the suburbs revealed the smell of the maiden earth refreshes the nostrils. The green blades of grass struggling up from the brown sod gladden the eye. The song of the ever-welcome robin pleases the ear. All nature is struggling into life. The thickening buds upon the trees show that vitality remains. Soon the tender leaves will appear, and the fragrant blossoms. The soft southern zephyrs then will waft the sweetest perfumes of Spring upon the languid air. All the varied seasons of the temperate zone, each with its own rare beauties, Spring ever comes most welcome. The chilling frosts have gone, the dun clouds have and now have melted in the rising sun, the bare black trees have decked their branches anew in bright foliage, the whistling winds of Winter have lavished their fleecy hoards, and over the beautiful green sward comes the joyous note of the mating birds. Tis nature's resurrection morn, and we thank God for it.

The Great Battles.

The following are some of the great battles of the world, and the number slain in each. Read and then say if war is not wicked.

At Durlan, 1346, there fell 15,000; at Halidonhill and Agincourt, 20,000 each; at Bauteen and Lepanto, 25,000 each; at Austerlitz, Jena and Lutzen, 25,000 each; at Eylau, 60,000; at Waterloo and Quatre Bras, one engagement, 70,000; at Borodino, 80,000; at Pultenoy, 100,000; at Yarmouth, 150,000; at Chalons, less than 300,000 of Attila's army alone! The Moors in Spain, about the year 800, lost in one battle 70,000; in another, four centuries later, 180,000, besides 50,000 prisoners; and in a third, even 200,000 men. Still greater was the carnage in ancient times. At Zama 70,000 fell. The Romans lost 80,000 in an engagement with the Cimbri and Teutones. The Carthaginians attacked Hymera in Sicily with an army of 300,000 men, and a fleet of 2,000 ships and 3,000 transports; but not a ship or a transport escaped destruction, and of the troops only a few in a small boat reached Carthage with the melancholy tidings. Marius, slew, in one battle, 140,000 Gauls, and in another 290,000. In the battle of Issus, between Alexander and Darius, 110,000 were slain; in that of Arbela, 300,000 more. Julius Cesar once annihilated an army of 363,000 Helvetians, and in a battle with Upsiodes, he slew 400,000; and on another occasion he massacred 430,000 Germans, who had crossed the Rhine, with their herds, and flocks, and little ones, in quest of new settlements.

Reasons for Dressing Plainly on the Lord's Day.

1. It would lessen the burden of many who find it hard to maintain their places in society.

2. It would lessen the force of the temptation which often leads woman to barter honor and industry for display.

3. If there were less style in dress at church, more people in moderate circumstances would be inclined to attend.

4. Universal moderation in dress at church would improve the worship by the removal of many wandering thoughts.

5. It would enable all classes of people to attend church in the unfavorable weather.

6. It would lessen the pain of the poor, the temptation to vanity.

7. It would relieve our menus of serious pressure, and thus enable us to do more for good enterprises.

The Power of One Good Boy.

"When I took the school," said a gentleman, speaking of a certain school he once taught, "I soon saw there was one good boy in it. I saw it in his face. He was a good, and manly, mistakable marks. If I stepped out and came suddenly back, that boy was always studying just as if I had been there, with the general boom, the roguish looks of the rest showed there was mischief in the wind. I learned he was a religious boy and a member of a church. I knew he would be a good boy for the right.

"There were two other boys who wanted to behave well, but were sometimes led astray; these two boys go to look up to, and, I tried, I saw were much strengthened by his example. Alfred was as lovely in disposition as fire in principle. These three boys began now to create a sort of public opinion on the side of good order and the master. One boy and three another gradually sided with them. The foolish pranks of the wicked boys began to lose their popularity. They did not win the laugh which they used to. A general decline and improvement in order prevailed. At last the public opinion of the school was fairly revolutionized; from being a school of mischief, it became one of the best behaved schools under my charge. And, said a man who had the largest share in making the change. Only four or five boys held out, and these were finally cured. 'Cos," said the teacher, "it is in the power of our right-minded, right-hearted boy to do that. He stuck to his principles and he made every stick to him, and made a strong and splendid fellow of him."

He that waits for an opportunity to do much at once, may breathe out his life in idle wishes, and regret in the last hour his useless intentions and buried zeal.

A Donkey dove wings in flight against the force of strong blast sweep round and round a deluged world, finding no rest anywhere for the sole of its feet. How it circles about that one solitary ark of shelter which floats on a shoreless ocean, wrecked and beaten with the winds, rain, and tempest, ready to perish, until at last the window is opened, and the hand of Noah is put forth, and the bird is taken in! Thou art like that dove, if thou hast not yet come to Christ, and been taken into the heart of his love.—*Canon Bell.*

Fallen Asleep.

"Blessed are the dead which die in the Lord."

KIMMEL—In the Stony Creek congregation, Pa., Jan. 18, 1883, Susanna Kimmel, widow of Jacob Kimmel, dec'd, aged 82 years, 7 months and 10 days.

Sister Kimmel had been a faithful member of the church for upwards of fifty years. Her generosity and hospitality were known and spoken of by all. Funeral services by the brethren from 2 Cor. 5: 1.

GEORGE SCHNECK.

JIMISON.—At Vinfula, Elkhart Co., Ind., April 21, 1883, Jeremiah Jimison, aged 8 years, 6 months and 8 days. Services in the Disciple church, by the undersigned, Feb. 13: 14 A. A. WISE

CHAMBERLIN.—At his residence on Portage Prairie, St. Joseph Co., Ind., March 2, friend Eli Chamberlin, an old and highly respected citizen.

The esteem in which friend Chamberlin was held, was manifested by the very large collection of his relatives, neighbors and friends assembled upon the funeral occasion. Services by the writer, at Mt. Pleasant church.

GEORGE WITMER.

SLEPPEY.—Near Garrett City, De Kalb Co., Ind., April 1, Brother R. Sleppey, aged 56 years, 10 months and 18 days.

The subject of this notice had very short notice of death, being sick but four hours. Time was too that death may be very near us, when we least expect it. Funeral services by the writer, and the German Methodist minister of Garrett City, attended by a large concourse of people, from the south. "Be ye also ready."

WM. FINKBEINER.

SECHTELHEIMER.—Near Logansport, Cass Co., Ind., April 15, Bro. Levi D. Sechtelheimer, son of Bro. Samuel Sechtelheimer, aged 20 years, 2 months and 13 days. Funeral services by Bro. A. Hanbert, from Rom. 8: 18 W. S. TOOKY.

ANNOUNCEMENTS

Love-Feasts.

May 26, Sterling church, Vernon Co., Mo., at St. Clair's, 8 M., Sunday morning, and Sunday, commencing at 3 P. M.

May 26, at 10 A. M., Pine Creek church, of Goodville meeting-house. Stop off at Mifflin, Conveyance by informing John Zook, Box 10, Mifflin, Juniata Co., Pa.

May 27, at 4 P. M., in the Eagle Creek church, Hancock Co., Ind.

May 27, Jennie congregation, Adams Co., Neb. Stop off at Juniata.

May 27 and 28, at 2 P. M., in the Rock River congregation, at the old meeting-house, near Franklin Grove, Ill.

May 27, Wolf Creek church, Montgomery Co., O., three miles west of Dayton, near Brandt's Brookville.

May 31 and 1 at 9 A. M., North Manchester, Ind.

May 31 and 32, in the Nimrowh church, Knox Co., Ohio, one and one-half miles south of Sickersville.

May 29, in the Pleasant church Kansas, O., miles north-west of Peabody.

May 30, Hardscrabble Creek, Boyd Co., Ill.

May 26, at Chapman Creek, near dog at the house of Bro. Jacob Brown, in the neighborhood of Abilene, Dickinson Co., Kan.

May 26 and 27, at 10 A. M., at the Antioch church, Tuesday morning at Bethany, Fulton Co., Ill.

May 26 and 27, at 11 A. M., in the English River congregation, at the Salem church, about set of South English.

May 26 and 27 of English River, Iowa.

May 26 and 27, at Washington, Kan., at Bro. John Wolf's, 2 miles south-west of Washington, Kan.

May 31 and June 1, Cherry Grove, Carroll Co., Ill.

June 2, at 1 P. M., in Mellersie, Ill.

June 2 and 3, in the Lanark church, at Woodland meeting-house, Ill.

June 2, Nappanee, Ind.

June 2, at 4 P. M., Sandfold church, Linton Co., Ind.

June 2 and 3 at 2 P. M., Maumee church, Ind., of Lost Nation meeting-house.

June 2 and 3, at 10 A. M., in the Grove church, Miami Co., O.

June 12, at 5 P. M., St. Joseph church, St. Joseph Co., Ind., at Bro. Wm. Wenger's 2½ miles south east of South Bend. On Turkey Creek road.

June 16, at 10 A. M., in the Sugar Creek church, Darke Co., O.

June 16, at 10 A. M., at the West Branch church, Gallo Co., Ill.

June 16, at the Middle District church, Miami Co., Ohio.

June 16, at 10 A. M. in the Cedar Lake church, Bartlett, Ill.

June 16 and 17, at 10 A. M., Silver Creek, Ogle Co., Ill.

June 16 and 17, at 10 A. M., in the Panther Creek church, Ill.

June 30 and 17, near Prospect, Vermnon Co., Neb. Stop off at Osborne.

June 30 and 17, Spring Creek church, Chickasaw Co., Iowa.

June 30 and 17, Iowa River church, at the Sunset church, north-east of Marshalltown, Iowa.

June 30 to 1 July, at 10 A. M., Pine Creek church, Clinton Co., Mich., at Bro. Geo. E. Hunter, four miles west of Carson City.

June 30 and 30, at 10 A. M., Pine Creek, Ill.

Advertisements.

ADVERTISING RATES.
(For Nonpareil line, each insertion.)

One time or more	10 cents
Three months (13 issues)	25 cents
Six months (26 issues)	50 cents
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No advertisement accepted for less than $1.00.

Our Book List.

We are prepared to furnish may book in the market at Publishers' retail prices. Refer-ence within a specialty.

Sabbatism—
By M. M. Eshelman. Price 12; expires $1 00

Plain Facts—
100 copies 40cts

Gospel Facts—
100 copies 40cts

Perfect Plan—
By J. H. Moore. Price: 12 copies $1 00.

One Baptism—
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[EDITOR.—Then they that feared the Lord spoke often one to another and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—Malachi 3. 16.]

Announcement.

SHOULD any one in Kansas or Nebraska have any difficulty when procuring a ticket, or if there are no tickets at the station, either write me at Lawrence, Kan., Box 1060 or telegraph me at Bismark Grove, Kan.

M. M. EBERLMAN.

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This road furnishes the Brethren half fare rates to A. M. and return, with usual length of time, from all points on their line. They also have a line in the Union Depot in Chicago, where you will take the Chicago, Burlington & Quincy R. R. from same depot, with the best of accommodations, while all who go by way of Chicago over other eastern roads will have to walk over a mile, or hire a 'hack' from one depot to the other.

B. A. HAOSELL.

From Lafayette Church, Ohio.—April 27.

Dear Brethren:—

On the 23rd of March, Bro J. L. Guthrie, who has been living in the wilds of Nevada for fourteen years, arrived home to visit his relatives and old acquaintances. All were glad to see him once more, but leaving a young wife in Nevada, his stay with us was short. On Sunday morning, April 22, he made up his mind to unite with the children of God. Bro. Henry Baker having come over the evening before, had the pleasure of feeding him down into the river, to arise, we hope, and walk in newness of life. On the following morning he took his departure for the far West, accompanied by the best wishes of all.

W. B. GUTHRIE.

From Jackson County, Oregon.

Dear Brethren:—

The members of Rogue River church, Jackson Co., Oregon, met in council March 31st. Business passed off in love and union, and among other things agreed to try and build a meeting-house in Jacksonville, which they have appointed A. B. Moomaw, John Vao Horn and the writer, as a committee for the purpose of soliciting funds for building. We are but few in number and have much to do in very limited circumstances. Now, if the kind brethren in the East feel like helping us in this matter, please send to either of the committee brethren and it will be thankfully received by us and they will be rewarded in the great day of reckoning when the righteous receive their rewards for their good deeds.

C. E. NININGER.

Ashland, Oregon.

From Southern Ohio.

Dear Brethren:—

THE District Meeting of Southern Ohio, held in this, the Lower Twin church, on Tuesday the 24th inst., passed off very pleasantly. The day was very disagreeable, having rained most of the day, with a heavy snowstorm in the afternoon and this made it very unpleasant for those who came from a distance. Yet quite a number came into the neighborhood on that day. The attendance at the meeting was good, though not so large as on other occasions.

There were but few papers before the meeting and these were disposed of with apparent good feeling. Only two papers sent to A. M.; one asking for the meeting in 1884, and the other asking advice, as to the proper manner of preaching.

Bro. John Smith was chosen as member of Standing Committee. The subject of missions received more than ordinary attention, and all parties who are in need of preaching, within the District of Southern Ohio, are requested to address the Board of Missions for this District, through their secretary, Elder John Smith, Trobwood, Montgomery Co., Ohio.

When many of the brethren and sisters who could not remain until the close, had gone, a touching appeal was made to the meeting in favor of the colored church at Frankfort, Ohio, by Bro. Wm. D. Mallow.

Our Moderator, Eld. Joseph Kauffman, proposed that a donation be made by this meeting and also that the appeal be made to each and every church in the district, to aid this long neglected people in putting up a house in which to worship. The sum of $22.00 was raised at the meeting, and given into the hand of Bro. Mallow. He also acknowledged the receipt of donations from other parties and in different States, who presented their gifts with thankfulness to God, that the work had at last started in behalf of the poor Africans.

All parties who wish to aid in this work of love, that is for the raising up of the fallen and for the good of all mankind, will send their gifts by registered letter to Wm. D. Mallow, Austin, Ross Co., O.

LANDON WEST.

For the St. Louis Meeting-House.

Dear Brethren:—

THE following amounts have been received since last report:

John Wales, Walton, Kan.	$10 00
Daniel Shoemaker, Walton, Kan.	5 00
J. S. Wales, Walton, Kan.	1 00
Henry Roseninger, Walton, Kan.	25
Jesse R. Brumbaugh, Union, from Sisters Brumbaugh, Union	10 65
John J. Berkley, Waterloo, Iowa	50
Jacob Grisso, New Carlisle, Ohio	1 00
Mary Schrouts, Stonington, Ill.	1 00
J. H. Cayler and family, Noblesville, Ind.	2 00

JOHN METZGER, Treasurer.

These Popular Errors.

1. When we go into a sectarian congregation, and the preacher calls for all that are Christians to rise to their feet,—is it right to rise?

2. When he calls for all that want part in the first resurrection to rise to their feet,—is it right for us to rise?

3. When he calls for all that want to go to heaven, to rise,—is it right to rise?

4. When he calls for all that are willing to pray for sinners to arise, is it right to rise?

J. ROGERS.

If there is any good end to be gained by rising in answer to such a request, we know of no law to prevent any one from doing so. But as such maneuvers are generally put forth with a view to manufacture religious excitement, and cannot be approved as either needful or desirable, we should say that as a rule, it is wise to disregard all such demands. *Isaac Errett in Standard.*

From Pittsburgh, Darke Co., O.—April 27

Dear Brethren:—

ONE more District Meeting of the Southern District of Ohio is in the past. The dear members convened in the Twin Creek church on the 24th. They organized and transacted the business of the meeting in love and union. There were no unpleasant feelings or other undesirable results. But few queries were presented, and disposed of in the fear of the Lord. For once, thank the Lord, the Southern District of Ohio has no queries for A. M. Eld. John Smith was chosen to represent the District in Annual Conference. JESSE STUTSMAN, Clerk.

Rejected Stones.

GOD does and says many things which are marvelous in our eyes. We have to exclaim: "Mighty Counselor, Lord of Lords and Prince of Peace!" By reading the 21st and 23rd chapters of Matthew, we can see how wisdom is displayed in these chapters.—Christ answered the disciples, the scribes and Pharisees and doctors in such a manner that he shows himself vastly superior, intellectually, to those asking them. They were put to silence, but were too stubborn to own their wrong. In the last named chapter, we read how he proved himself wrong, that they were as men who, having eyes, refused to see but the 24th verse impresses me forcibly. Why were they blind? I believe it was because they were hypocritical and hardhearted. Christ tells them of their sins in a convincing manner, but they would hear none of his reproofs. They said, "Out of Galilee cometh no prophet." They knew Christ only as a teacher, because they thought themselves better than he was. They virtually said, "we are the men, and wisdom is ours," and at the same time they were straining at a gnat and swallowing a camel, without seeming to know that it was so. Was not their wisdom a mere show,—a myth? Outwardly they appeared wise and holy, but inwardly they were not so. Oh, that men would learn to care more for judgment and mercy and righteousness. They even took things unrighteously, "devoured widows' houses," "and for a pretense made long prayers," but Christ knew what their hearts. They deceived themselves, but there is One they could not deceive. His eye searched out the hidden things and they stood condemned,—guilty before the great I AM, the mighty God of the universe. "Holy and righteous are his judgments, and his ways past finding out." Upon the vast and mighty ocean of his power lie no end our life's frail boat—knowingly, honestly, trustingly. MARY C. MILLER.

From Carson City, Mich.—April 28.

Dear Brethren:—

THE Brethren of the District of Michigan met with the Woodland Brethren in District Council, April 21. We had a very agreeable meeting; we felt as though the spirit of the Lord was among us. The churches were not all represented. Five queries were presented and agreeably disposed of. Two were sent to Annual Meeting.—Eld. Adam Brillhart was appointed Moderator; E. Bosserman, Writing Clerk; B. Frifogle, Reading Clerk. E. Bosserman, Writing Clerk, was also chosen for Treasurer of the District of Michigan. Eld. John Brillhart was chosen to serve on the Standing Committee for 1884. It was decided by the meeting that the District bear the expenses of sending a member to the Standing Committee. It was further decided that the different churches of Michigan should pay according to their strength, in the following proportion:

New Haven	$4 00
Sanfield	3 00
Woodland	5 00
Thornapple	5 00
Black River	2 00
Carson City	2 50
Berrien	4 00
Newton Grove	5 00
Christian	2 00

We take this method of notifying to read as soon as convenient. As we do not know the address of all that were not at District Meeting, please send the money to E. Bosserman, Carson City, Montcalm Co., Mich.

ELIZABAH BOSSERMAN.

Dakota.

My pen has been silent for some time, as I had little or no opportunity for writing. I came to

BROWN COUNTY,

of this Territory, about the first of April, and procured the services of Mr. Holland, a land agent in Frederick, to find us a good location. Mr Holland is a trusty gentleman over the entire Dakota here. A stranger would soon get lost, where there are neither tree nor roads as far as the eye can see. If any brethren come to Frederick and need the services of a locator, we would recommend Mr. Holland to them. We found a good location, one and a half miles west of Bro. Samuel Horning and about two miles north-west of Bro. Wm. Horning. We took a pre-emption of a quarter section of

SPLENDID-LOOKING LAND.

Last Summer one hundred bushels of oats were raised to the acre of land, broken the previous Summer. Wheat, barley and vegetables grow here in abundance; so we are told; for we cannot say anything from our own experience. The land is level, but dry. There are, here and there, wet spots, which "sloughs," where hay grows in abundance. There is no timber here, coal being the fuel. We are sixteen miles from a railroad but expect one near as soon

FREDERICK

is our nearest city. It is not much over a year old, yet numbers 500 inhabitants. There is much business done in it. People are coming in thick and fast from every quarter, and all the surveyed land is about taken up. But there is plenty of unsurveyed land west of us, which will soon be in the market. Houses and shanties are going up as if by magic. I have conversed with people who have been here two years, and they think much of the country and things in general.

We have decided to settle here, instead of going to Manitoba, as at first contemplated. We will be a good point for missionary work, as so many people are coming in from the East, many of whom never saw the Brethren or heard them preach.

A young brother in the ministry, Henry Lucas,—who has been one year in Spring Co., thinks of settling near us, and if so, there will be three of us to engage in the work of preaching. We expect to hold meetings every two weeks in our neighborhood at each other's houses, and we expect to be once a month in Frederick. We are offered the use of the school-room. Perhaps we may visit Vidway and Aberdeen sometimes. If she Lord spares us our health, we hope to labor in the Master's vineyard here. We have the nucleus of a body here already. There are about seven of us, and we expect more to come in.

But we have no advice to offer any one, about coming here. For our own part, we have come to live here. My family is still in Canada, but we intend to bring them in a few days.—We expect to experience some of the hardships of pioneer life, but we have strong confidence in the

RESOURCES OF THE COUNTRY.

We believe it will be a noble agricultural country after a while. We would advise young men, especially, to try this country, unless they are well enough off at home,—poor men.

We like our new home, and as fast as we learn more regarding this country, we shall lay it before the readers.

JAMES EVANS.

Usefulness.

THERE is a class of persons in the world, about whom it is hard to say anything good. They are perfectly worthless; they are indeed an incumbrance to the world; their evil outweighs their good. They are a disgrace to society. It is a wonderful to think of a human being of less use in the world than an animal. It is still more sorrowful to see such persons, a disturbance to the peace of others, and yet how many there are that cannot lay claim to any other distinction! It is difficult to find in the created universe a type for them. Almost everything else is of some use. The earth can feed live plants. The rocks can be used for building. Even the dung pond for nothing else, will do to burn. But there are persons who serve no useful purpose, for whom no one is better or happier. It matters little whether they are rich or poor, they are equal to the dogs of Damascus, too lazy to bark or get out of the way of the hoofs of the traveler's horse. The mind that has never been kindled to the aspiration of being useful, is of no use to society. Nothing can ennoble it, because it is too selfish; you cannot stir the hearts by the story of anything of a selfish nature; you may excite indignation, but not admiration. You might as well try to stop the winds as to try to induce such persons to be useful. Every one that reflects must certainly know that usefulness is honor, and worthlessness, disgrace.

To prove that a man or woman ought to be useful, is like proving that they ought to use their eyes and their feet. They are created to be useful. They are endowed with a power from above, that renders them capable of being useful.

We are placed in a world where everything is of necessity or use. The soil is turned up by the plough, that it may produce food service. This world is no barren rock or sandy desert, where labor would be a waste. Even if overgrown by forests and weeds, it is not worthless, for its forests can be cleared, its swamps drained, and in every direction we look, there is plenty of work to be done, useful service to be rendered. Whole countries need fertilizing, like the Macedonian city. The streets and alleys of our cities, the highways and hedges are neglected; souls are wandering in sin and folly. There are minds that are starving for knowledge and many, cast upon beds of sickness should be cared for. All these need, yes, demand our sympathy and help.

Could any one, desiring to be useful, imagine a world better qualified to afford a field for usefulness. Where there is so much misery, there is a large field for useful energy. Here is room for industry, and we may win victories and reap a beautiful harvest.

Dear brethren and sisters, let us always remember that mere selfish enterprise in any shape is contemptible, by the side of the

humblest career of usefulness. There is no need like the need of a holy, pure thought, dropped into a weary soul, and springing up there into a tree of life, clustering with the bloom of peace. Wherever the soul is cleansed, the fountains of human misery will Bardried up.

It is a good thing to erect orphans' homes for poor children, and the time will come when would-be poor Jim will be ashamed of fulness. All the pomp of fashionable life becomes merely an empty show, by the side of humble benevolence. What a lesson is read to us when we read such books as Baxter's Saints' Rest, and Neal's Theology. The memory of such persons who strove to serve God in making the world better, comes over us like a breath from the open heavens, and where is the person who would not say, "Give me rather the record of such noble men, who made themselves useful with the pen in leading souls to Christ, than the princely fortune of an Astor or Vanderbilt."

But usefulness does not imply impossible conditions for any one. It may be attained by all. In the plainest homes there is a field for it; among the busy hum of the world there is a sphere for its exercise. All can crown their lives with usefulness and speak gentle words to those we come in contact with, visit desolate dwellings, clothe and feed the widows and orphans; or, still more, holding up the living picture of humble piety to win hearts to Christ.

When our work on earth is ended, and we are ushered into Heaven, there is no more mistery, how comforting will it be to think that we have led a useful life, while in this sinful world. LOTTIE KETRING.

A Sad Occurrence.

THE prophet says, "the righteous is taken away from the evil to come," (Isa. 57:1) and out of this we may gather some consolation, when the young man leaves all that seems dear to them on earth.

Gertrude Reese, daughter of Bro. A. W. Reese, of Warrensburg, Mo., accompanied by Mrs. Oscardy, went to Highmore, Dakota, this Spring, with the hope of settling upon homesteads, which they had filed on last Fall. During their absence, in the Winter, other parties had filed on their claims, and a dispute arose as to who owned the claims, and, pending a contest in the land office, the two attempted to put up a small building on each claim. Miss Reese succeeded in getting her residence up, but parties interfered with Mrs. Oscardy's operations and hauled her lumber back to town. She abandoned her claim, but resolved to aid Miss Reese in holding hers. Threats were made, no doubt in the hope of frightening the women off their claims, but Mrs. Oscardy determined not to give way, but to hold the ground.

A notice was published in the Highmore *Mirror* that a public meeting would be held on Miss Reese's claim, one night, to take measures to eject her, some of the neighbors regarding the women as claim jumpers, since others had been there, but not filed on their claims previous to Miss Reese and Mrs. Oscardy. The opinion of some is, that the notice was a hoax, simply intended to frighten the women.

The women, however, felt differently, and provided themselves a revolver. Mrs. Oscardy left Miss Reese and went to town, a mile distant, and in her absence, Miss Reese took up the revolver, probably for the first time in her life. A boy, passing by, was invited in, to show her how to fire it. He discharged it once, he says, and then Miss R. cocked it and laid it on the bed. A boy, who was passing after awards, two young men, passing, heard groans within, and upon entering, found Miss R. lying on the floor unconscious, with a ball in her temple. She died shortly after.—This is the evidence of the boy and the two men, and the supposition is that in taking it up and examining it, the pistol was accidentally discharged with the fatal ball. Such the narrative of the two men who say they found her, and the agitation over the land, have the appearance of foul play.

The blow fell with terrible effect upon our dear brother and family; for Miss Reese was respected wherever known, as a lady of intelligence and refinement, possessing rare social qualities. By all who knew her, she will be remembered as a kind, good girl, full of promise for the future. But, alas! as the flower of the grass she has been cut down among strangers, and at the time, alone.

The friends have the heart-felt sympathy of all who know them.

On Sunday, Apr. 29th, Bro. Andrew Hutchison, assisted by the writer, addressed a large audience upon the theme, Eccl. 12: 1.

Miss Reese was born in Saline Co., Mo., Jan. 25, 1862, and died at this life at Highmore, Dakota Territory, April 16, 1883, aged 21 years, 2 months and 22 days. Peace to her ashes. May God sanctify the tragedy to the good of us all, that we may be the more prepared to meet and adore him.

M. M. ESHELMAN.

From Rossville, Clinton Co., Ind.—May 2.

Dear Brethren:—

YESTERDAY was our quarterly church meeting. Brethren and sisters from adjoining churches were present. Before church meeting, Eld. Geo. W. Cripe preached a funeral for Bro. John E. and sister Lydia C. Metzger's little boy. Bro. George is a power in his sermons. He touched all our hearts in speaking of life and its blessings, followed by death and its consequences. May his words be long remembered. The dear sister thought she could not see Arthur laid from sight, which he touched many hearts and sympathized with her. May God bless the parents. They now have a family of two in heaven, and a family of two on earth.

At meeting business for church council, and all passed off pleasantly. J. D. Neher was elected as delegate to A. M. In closing, we would admonish all to live right, for yesterday we saw that God calls whom he will, to cross the river of death. MICHAEL FLORY.

Special Train to A. M.

Dear Brethren:—

THE Lake Erie & Western R. R. will run a special train from Sandusky, Ohio, to Bismark Grove, Kan., in connection with special train over Jackson gauge from Dayton, O., connecting at Frankfort, Ind., on the 13th of May, reaching Bismark Grove at 2 P. M., on the 14th. Especial arrangements have been made with railroad companies for the line. To get reduced rates for our people. Everything has been done to make this the most pleasant route for our people. One of the best agents of the above road will go right along with us and see that the very best of accommodations are given us.

Now, dear brethren, we have been to considerable trouble to assist in working up this matter. The R. R. Company has been to considerable expense in fitting us out with special trains, etc., and we hope many will avail themselves of this favorable opportunity. Remember the fare is as low as by any other line, and there is no change of cars between Sandusky, Ohio, to Bismark Grove, and only one change from Dayton, Ohio, which will be at Frankfort, Ind., supper at Lafayette at 5 P. M. GEO. W. CRIPE.

To the Committee of Arrangements.

IT occurs to me that there should be the same arrangements made for the delegates who attend Annual Meeting, that is made for the Standing Committee in regard to eating; that is, a place especially reserved in the dining hall for them as well as for the Standing Committee. It is their duty to vote, when necessary, upon queries, and unless they can be present at all times when business is in order, they cannot intelligently express their minds when called upon to do so. They must be there at the opening of every session, as well as at the close, and unless they do, the churches which they represent will expect them to labor, in their capacity, for the benefit of the general Brotherhood, and if they must be their absence with the promiscuous crowd to get their meals, many of them will be crowded, back, and the consequence will be that business will begin before they are all done eating, and should a vote be called upon a query that was not properly and intelligently almost entirely in their absence, they would vote at all; hence these suggestions.

J. H. WARSTLER.

New Paris, Ind.

REMARKS.

It is evident that Bro. Warstler means business. That is what Paul means when he says "he not slothful in business," Rom. 12: 11. We know he is willing to do his, and all others concerned, that the Committee of Arrangements are making as simple arrangements for the Delegates, and others, as circumstances will permit. The most of the Brethren in the West have small houses, but large hearts and willing hands. Their country is new, their wealth is not anything like that possessed by the members in the East, most of them never saw an Annual Meeting, and yet you may rest assured that the accommodations will be good enough for any one who wants to do what is right. In all probability the accomodations will be the best ever had at an A. M. By the way, these Western people are enterprising and full of energy. They are not so polished as some in the East, but their generosity and energy, are traits to be admired and encouraged.—Ed.

Please Remember,

That from May 10th to 17th some one will be at the depot at Bismark Grove upon the arrival of every passenger train, to direct you to where you can find food, lodging and baggage room.

That you should NOT go into the field north of the restaurants, where the buffalo are, as some of them are ever ready to wage war. Stay out of that field, as the Grove proper is large enough for all who come.

That those coming on the ground with teams, should not drive upon the grass, but remain in the roads, and if they desire to tie their teams or unhitch, they should follow route to wagon-yard.

That no horses should be tied to trees or telegraph poles.

That ample arrangements will be made to lodge and feed all who come, hence no need to go two miles to hotels.

That Bismark Grove is two miles from the business part of town, instead of ONE, and that the best place is to stay among the Brethren.

That it will be a great help to those coming OUT KANSAS CITY if some one, where there are twenty or more together, will let me know by telegraph at Bismark Grove, Kan., how many and when they started, as I can then arrange to get all through without delay in Kansas City. This is for your accommodation.

M. M. ESHELMAN.

An Announcement.

THERE will be a Love-feast in the Slate Creek church, sixteen miles north-west of Wellington, Sumner Co., Kan., on the 26th of May. All are invited. Brethren from the East to A. M., should extend their trip to Sumner County, and see our beautiful country. JOHN WISE.

From Brooklyn, Iowa.—May 3.

WE shall have our new meeting-house finished by the first of June, and on Sunday, June 3d, shall have our first meeting. We hope to have all the brethren and sisters that can, to meet with us at that time, especially ministering brethren. We shall have a good sermon when completed, 20x50, well finished. All appears to be in peace and union with us. Our meeting-house is situated one mile east of Brooklyn. J. S. SNYDER.

From Tiffin, Ohio.—May 2.

Dear Brethren:—

WE rejoice when we get good news from the blessed Redeemer's kingdom, and be echoed. The emotion of joy is much stronger when we have something good to say of our home church. The Green Spring congregation met in council April 28. A more pleasant one I never attended. This church has been so richly blessed as not to be disturbed by the different elements, which make so many unhappy hearts. The church decided to send Bro. S. M. Sonon as her delegate to A. M.

The following Sabbath, services were well attended, and in the afternoon many returned to organize a Sunday-school. The proposals are that we will have an interesting school. Some of the little children were very anxious to have the time come when they could meet each other in school each Sunday, and sing, read, talk and pray together. If some of our dear brethren and sisters would be as eager to teach the little ones as they are anxious to be taught, we would not have so many people in the rising generation who are so indifferent about religious matters. Children will learn good things as readily as evil, if they are only kept so constantly within their reach as the evil.

J. E. YOUNG.

From Union City Church, Ind.

MET in quarterly council April 21. Members in love and harmoniously working together. Eld. Thomas B. Wenrick was chosen delegate to A. M.; Bro. Joseph Longnecker advanced to the second degree of ministry. Elected Bro. Henry Cook to the ministry, and brethren James Ousat and Henry Mirick to the deacon's office. Organization meeting Oct. 11. Eighteen addition, by baptism since Feb. 29. Bro. Joseph Holder, of Henry Co., Ind., has been laboring considerably with us. He is a faithful, energetic worker. All are loyal and full of faith. Ministers traveling through our part of the country are solicited to stop and preach for us, and hold our meeting-houses in one and half miles north of Union City, Randolph Co., Ind. There are members in the town who can entertain and direct traveling members who may stop off. W. K. SIMMONS.

A Hint to the Wise

Is said to be sufficient. Right here we wish to give our brethren a hint, that in regard to entering railroad coaches, at the time will soon be here that a great many will try to do this very simple thing, and we shall try to make it so plain that we hope none will fail to comprehend it. Never allow yourselves to crowd or be crowded into railroad cars, for the following good reasons:

1. It is bad manners and indicates bad breeding.

2. It is dangerous, and is often the cause of accidents, broken limbs and death.

3. It gives pickpockets an excellent opportunity of relieving you of your pocket books and other valuables.

Ladies should be allowed to get in first. After they are in, the aged men should have the preference, and the younger persons go in last. We have been ashamed and grieved at the disrespectful manner in which some of our people have *tumbled* and *stumbled* into the cars on Annual Meeting occasions, and we do hope that brethren will not do so at all. Trains always hold till the passengers get in, and those who crowd in first to get the empty seats are unworthy of them. Let this now and try to think of it when you are about entering a railroad car.—*Primitive.*

THE Winebrenner Reference and Pronouncing Testament is perhaps the most convenient Testament published for the use of ministers. All difficult words are properly divided that they may be correctly pronounced by the unlearned. Many of the terms are also defined and the reference verse given. The print is large and plain; the book well bound in leather, and will be sent postpaid for $1.00.

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And maintains that the unveiling, unmerited, and free love of God is the only source of salvation, and

That the vicarious sufferings and meritorious works of Christ are the only grounds of hope.

That Faith, Repentance and Baptism are conditions, and must be performed in the order named.

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism.

That Washing the saints's feet, taught in Jn. 13, is a duty commanded to be observed in the church.

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the room of the church, after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is a duty enjoined on the followers of Christ.

That War and Retaliation are contrary to the spirit and well-drawing principles of the religion of Jesus Christ.

That a Christian should be the world in dress, conversation, and work, and conversation is essential to true Christian purity.

It maintains that in public worship, or religious meetings, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, and the offending theories and diversity of modern Christendom, to prove, on ground that all must concede to be unbiblical.

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BRETHREN AT WORK.

GOD'S WISDOM AND POWER.

SELECTED BY SADIE A. MOATS.

There's not a tint that paints the rose,
Or decks the lily fair
Or strokes the humblest flower that blows,
But God has planted it there.

There's not of grass a single blade,
Or leaf of lowliest green,
Where Heavenly skill is not displayed,
And Heavenly wisdom seen.

There's not a star whose twinkling light
Stones on the distant earth,
And shows the silver gleam of night
But Heaven gave it birth.

There's not a place in earth's vast round,
In Ocean's deep, or air,
Where skill and wisdom are not found;
For God is everywhere.

Around, beneath, below, above,
Wherever man's eye extends,
There God displays his boundless love,
And power with mercy blends.

MANDATORY AND OBLIGATORY.

BY I. BUBER.

In the investigation of these two terms we discover that they are not identical, but of a quite different root and signification. To avoid all misunderstanding and get a correct idea of them, we have to search into their origin, derivation and mutual relations. While investigating these terms, we adopt their original or first meanings, and not their secondary ones as our criterion; that is the true standard of judging. *Mandatory* is of Latin origin, and derived from *manuo*, a compound verb from *manus*, hand, and *do*, give, or carry. *Manus-do*, contracted *mando*, give to the hand, *i. e.*, to hand either orally or by writing for execution, not for instruction. The noun *mandate*, Latin *mandatum*, signifies literally, that which is given to the hand, a charge or order, as an oral commission, a message and a command. A mandate is the effect of the principle "*might makes right.*" Consequently it signifies an authoritative, *i. e.* dictatorial command and has the same force as an edict or decree. This word then is constantly found in the dictionaries in connection with the duties of this world, as emperors, despots, princes and popes, and given to inferiors, subjects and slaves, also used by generals for their soldiers. Webster's first definition of the word mandatory, containing a command, is very indefinite, and the other one precepts, *i. e.* containing a precept, denoting instruction or teaching, is of a different root and idea.

On the other hand, when examining the word *obligatory*, we discover that it is a compound one, also of Latin origin and derived from *ob* signifying *towards* or *to*, when anything is turned towards an object, and *for* or *on account of* when denoting a motive, reason or the aim of an agent, and *ligare*, *bind*, therefore *obligare* means, really, to *bind towards* and *for* anything; also a double idea in its application, as God's favor to man, to bind man towards God and on account of His favor to *oblige*, *i. e.* to make liable and to put or lay under *obligation*. This word means that which binds and obligates, or the act of binding, as the binding power of a promise, vow, duty, contract or covenant—in short, an obligation implies a duty imposed by human and divine law, to its reciprocal performance that is binding one toward another. A moral obligation being one of a free agent, implies a law, and a law does a law given, therefore the will of God is the true foundation of all obligation, and mankind as one grand Brotherhood should feel disposed to confer favors from a sense of duty, and the influence of love for the realization of equal rights and the promotion of each other's best interests. As mandatory laws deprive man of the free agency and make him a subject or a slave, and not a free citizen, for this reason divine laws cannot be made mandatory, but obligatory, because these leave man a free agent, as God has created him; and when we violate them, we are responsible for the consequences. Therefore laws of all monarchs, generals, and popes are mandatory in effect, denoting a forcible submission to them, whether right or wrong, and not preceptive, that is instructive, but the divine ones as well as the precepts are obligatory. Under the Gospel dispensatory, that is we *should* not, we *must* obey them, as the ten commandments are *precepts*, precepts, not *mandate* mandates. Mandatory laws produce lawlessness, schisms, inquisitions and rebellion; as the slave code engendered the civil war, and if we read carefully and study history, all evils arose and will arise from them. They are against the spirit of the Gospel which makes man free and not a slave, and consequently are unscriptural, while the obligatory ones are binding man in law and conscience, therefore imposing on him a legal and moral duty, requiring its fulfillment.

These explanations and short remarks are given in good faith, and with fraternal love for reconsideration, and the interpretation of these two terms in harmony with their original meaning, as the true one cannot be an object of retraction, except in the way in which Galileo was forced by the rescript or mandate of the pope to retract, but truth did prevail at the end. This interpretation being given from a sense of duty, the practicing of charity is expected by the reader.

[This article was intended for last issue, but did not reach us till that number was in type.—ED.]

LIFE IN DEATH.

It is hard to understand some parts of the Bible without perceiving that there is a part in man that lives even after the body is dead. Concerning this part the editor of the *Standard* presents some excellent proofs in an article in reply to Mr. Call, who holds the opposite doctrine. We clip the following:

Proposition—*There is that in man which lives and is conscious when the body is in the grave.* The truth of this proposition does not depend on the meaning of the words *soul* and *spirit*, but upon the direct testimony of Scripture, teaching that intelligent something which these words sometimes represent.

Jesus said:

Be not afraid of them who kill the body but are not able to kill the soul; but rather fear him who can destroy both soul and body in hell (Matt. 10: 28).

There is, then, something in us that is not killed by what we call death. If there is no "life in death," then men *are* "able to kill the soul," for they do put each other to death. The words of Jesus are infinitely more trustworthy than the uninspired sayings of any man's heart.

The Apostle John said:

And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the Word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe; and it was said unto them that they should rest yet for a little time, until their fellow-servants also and their brethren should be killed even as they were, should be fulfilled. (Rev. 6: 9-11.)

How all this agrees with the Savior's statement, that while men are able to kill the body, "they are not able to kill the soul." The soul which John saw, unseen by the eye of John, and he beholds "the souls of them that had been slain." The resurrection is still future, for their fellow-servants are still on the earth, in the body, waiting their persecutor's will; while the souls, out of the body, are waiting such a vindication and avenging as the time of the first resurrection will bring. These souls not only speak, but they are sidelessness, and robes on given them. Events, great and tragic events, hurry one upon another; the time of the end has come, and John sees the vindication of the martyrs of our God. He says:

And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that had been beheaded for the testimony of Jesus and for the Word of God; and such as worshiped not the beast, neither his image, and received not the mark upon their foreheads and upon their hand; and they lived and reigned with Christ a thousand years. . . . . This is the first resurrection.

The time of the avenging had come, and the persons described had lived again from the grave; immortal bodies had now been given them, and thrones; their enemies were end-time, and thus are they avenged and honored beyond the time of the conscious waiting of their souls, which their persecutors had failed to kill. All this is in accord with the Savior's reply to the dying penitent: "Verily, I say unto thee, to-day shalt thou be with me in paradise." If there were no other Scriptures bearing upon our proposition, that there is that in man which lives and is conscious when the body is in the grave, these would be sufficient to establish it.

It is worthy of special mention here, that when inspired men specify that which is mortal in us, they mention the *body* or *flesh*. As:

Let not sin reign in your mortal body (Rom. 6: 12).

Shall also quicken your mortal body (Rom. 8: 11).

This mortal must put on immortality (1 Cor. 15: 53).

Might be manifest in our mortal flesh (2 Cor. 4: 11).

The body being *mortal*, man can kill it. The body being *mortal*, it needs to become *immortal* to meet the demands of the soul, which men are not able to kill. Hence the promise of *immortality (athanasia)* pertains to the body, not to the soul. As:

This mortal must put on immortality (1 Cor. 15: 53).

In the light of the Scriptures already quoted, the following passages should be accepted in their most evident and undoubted import, without resorting to unauthorized translations or far-fetched and ingenious interpretations:

Verily I say unto thee, to-day shalt thou be with me in paradise (Luke 23: 43).

A spirit has not flesh and bones, as ye behold me have (Luke 24: 39).

And they stoned Stephen, calling upon the Lord, saying, Lord Jesus, receive my spirit (Acts 7: 59).

As always, so now also Christ shall be magnified in my body, whether by life or by death. For me to live is Christ and to die is gain. But if to live in the flesh, if this is the fruit of my work, then what I shall choose, I know not. But I am in a strait between two, having the desire to depart and be with Christ; for it is very far better; yet to abide in the flesh is more needful for your sake (Phil. 1: 20-24).

In the face of such testimonies as these, what becomes of the philosophizing of Mr. Call about the unconsciousness of the spirit in sleep, and the forcelessness of steam in open space? Suppose the human spirit does pass into an unconscious state now and then in this life, and suppose it may do the same between, for sufficient reasons in the unseen, how will that interfere with the truth that man not able to kill the soul, and that the souls of those who had been beheaded, were seen anxiously waiting for the vindication which the coming again of the Savior will bring? Here is the place, it would seem, to say, "Let God be true." It is likely that another article from Mr. Call and a reply will close this discussion.

ANSWERS TO QUESTIONS.

In Vol. 8, No. 17, B. AT W., "M. M." asks, "Since public worship is three-fold,—singing, praying, and preaching,—will some brother please explain Matt. 6: 7, which reads, 'but when ye pray, use not vain repetitions,' etc., and is singing choruses in harmony with the Scriptures?"

Our Savior, in the above, condemns *vain* repetitions only; if our petitions are not vain, they may be repeated. The same may be applied to choruses; if they are *vain*, once repeating them is too often. Again, the special asks, why Brethren did not heed the command of the Savior, when he sent out his disciples, he sent them by two and two, and told them to take nothing but a staff.

That commission was given to the disciples early in the morning of the Gospel, and was especially for the lost sheep of the house of Israel. Our commission was given after the resurrection of Christ, and is to all the world, and contains nothing about two and two, nor a staff. Again, 1 Cor. 14: 27—"If any man speak in an unknown tongue, let it be by two or at most by three (sentences), and that by course; and let one interpret."

T. D. LYON.

Hudson, Ill.

RUNNING A CHURCH.

SOME men have an innate propensity for running things; they like to have the direction, the management, the control. Their great ambition is not, "What will them have me to do?" but, "What shall this man do?" Occasionally we find a man who develops this propensity in a very large measure. He runs the choir, he runs the society, he runs the Sunday-school, he runs the minister, he runs the deacons, he runs the church. Such men are usually more noted for self-confidence than humility, and seem to have a higher estimate of their own abilities than others around them are likely to form. They are frequently ambitious, aspiring, wingless-ness and are disposed to carry their points at whatever hazard.

A church of Jesus Christ is none the better for the running of such men. Sometimes it is run off the track; sometimes it is run into the ditch. It is much better for men to let the Lord run his own church, while they modestly seek to follow the leadings of the Holy Spirit. Some of them would have all they could do to manage their own affairs and those of their own families, and if they had further time, it might be well occupied in secret prayer and meditation on the Word of God. Human ambition and the love of the praise of men very poorly qualify any man to direct and control the affairs of a church; and when the Holy Ghost makes men overseers to feed the flock of God, he selects men of a different stamp, men full of the divine Spirit, and better fitted for the work than ambitious worldlings can ever hope to be until they are humbled, heart-broken, and truly converted to God.—*Safe Guard.*

WOMAN looks abroad over the world, and sees that wherever the Bible with its teachings have gone, she has risen from dependence and slavery to be the helpmate and equal of man. To impart this knowledge speedily and effectively demands woman's personal work, for woman can alone effectually reach woman in her household. To convert a heathen mother is to save her children too.

Religious Essays

Motto.—We write none other than unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end.—2 Cor 1 13

TO MY WORLDLY FRIENDS.

SELECTED BY KATIE I. MUMMERT.

WORLDLY friends, come take a view,
And learn how loving Christians do
There's a place for you to fill,
For as death you soon may chill.

Come then and take the cross with us,
And in the Lord we will trust,
And think not in life to be a crown,
For in death there's a golden crown.

Come quickly then, we do see,
The Lord hath yet a place for thee,
Then do not wait for to day,
For you may soon be called to die.

And if that good you will not choose,
The Lord may your soul refuse.
Then while the chance to you is given,
Prepare for death and go to heaven.

O, who can come and say,
They have an invitation called away?
Not one of them can we find;
Come then and change your worldly mind.

I'll tell you where I long to be,
With the Lord who died for me,
And when my days are love so sore,
May I reach that peaceful shore.

MISSION WORK.

BY LILLIE N. LESLIE.

ONE of the most prominent ways that God devised for man to work for him is by missions work, or the spreading of the Gospel. Of this work we have two kinds, Home and Foreign, and it becomes necessary for us to know in which field we can labor and do the most good. The Brethren church has accomplished so little mission work, either at home or abroad, that it would be hard for us to test the matter if we had no other record to refer to. We go to other churches and find that the Congregational church expend a certain sum on home work and then the same amount on foreign work, and it was found that there were eight souls converted at home to one in foreign lands, and there was one at home. This, then, proves the necessity of foreign work. If it is the duty of the church to support foreign missionaries, I wonder what we are doing in this noble work? It is a painful, but stated fact that we as a church do not pay *one cent* per member for both home and foreign missionary work in a year. We who claim to be the church that Christ established here and hope for an average of one cent per member [yearly] for the spreading of His glorious words! Let us compare what we are doing with the work of other churches. Many other churches give an average of one dollar per member and upwards; the highest yearly donation by any one church per member is three dollars and sixty cents, for home and foreign work. Our yearly contribution is less than a penny per member.

We *need* awaken to a sense of our duty. I wish I could with a trumpet sound the words into the ears of every brother and sister in the Brotherhood, "what are we doing to save a heathen world,—I mean, we, as a church?" Only one foreign missionary, and hundreds of unconverted souls are daily dying and falling heathen graves. Let us send our money and prayers together and "rescue the perishing."

What we need most is system. Many liberal hearted brethren would give, if the matter were presented to them. Let every minister lay the matter before the church and insist upon the members giving liberally. We can also make every brother a home missionary. Let him organize a Sunday-school and prayer-meeting, and put all to work and go to work with them. "By their fruits ye shall know them," and thus, by our zealous and good works, we can accomplish much good at home, and send our money for foreign work.

We are too cold; not active enough to accomplish much good. We need more earnest workers in the field. Too many sit with folded hands and leave souls starve for the Bread of Life. Can we not arouse the church to a sense of its duty and establish several missionaries this year? Every converted soul adds one bright star to our crown in glory. Let us then work for the salvation of souls. I hope the church will send laborers into the field that they may gather the unconverted into the fold of Christ.

Nappanee, Ind.

CHRISTIAN VIOLENCE.

BY C. H. BALSBAUGH.

To a Young Brother in the Ministry:

I MUCH fill this sheet with suggestions for your personal benefit, but think it best to give you a few broken reflections that may be helpful to you in your high calling as a minister of the cross. Texts are easy to find, but not always subjects. You take a single word, or clause, as the basis of a sermon, often betrays more ingenuity and intellectual legerdemain than sound evangelical preaching. It requires a man of rare abilities to manufacture a rugged, diffuse, unnatural sermon out of an isolated fragment of Scripture. I have listened to not a few startling, curious, witty discourses of this character, which made the greatest wild admiration, while the more Christ-minded, Spirit-guided saints listened not only with sadness but aversion. It requires a genius like Dr. Bushnell to evolve a sublime, metaphysical as well as practical sermon on "Unconscious Influence" from the words, *"Then went in also that other disciple."* John 20: 8. Ministers of ordinary powers, and meager intellectual equipment will do best in the line of thought that lies on the surface of the narrative of Scripture, and those naturally suggested by the metaphors of inspiration. This is a safe, easy, and natural course for the development of truth and the enlargement of the mind and augmenting the facility of presenting religious instruction in an orderly manner. Texts and doctrines have their value, but are designed as vehicles and not as the substance of saving knowledge. Too much doctrinal preaching leads to dead literality, and surfeits the head while it starves the heart. Our religious more resembles the forms of realities than the realities themselves, and this easily fosters "a form of godliness while we deny the power thereof," without our suspecting that we are in error. I have seen instances to them which help the expounder of truth to gather material for his pastoral duties.

Take for our present lesson Matt 11: 12 Here we have a desperate struggle. There is mighty power to be vanquished, and a glorious, everlasting Kingdom to be won. This Kingdom is gained only by the utmost straining of the concentrated, the entire soul; you win the day, and that only by force, or the concentration and sacrificing of all their energies. Not for this person, or that, is this proposition made to Kingdom, but for every soul that would be saved.

All life is warfare. "I die daily" is not a figure of speech. The vital principle must keep up a perpetual resistance against the encroachments of influences that tend to disease and death. Intellectually we are doing unceasing battle against ignorance and error, prone to overthrow, confusion and destruction and transmutation and reconstruction going on throughout all the departments of nature. The higher life is an uninterrupted, hand-to-hand fight with the world, the flesh, and the devil. The whole creation is in travail, souls is a cross-pangloised host, marching and battling under the Captain of salvation, against the foulish legions of hell. The Christian life is a continuous march to the eternal. We may never ground our arms while in the flesh. We need the whole armor of God, and the constant and most skillful use of the weapons of our spiritual warfare. We must "endure hardness as good soldiers of Jesus Christ." Deserters will be shot through with the fiery dart of the Second Death. We need neither encamp in the hot, tent conflict, nor abandon our post in the fiercest onslaught of the leagued battalions of hell. One General is Omnipotent. We can do all things through His presence and inspiration. One word, one look, one beckon from Him will make us "more than conquerors." No one hearkening to the word of Divine command was ever mortally wounded by the archers of Apollyon. He is our shield and buckler, our helmet and breastplate, our Alpha and Omega. No faithful fighter ever fell dead in the ranks of Emmanuel. The Holy One, the Eternal One, the Infinite, is our life, our strength, our coat of mail, our victory, and our eternal consolation. Jesus first, Jesus last, Jesus always, Jesus everywhere. "Looking unto Jesus." Forgetting Him for one moment the missile of hell strikes us. My soul, be on thy guard, ten thousand foes arise." Satan never sleeps, never tires, nor must the soldier of the cross. "Be not weary in well-doing, for in due season we shall reap if we faint not." We by faith our weapons, and cease the contest only, when we lay down this house of our earthly tabernacle. When the devil is chained, and the world conquered, and ready to be cast all our powers and try our utmost skill in aggression and defense. "For the joy set before us we endure the cross, despising the shame." Faith sees a shining goal, the mark and the prize of the high calling of God in Christ Jesus.

We are not only to maintain our ground, but to assault and disarm and trample our foes. Luke 11: 22. Rom. 16: 20. We not only defend our party the blows of our hellish foes, but we push our conquest to the very mouth of hell. We must besiege the devil and his angels in their fiery strongholds. The inner Canaan is large, and "there remain of the land yet very much to be possessed." Josh. 13: 1. Who is in perfect self-possession and self-mastery of his whole being? Who has absolute control of his imagination? Who has "brought each captivity every thought to the obedience of Christ?" Who has "cleansed himself from all filthiness of the flesh and spirit, and perfected holiness in the fear of God?" 2 Cor. 7: 1. Who has yet many a God-promised, blood-purchased province to be rescued from Satanic despotism. The church is swarming with inhabitants whom the Lord has cursed, and the world is populous with those which have sold themselves to defy the claims of Emmanuel, and our own flesh is tingling with satisfactions which dishonor the cross and put our souls in jeopardy. So that all our moral energy and sympathy are demanded in the great Armageddon for Christ and eternal life.

And we will gain the day if true to our Leader and our cause. "Strong in the Lord and in the power of his might." "Who is on that will harm you, if ye be followers of that which is good?" 1 Pet. 3: 13. "If God be for us, who can be against us?" Rom. 8: 31-34. The cause of God is gaining and growing powerful, and its glittering, God-whetted blade "pierces even to the dividing asunder of soul and spirit, joints and marrow, and is a discerner of the thoughts and intents of the heart." Here is battle to the death. Here is extreme violence in the subjugation of evil and the attainment of the highest good. Here are thrusts that sink to the hilt, and make the heart quivver and die. So violent is sin, so fillen is man. God must become man before man can triumph over the devil and himself. The weapons of our warfare are not carnal, but spiritual, mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing every thought into the obedience of Christ." 2 Cor. 10: 4, 5. Truly, this is "warring a good warfare," and taking the kingdom of heaven by force. Such no one can triumphantly say at his discharge, "I have fought a good fight." Casting down imaginations, pulling down the strongholds of hell, bringing every inner movement into subjection to the cross! "Who is sufficient for these things?" "Our sufficiency is of God." 2 Cor. 2: 16, and 3: 5.

Where are Christ's heroes now-a-days? Where the champions of God? The conquerors? Where are the victorious souls whose lips are ringing with the psalm of Rom. 8: 35-39? Instead of mighty battles gained we have shameful defeats and disasters. Thousands have caused hell to shout their tables and wardrobes and domitories, and themselves more are taken captive by him at his will with the bait of pipes and quid and cigar, and mired with the glaze of fashion. Only yesterday I heard a free-thinking member say that she would rather go to hell than promise to submit to human mandatory, however expedient. I do not believe in kissing the pope's toe, but I would do it rather than be damned. Is Resist unto Blood, striving against sin. The prize is eternal life, and the fellowship of God and his angels and all the redeemed.

TEMPERANCE.

BY JAS. H. LADRING.

How often we are made to think of the young men of our country on account of spiritious liquors! Need we tell you how fatal intemperance is to the body, to the mind, to reputation, to all professional respectability and success? Need we attempt to set before you the melancholy picture, so often present, of to the public view, of talents degraded, of health undermined, of reputation, of property squandered, of families impoverished by this fell destroyer. Who that has seen so many of the deplorable triumphs of strong drink over the best interests of man for time and eternity, can hold his peace or forbear to proclaim to every young man, the from this arch-foe to human happiness. Let nothing persuade you to touch or taste the fatal cup. There is death in it. Your only safety is in total abstinence from the stimulus of strong drink in every form. If you allow yourself to taste it at all, there is too much reason to fear that it will become your master, and prove your ruin. There is no sin which more directly tends to secure its own continuance and increase, or which more infallibly produces the same myriad of other iniquities. What, though the deluded youth intends only to indulge to a small extent, and to avoid habitual excess? What, though he abhors the drunkard, and the drunkard, and is firmly determined to stop long before he reaches the drunkard's dishonor? Does he not know that there is not the least reason to rely upon his own resolutions, however sincere at the time? Does he not know who pulls with the tempter is probably lost?

True religion is the only solid basis and pledge of good morals; we do not say that there are no examples of unblemished morals among those who are not truly religious, nor do we mean to assert that all who claim to be religious are correct in their morals; but our position is that the possession of true religion is the only sure pledge; the only effectual guaranty of sober deportment, of pure and exemplary morals, especially amidst the ardor and temptations of youth.

By religion here we do not mean merely a profession of religion, for that will be no effectual safeguard to any one. We have seen professors of more than ordinary zeal, distance themselves and the same by which they were called. We mean the possession of real, practical religion; this will hold its possessor safely. Amidst all the storms of life, it will preserve him from shipwreck. True religion is the only comforter under the sorrows and trials of life; it is the only preparation and security for future and eternal blessedness.

Lookins' Proctory, Va.

THE HEAVENLY WAY.

BY MAGGIE MOORE.

"ENTER ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many be they that go in thereat because strait is the gate, and narrow is the way that leadeth unto life, and few be that find it."

How true are the words, "broad is the way that leads to destruction," and how many are traveling that broad road! Do we not see, all through life, some on that downward road? Do we not see them in the morning of life? Dear brethren and sisters, are we wide-awake enough in the Master's cause? Or are we living too carelessly? Are we trying to follow the footsteps of Christ? Are we try to check those who are on the road to ruin? Do we warn them of the danger they are in? Or do we let them go on, without one word from us? If so, God will hold us responsible for not doing our duty. Let us be consecrated, or only noting the part of a hypocrite? We shall gain nothing by so doing. We cannot deceive God; He knows the heart. God bless the hearts and hands that are laboring for the missionary cause! I wish all were more interested in it. I truly believe it is fulfilling the Great Commission, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Is that all he taught them? No, "teaching them to observe all things whatso-

ever I have commanded you." In this age of the world, many think it unnecessary to be baptized. I do not know where they get that from. They cannot find anything like it between the lids of the New Testament. Christ taught no such doctrine. When here on earth, he said, "He that is repent, believe and be baptized for the remission of sins. He wants us to do all his commandments, and then he has promised to be with us, even to the end of the world.

Dear young friends, do not be satisfied with being baptized only, but do all Christ has bidden us. I truly believe baptism alone will never save any one. If our hearts are right, and we love God as we ought, then we are willing to do all his commands. If we are serving him with our lips only, no doubt we think it a hard matter to do them. My opinion is, the reason why some think it unnecessary to wash feet, is because they are too proud and haughty to humble themselves so much. But it is a commandment; if one is necessary, all must be. Christ does not want us to have our own way in all things, but to be submissive to God. To all those who have not given their hearts to Christ, I would say, make a wise choice,—choose the morrow way that leads to eternal life. Remember, we must all come before God in the Last Day, and there give an account of our behavior here. He will judge us according to the deeds done in the body, whether they be good or evil.

How dreadful it will be to meet God unprepared! Why not come to Jesus and be saved?

THE REVISION AND ITS CRITICS.

BY PHILIP SCHAFF, D. D.

The English Idiom of the Revision.

THERE is not a competent Greek scholar in England or America who, on careful examination, will not admit that the Revised New Testament is, in accuracy and faithfulness, a very great improvement on the Old Version. But competent English scholars are not so unanimous as to the English style of the Revision. Not a few complain of want of taste and of accuracy at the expense of the English idiom. It is thought to be more loyal to the Greek than to the English language. The several assailants, however, are not English scholars, or have not taken the trouble to compare both versions with the original, nor considered that the Authorized Version is in some phase or other guilty of the same alleged violation of good English. Moreover, the fault-finders do not agree; the majority blame the Revisers for departing too much from King James' Version, while some blame them for not departing much more from it and for not adopting the idiom to the rules of modern grammar and the present use of the best writers. It is impossible to satisfy both parties, and the Revisers have, upon the whole, done as well as could be expected under the circumstances.

Let us endeavor to examine the case dispassionately, without fear or favor.

A good translation must be both true and free, faithful and idiomatic. It is not a photograph made by mechanical process, but a portrait by the hand of an artist. It is not simply a transfer from one language to another, but a vernacular reproduction in the very spirit of the writer, and reads like an original work. This requires full mastery of the two languages, and intelligent sympathy with the subject. Who would, for instance, reproduce Homer or Virgil; only a philosopher can translate Plato or Aristotle; only an orator can do justice to Demosthenes or Cicero. The best versions of the Bible are from men who most heartily believed in the truth and were inspired by its genius. Pre-eminent among them stand Luther's German, the official Dutch, and the English Authorized Versions.

The Revisers, in obedience to their rules and to public sentiment, have faithfully adhered to the idiom of the Authorized Version, which is classical English from the golden age of English literature, and has indelibly impressed itself upon the memory and heart of two great nations. The Revision has the familiar ring and flavor of the Old Version, and whole chapters may be read without perceiving the difference between the two.

But some changes were imperatively required by faithfulness, consistency, and the progress of the English language. Fidelity to the original must overrule fidelity to the vernacular in translating the Oracles of God. The Apostles did not write classical Greek, but the then prevailing dialect of the common people; and translators have no right to improve it or to break up the long and often unconcluded periods of Paul into short, smooth sentences, although these would be more congenial to the genius of the English language.

I. *Archaisms.*—Every living language changes more or less, by throwing out old words, adopting new words, and modifying the meaning of words, sometimes turning it into the very opposite. Unintelligible words and phrases must be changed from a popular version for practical use and replaced by intelligible equivalents. The people's Bible is not a museum of linguistic antiquities and curiosities. It is not a herbarium, but a flower-garden, blossoming with living species and writers, wished to be understood by their hearers and readers, and wrote in the language familiar to their contemporaries as closely as possible to what they could. They used no obsolete words or phrases. The Hebraisms of the Greek Testament are no exception, for they were unavoidable for Hebrew ideas, and were familiar to readers of the Old Testament and the Septuagint.

But there is a difference between what is antiquated and what is antique, or between the obsolete and the old. One class of archaisms is unintelligible and misleading, the other is intelligible and harmless. The English Revisers removed the former, but retained and even increased the latter; the American Revisers would remove the latter also, at least as far as they conflict with the rules of grammar.

1.) *Misleading Archaisms.*—The two Committees unanimously agree in proposing that these should be removed, and they differed only as to their precise number. The following is a list of obsolete words and their substitutes:

"Atonement," in the sense of *reconciliation*.

"By and by," for *immediately or forthwith*.

"Carriages," for *baggage*.

"Coast," for *seashore, border, or region*.

"Conversation," in the sense of *conduct* or manner of life.

"Damn" and "damnation" for *condemn, condemnation, or judgment*. "Damnable" has been replaced by *condemnable*.

"Diddest," for *didst*.

"To fetch a compass," for *to make a circuit* or *to go round*.

"Halt," for *lame*.

"Horse bridles," for *horses' bridles*, or bridles of the horses.

"Instantly" for *urgently*.

"John Baptist," for *John the Baptist*.

"To let," for *to hinder* or *to restrain*.

"Lewd" (originally *ignorant*, then *vicious*, then *profligate*). "Lewd fellows" now *evil fellows*. Also "lewdness," (wicked villainy).

"Prevent," in the sense of *go*, "lively or active," "lively hope," "lively stones."

"Nephews," for *grandchildren*.

"To prevent," (from *praevenire, to come before*), for *precede, or go before*.

"Proper," for *beautiful*. Heb xii, 23.

"Room," in the sense of *place*.

"To do to wit," for *to make known*.

"Sometimes," for *sometime, i.e., once, formerly*.

"Ware of" (lit *wary, cautious*), for *aware of*.

We add two more archaisms which have been retained in the Revised Version, but against the protest of the American Committee.

"Charger," in the sense of *a large dish or platter*. Mark vi, 25; Matt vi, 28. But American Committee proposed *platter* in their notes on Mark (vi, 25). "Charger" is now almost exclusively used of a war horse.

"To bale" and "baling" in the sense to *dredge* (*bale*) has gone entirely out of use. The American Committee proposed *platter* in their notes on Mark (vi, 25). "Charger" is now almost exclusively used of a war horse.

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Some intelligible words have also disappeared from the Revised Version and are replaced by more accurate renderings, *e. g.*, "banquet," "ingle," "jangler," "doubtings," "lasciviousness," "brawlers," "blame," "damnation" (replaced by *condemn, condemnation*), "flux," "heretical," "hinder part" (stern), "pillow," "staff," "whore," "whoredom," "whoremonger" (replaced by *fornicator*), "adulterer" with other passages), "witchcraft" (Gal. v. 20, replaced by *sorcery*).

(2.) *Innocent Archaisms* are words and grammatical forms which have gone out of use, but do not affect the sense, and have become familiar to the reader of the Bible, and even carry with them a certain charm to a great many people. Here belongs the uniform use of the "th" ending of the verb (*he saith* for *he says*), the very frequent use of "which" (as applied to persons) for *who*; the occasional use of "the which"; "they" and "their" for *those*, "how that" for *that*, "for to" for *to*, "be" (in indicative) for *are*, "he was an inanimate" for *he hungered*, "whiles" for *while*, "wot" for *know*, and "wist" for *knew*, "ambassage" for *message*, "ensample" for *example*, "entreat" for *treat*.

Here, however, there is a difference of taste between the two Committees, as already remarked. The English Revisers, representing an ancient nation that is fond of old things and guesses its very ruins, naturally adhere to these antiquities, and have even unnecessarily increased them; while the American Revisers, who share in the young, fresh, progressive spirit of their nationality, would moderate the language, choosing it nearer to popularity, a conflict between the language of the church and the language of the school. They object especially to the use of "the" for "are," in the indicative, and of "which" for "who" when applied to persons, as "God which," "Christ which," etc. The one is just as good old English as the other is good English, but each in the proper place. Why should we consign a boy to a recitation of grammar when he dictates the language of the Bible? The Revisers have actually made the change in a great many places, and thus conceded the principle. Nevertheless they are strangely inconsistent in the same connection—as Matt. vii: 24, every one *which* heareth, but in verse 26 "every one *that* heareth." Col. iv. 11, "Jesus, *which is*," and in Ev. "Epaphras, *who is*" (following in both cases the Authorized Version). But matters of national taste and habit are very tenacious.

In this connection I may mention another case which is not archaic, but involves a change of meaning as used by the two nations. The Americans wish to substitute "*grain*" for "corn" (Matt. xii: 1; Mark ii: 23, 1 Cor. ix: 9, 10, etc.) because in America English designates Indian corn or maize, which does not grow in Palestine; but the English still use it in its *generic sense* and overruled the Americans.

The Americans also object to the English names for coins where they convey a wrong impression, as in the case with "penny," which stands for a ridiculously small sum, while the corresponding Greek *denarius* is a comparatively large sum, a day's wages, and comes much nearer to the English *shilling*. The English persistently retained the penny in the text but consented to put the correct value (in English money) on the margin.

In all these questions of archaic forms of speech the American public will approve the course of the American Revisers, and several American editions have been changed accordingly, though some of them at the expense of accuracy and consistency. In England, too, there is a considerable minority in favor of harmonizing the language of the Bible with the language of the school.

LOVE.

BY SARAH M. SAUNDERS.

What a beautiful theme, yes, what a heavenly theme "Love to God and love to man!" It was love to man that prompted our Heavenly Father to send his only-begotten Son into this sinful world, to prepare a way whereby we may be saved.

It was love to man that actuated our Savior, while on earth, to relieve the afflicted, raise the dead, heal the sick, open the eyes of the blind, and even to the death of the cross to redeem us from sin.

In the writings of the apostles we see love is the most prominent feature. In the epistle of St. John, the beloved disciple of St. John, how tenderly, how lovingly, does our Savior console his disciples: "If ye love me, keep my commandments." John 14: 15. "If a man love me, he will keep my words, and my Father will love him."

The apostle Paul, in writing to the Thessalonians, says: "But as touching brotherly love ye need not that I write unto you." Why? Because, says the apostle, "ye are taught of God to love one another." 1 Thess. 4: 9.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4: 7.

"If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen? This commandment have we from Him, that he who loveth God, love his brother also." 1 John 4: 20, 21.

Peter also tells us in his first epistle, "Seeing ye have purified your souls in obeying the truth, through the Spirit unto unfeigned love of the Brethren, see that ye love one another with a pure heart, fervently." 1 Pet 1: 22. In the second chapter of the same epistle he says expressly, "Love the brotherhood." 1 Pet. 2: 17. Yes, let us one and all love the Brotherhood, not in word only, but in deed and in truth; live in obedience to the counsel of the Brotherhood, and from the heart that form of doctrine delivered unto us, so that when the Bridegroom cometh, He may find us as a bride adorned for her husband.

OVER THE RIVER.

BY J. B. MOATS.

Over the river there stands a mansion, not made by earthly hands, but its Builder and Maker is God. The doors are opened, waiting to receive the weary traveler, as he lands on the shores of Paradise. But hark! From within comes the sound of music, floating on the breezes, scarcely louder than the low murmur of the ocean. Ah, yes! There is where the angels dwell, and hail the home of the saints after the resurrection. Jesus is here in our presence; nor do we see Him through a glass darkly, but face to face, we behold Him as He is. He is the praised throughout eternity. With tongues that never become weary; and eyes that never grow sleepy; we praise and behold his goodness and mercy. Those, that have long been parted, meet to part no more. Little feet that have never gone astray, go to and fro, over golden pavements, with garments whiter than snow, and faces more radiant than the sun; while the lips speak words of love to One who took little children in his arms and blessed them. Dear brother, dear sister, are you weary of life? Are you weary of the journey you have to bear? Do you sigh for the time when you shall take your departure? Do you long to reach the home that is over the river? *Do you?* If so, hold out faithful and you will reach it.

Perhaps some of us think that the Christian's life is too difficult, and sometimes we feel cold. Perhaps temptations lead us from the straight path, or we often wish we had not taken up our Master's cross. Dear co-laborers, when we feel thus, we should remember that Jesus and the angels are weeping for us. No doubt, when we are engaged in a battle with Satan, the adoring angels are over us with wings wide spread, and filled with anxious fear lest we should be overcome.

I often think of the home over the river, and the time when we shall be called to its portals. The cold, icy hand of death must do its work. With our eyes closed, our tongues and lips silent, and our bodies lifeless, we must go down into the grave. The ground shall hide us from view. Over us the grass shall grow green; and we will soon be remembered no more; months and years pass away; our bodies shall have long returned to the mother earth. But over the river,—oh, if we only have an inheritance in those mansions! We would not feel like grumbling at our lot, but weep for the sinner and his blindness.

QUERY.

WILL some brother give an explanation of John 3: 8? It reads as follows: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

LA FAYETTE SUTPHIN.

WHEN He cometh, the New Jerusalem comes; the spirit of God comes; the river of water of life, saints, angels, the new heaven, the new earth, all beauty, all splendor, all sanctity, the fruition of all right desires, the realization of all lovely dreams, love in a word, all that is spacious, concentric or all ever be possible for me to conceive of a good not found in the region irradiated by his smile.

WHEN a man is genuinely called of God to preach, he is not in the market to be bought and sold with a paltry price. He becomes an ambassador with a solemn message, and he knows that he is nothing if he does not degenerate to the position of a hireling. Men, as they look upon the true servant and the hireling, may not discern the difference, but God knows it, and eternity will reveal it.

Brethren at Work.

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YOUR PAPER.

See date after your name on your paper shown to what time it is paid. Brethren both as a receipt and a request for send "**1 Jan. '85.**" shows that the paper has been paid for up to that time. "**1 Jan. '85.**" shows that it runs until this coming January.

If proper credit has not been given within two or three weeks from time of payment, notify us at once.

We reached home from the Annual Meeting last Saturday evening at 9 o'clock, and found the paper in type, ready to go on the press. We crowded out enough matter on Monday morning to simply state that the meeting was the most harmonious A. M. we ever attended; it was a surprise to everybody. It closed on Thursday, at 3 P. M., with the best of feelings. Next week we shall, the Lord willing, complete our report, and tell you as much of the meeting as possible.

ONE was baptized during the late Feast at Waldman's Grove.

WE are taught to love our enemies, but that does not mean to endorse their errors.

IF the heart is right there will be no trouble about fine dressing and costly jewelry.

THE man who is forever parading his "authority" is the least qualified to exercise authority.

W. A. MURRAY has changed his address from Butler, Richland Co., Ohio, to Ashland of the same State.

CONSIDERABLE rain fell in Northern Illinois the week before the A. M., throwing farmers back considerably with their work.

For a church to vote to accept a man-made platform, and then say that she is for the Bible, and the Bible only, does not look consistent.

MINISTERS should encourage the members in singing. Advise every one to bring a book to meeting and help sing with the spirit and understanding.

MOST of the people would do about what is right if they had the right kind of leaders. Ambitious and imprudent leaders have well nigh ruined the world.

IT is said that Miss Jennie Campbell, who was "cared" at Quincy, in Michigan, of consumption, by prayer and faith, about two months ago, has just died of that disease.

ABAM Smith says, man is an animal that makes bargains. No other animal does this. One dog does not change a bone with another. The lower may profitably enlarge on this idea.

BRO. Enoch Eby reports that the Love-feast at Iowa, Hl., the week before the A. M. passed off very pleasantly. Peter Kellner was elected to the ministry and Geo. Shick and Charles McNutt to the visit.

THE Love-feast at the Mohican church, Wayne Co., Ohio is May 26 and 27, commencing at 10 A. M. The shipping ministers and members are expected to attend as much as possible, to aid in making the meeting a good one.

For years we have been preaching and writing non-resistant doctrine, but now many have a chance to put it into practice. But unfortunately most physicians do not take their own medicine. A hint to the wise, perhaps, will be sufficient.

BRO. James Evans' postoffice address is Frederic, Brown Co., Dakota. He says that part of the Territory is settling up very fast, and will soon be a good field for preaching. He has laid claim to 160 acres of land, put a house on it, and expects to be joined by his family shortly.

CLUBBING RATES—THE BRETHREN AT WORK and *Primitive Christian*, to the same address, $2.50. B. at W. or *Primitive* and *Young Disciple*, $1.85; or in place of sending $2.00, get the benefit of these clubbing rates, all the papers should be ordered from the same office.

IT seems that the Poles of the earth have been plowed where man can never reach them. They are guarded by unsurmountable barriers of ice and snow, which no human being has yet been able to scale. Beyond this boundary is a country that baffles the energies and ingenuity of man. Thousands have lost their lives in attempting to solve the mystery.

THE American Bible Society, now engaged for the fourth time in distributing Bibles among the destitute of our country, reports that in February 2,262 families were visited; 50,489 of these were found without the Scriptures, and 39,520 of them were supplied by sale or gift, besides 22,573 individuals who had no Bible; 142,775 copies of the Scriptures, of the value of $52,819.78, were sold, and 44,988 donated, of the value of $52,988.60.

IT is pleasant to be informed that the New Revision of the Old Testament portion of our English Version is likely to be completed in the Fall, and will probably be published in the Winter or early Spring. The change from translation to revision will be more extensive than those in the New Testament, although the matter of revision of the Hebrew text can hardly come up as it did in the Greek. Unfortunately, the Hebrew text was settled by uncritical editors two thousand years ago, and its critical revision is almost hopeless.

WHEN the apostles said, "Love not the world, neither the things that are in the world," he could not have referred to the fair earth, with its mountains and vales, its forests and flowers, its oceans and rivers, its countless beauties and sublimities—for these are all the handiwork of God, and are worthy of our study and admiration. He has not taken such pains in beautifying and adorning the earth without having in view man's enjoyment and culture, for he alone of all creatures on earth, has the power of deriving happiness from the beauty with which he has clothed the works of His hand. No, the apostle had the world's organized iniquity and false principles, as arrayed against the religion of Christ. It was the Roman pagan world, with its vices, temptations, oppressions and sinful indulgences.

IT is probably a vain thing to expect that Indians will be treated with justice as long as they have anything coveted by Whites—the Indians of Tennessee, Georgia and Colorado became known, the Utes had to go; The Apaches, settled on the San Carlos reservation in Arizona, are threatened by the Tombstone rangers, and Gen. Crook has found necessary to send soldiers for their protection. Chief Moses of the Spokanes on the Upper Columbia persuaded his people to yield to the Government demand, three years ago, that they should settle on a reservation, but it now turns out that a part of it is rich in metals, is wanted by the Whites and hence there is a probability that another Indian war will be inaugurated. Gen. Crook, for twenty years an Indian fighter, bears testimony that he has never known of an Indian war which was not caused by the wrongs of the Whites.

MORE than twelve millions of emigrants have come to this country during the last century, about four millions of whom arrived within the last ten years. Immigrants have have been made all of the earth and have borne a great part in our rapid development, but a disposition has been manifest in various European countries to make America a kind of dumping ground for paupers and the helpless classes. The English Government has entered upon a systematic policy of relieving Ireland by shipping those who are utterly helpless, to this country at public expense. Over two thousand were landed at Boston in a week, who had not money to buy a meal and had to be shipped onward and fed by American charity. It is but human that our sympathies should be extended to these wretched paupers, but Great Britain should be called upon to provide for her own. The inmates of the poor-houses of the United States are mostly foreign born.—*Ed.*

WHILE the world stands aghast at the fabulous sum spent by Mr. and Mrs. Vanderbilt on their ball recently given in New York City, at which the floral decorations alone are said to have cost $20,000, hundreds of scenes like the following are daily occurring just outside their palatial walls: "Ernest and Annie Acker were arrested and thrown into jail in New York, on a charge of insanity, under a medical certificate. Their two children, naked and squalid and ghastly, were taken charge of by the Society for the Prevention of Cruelty to Children. When they were arraigned, it was shown that their presumed insanity was but the frenzy resulting from starvation, as the family had been without food for several days, and the parents were distracted by the sufferings of their children." And yet notwithstanding the squalor and wretchedness existing in that city, Mr. V. contemplated the enlargement of his already immense structure by the further outlay of $100,000. As he balances his weekly accounts, what must his thoughts be as he is reminded of the account on the ledger of Heaven, which will be presented to him at the last day.

SOME of our preachers think there is no harm in "Rev." before a name. It seems to us that there is harm in any departure from the simplicity of the gospel. No title of any kind were prefixed or annexed to the names of the saints in the first centuries, and none were ever heard of until the apostasy was doing its work. "*Rev.*" may not mean anything of now, but it is an ear mark of the apostasy and of Rome. There can be no maintenance of pure primitive Christianity without pure speech, and pure speech will not permit the wearing of titles that were bestowed first by the Man of Sin. We entreat all to study the simplicity of the New Testament. Peter and Paul were Apostles, and the latter was certainly an Elder or Bishop; yet not once is the "Apostle Peter," or the "Apostle Paul" named. "Bishop Peter," or "Elder Peter," would sound incongruous. We do not believe it say that though saints may fill certain offices, to address them as "Elder," "Deacon," "Rev." so and so, is unscriptural. All in Christ are brethren, on the same plane, and God is no respecter of persons. Since the church has come into, what she calls "Christian" and has been entitled, *Christian Evangelist*.

BISMARK GROVE.

THE CONFERENCE.

The conference proper did not commence till Tuesday morning at 9 o'clock, but the people commenced gathering as early as Friday morning, hence regular services were held in the tabernacle that evening, and also Saturday evening. Each train brought hundreds of visitors, till by Sunday noon nearly 2000 were on the ground. Those who have charge of the arrangements did their utmost to make everybody comfortable. Many of them took up lodgings in the stable in the rear of the grove, and they had a blanket with him. The managers had abundance of straw placed in the stalls, hence by use of the blankets on the straw, soldier fashion, the guests were enabled to sleep very comfortably. But the rain that set in on Saturday proved the cause of the good thing. It made but little inconvenience on Saturday, but on Sunday the rain came down in torrents, and literally flooded most of the stalls. We took a ramble among the "new comers" Sunday.—They seemed as happy as larks, but said that it was very inconvenient to live in houses that leaked at both bottom and top. Most of them had to move to other quarters in the evening, and all seemed to have rested well. The rain that fell during Sunday made it very disagreeable for those who came unprepared for down in a body to deluge the earth. All this convinced the hundreds of eastern people on the ground that it could rain in Kansas, when it felt so disposed. The day closed with a promise of something better to morrow.

MONDAY, MAY 14.—The morning was cool and damp, but the sun shone out beautifully. The people came from their sleeping places seemingly much refreshed, and none the worse for the experience of the day previous. At six o'clock they gathered at the tabernacle for morning services, after which breakfast was served at the restaurants.

This is always considered the most pleasant day of the conference. Friends and relatives meet from nearly every part of the Brotherhood to renew acquaintance, and spend a pleasant season together. There is no business done outside of the Standing Committee room. A few meetings were held in the tabernacle, at which some excellent sermons were delivered.

STANDING COMMITTEE.—The following is a list of the members of the Standing Committee, and the States they are from.

Abraham Metzler, Tenn.; B. F. Moomaw, John Thomas, Samuel Meyer, S. A. Fike, Vs., Jacob E. Trostle, Indiana; Long, Md.; E. B. Miller, Jacob Rife, W. R. Deeter, Ind., Christian Bucher, James Quinter, J. S. Hohinger, Pa.; Noah Longenecker, J. C. McMullen, John Smith, Ohio; John Brillhart, Mich. Daniel Dierdorff, John Wise, T. D. Lyon, H. G. Rollinger, Cornelius C. E. Root, Ms., Isaac Barto, Washington Wyland, John Eaby, Iowa; David Bechtelheimer, Neb.; Wm Gish, M. P. Bare, Kan.; Geo. W. Fesler, Col.

The committee met on Friday and organized by appointing the following officers:

Enoch Eby, Moderator; John Wise, Reading Clerk; J. Quinter, Writing Clerk.

The Committee is composed largely of new members, but the officers are men of experience. The amount of business submitted to the Committee this year is unusually small, because it considered the work effectively and is spending to-day on the revision of the Minutes. So far its work is very harmonious. The sessions are held in the art gallery where beds are made on the floor for the members of the Committee. They take their meals at one of the restaurants.

THE REVISION.—For years the brethren have been printing and circulating the Minutes of their yearly meeting among the various congregations in the Brotherhood. It was found very inconvenient in course of years, to consult these Minutes. Bro. Eby labored form, James in 1876 a committee collected them, as far back as they could be found and published them in book form, making a book of nearly 500 octavo pages. What has been passed since 1876 would swell the book to about 600 pages. Last year at the Annual Meeting held in Tennessee, a committee of ten was appointed to revise the Minutes—Nine members of this committee met at Mud Creek, Johnson county, Mo., week before last to settle upon the work as it should be presented to this conference in the Grove—Elder B. F. Moomaw, of Roanoke county, Virginia, is the chairman of the committee while John Zuck, of Cedar county, Iowa, and I. J. Rosenberger, of Covington, Ohio, act as clerks. The committee completed its work last week, and presented the revision to the Standing Committee to-day. The revision is very full and complete, but well executed, and is very concise. The query system is dispensed with, and the decisions prescribed in the declarative form. When printed, the revision will make about 57 pages the size of the pages in the present book of Minutes of yet up in book form form to be sold about 25 cents. Much concerning the harmony of the Brotherhood depends upon the action taken concerning this revision, as the Minutes heretofore have not given the sense of satisfaction. The work went into the hands of the Standing Committee this morning and will likely be presented to the Conference at an early stage of the meeting.

THE CYCLONE.—Bismark missed by a hair's chance yesterday, what her immediate neighbors caught. Kansas City was visited by a cyclone and torn to pieces the damage in the path of the storm is estimated at $200,000, that city. Six lives were lost and twelve people badly wounded. The usual funnel shaped cloud played all the mischief, and scattered a branch the cents its path over a marked destruction and devastation. Wyandotte suffered

across the Kaw from Kansas City, caught a small share and had one man named Capt. Barnes killed outright. In some cases the plows were horribly mangled and bruised. Many of the wounded are injured internally, and but small hopes are entertained for their recovery. Elegant residences, churches and business houses were blown down in Kansas City. The scene of ruin is great in the West Kansas bottoms, over the bluffs and through the southeastern portion of the city. Mayor Gibson, of Kansas City, has issued a proclamation to the citizens, as follows:

"Whereas, one city has been visited by a cyclone, killing some of our people, wounding others, and rendering many homeless and destitute;

Now, therefore, I, James Gibson, Mayor of Kansas City, do hereby call upon the people of Kansas City to assemble at the Board of Trade hall, on Monday evening, 14th inst, at the hour of 8 o'clock to provide ways and means for our relief, and to provide for and contribute to the relief of the destitute. The people of Kansas City have always been prompt and ready to contribute to the distress of other places. I now ask them to help our own unfortunate ones. The present emergency demands the attendance of every one.

JAMES GIBSON, MAYOR.

Reports from other portions of the country come in slowly as the telegraph wires are in a badly-demoralized condition. It is reported that Leavenworth was visited by a cyclone, but no particulars could be gathered at this writing to corroborate the reports.

At Endora, ten miles south-east of here, the cyclone spent itself in fury, uprooting large trees and blowing down buildings.—The electric storm was accompanied by heavy hail, some of the hail stones being eighteen inches in circumference. Crops are badly cut up, and in town hardly a house escaped with whole windows.

Some of the members who chanced to remain in Kansas City over Sunday came near being caught in the terrible embrace of the cyclone. While this destructive work was going on in Kansas City, there was a very noisy wind at the Grove, which caused some excitement among the people.

Every train brought in hundreds of members. One train contained eleven coaches, filled to their utmost capacity. By seven o'clock there were, perhaps, not less than 5000 members on the ground, the greater number of whom were from the East. The restaurants were greatly taxed to feed the vast multitude. Large crowds came in late last night.

TUESDAY, MAY 15

Services were held at the Tabernacle most of the day yesterday, and large congregations listened to much excellent preaching. Among those who preached were John Johnson, of Pa.; Geo. D. Zollers, of Ill.; Paul Wetzel, of Iowa; D. N. Workman, of Ohio; and D. C. Moomaw, of Va.

We learn that all the room set apart for sleeping purposes was completely filled last night. There were large dormitories in the Exhibition and Agricultural Buildings, had straw placed on the floors for sleeping purposes; the former for the women, and the latter for the men. They were packed away as closely as they could by with convenience. The stalls in the Zoo were used also. Well filled. The rich and poor lay side by side. For once college professors, doctors, editors, farmers, etc., had to get upon a level on a bed of straw, with naught to cover their forms, save a blanket. But all seemed happy, and really enjoyed the change. The night was rather cool, but none seemed to have greatly suffered. Many of the people are favorably impressed with Kansas, and perhaps their trip West will cause hundreds to locate in this State.

It is a source of much satisfaction to witness the meeting of friends who have so long been separated. Hundreds of loving sons and daughters left their kindred in the East to seek homes in the West. They have grown to manhood and womanhood, gathered families around them, and now it is pleasant to meet parents at this place. Kindreds meet here who have not seen each other for many years, and for this purpose alone the conference is well worth attending.

On Tuesday morning the new dining hall was opened for the first time during the meeting. The machine building had been fitted up for that purpose, with accommodations sufficient to seat 1,200 persons at the tables at the same time. The women enter at the east end of the building, and leave at the west end. On the south side of this building is a large cooking department, with tanks and furnace sufficient to cook one thousand pounds of beef at one time.

At 6:30 this vast building was immediately filled. When all were seated the blessing was sung by those at the table, prayer offered, and the meal served in a very orderly way. The waiters performed the work in a creditable manner. The restaurants were also well filled for hours, and one 8 o'clock all were fed.

At an early hour the Tabernacle commenced filling. There was a large open space reserved in the center for the Standing Committee, and around this center the delegates were seated, so as to be convenient for voting purposes in case they should be called upon. It required considerable time and patience to get these delegates properly arranged.

There were about 225 delegates who responded to the call.

At 9:15 the Standing Committee entered. There were at least 5,000 persons present, being a good deal more than usual for a church. There were perhaps 400 ministers present. It was a grand sight to behold this vast sea of heads. The meeting was formally opened by Eld. James Quinter, by the use of the hymn, "Far down the ages now," which was joined in by the speaker, and sung by the vast audience. Most of those present took part in singing. The speaker spoke of the vast assembly before him, and regarded it as an indication of their love for the great Brotherhood, and devotion to the cause of Christianity. Here is our Annual Meeting, in the far western part of our Fraternity, yet the people follow it with intense interest, sparing no necessary expense, but making many sacrifices to meet in general conference with the people of God.

After prayer, Elder H. H. Miller announced the organization, after which the Reading Clerk, Eld. John Wise, of Sumner Co., Kan., read the 15th chapter of Acts.

The Moderator, Eld. E. Eby, then delivered the necessary introductory remarks prior to entering upon the regular business to come before the Conference.

Moved to read and re-adopt the rules heretofore governing these meetings. Adopted.

Considerable discussion was indulged in, regarding the manner that appeals should be made to the delegates in case a matter cannot pass by unanimous consent. No decision was reached.

Moved that no appeal for raising funds at the A. M. should be entertained at the meeting, unless endorsed by the Committee of Arrangements and the Standing Committee. Passed.

The Eastern District of Maryland asked whether it is according to the Gospel to enforce the law to get possession of church property? It also asked the A. M. to place herself on record against the use of the law in this way. There were four similar papers from other States. These were called for and read and unanimously condemned the use of the law to get possession of church property.

It was moved to place these papers in the hands of a committee of seven to shape and present to this meeting with proper answers. After considerable discussion the motion was sustained.

Middle Pennsylvania sends a query in regard to receiving into membership a person who has divorced his wife for fornication. Moved to use much caution in regard to such cases. Passed.

North-western Ohio wishes to know if we can receive without re-baptizing, those who have been baptized by those not members of the church, in particular those baptized by the Progressives and Old Order Germans.

Some strongly maintained that such persons should not be re-baptized, while others as zealously held that the baptism is illegal, because the administrators by leaving the church have forfeited their right to administer baptism, hence their work must be considered illegal. The discussion was at times quite animating and argumentative. The answer was that such could not be received. Repented efforts were made to pass this answer by the meeting, but failed, hence the decision was appealed to, who by a very large majority decided in favor of the answer.

At this point the meeting adjourned for dinner.

TUESDAY AFTERNOON. The Standing Committee entered shortly after 2 o'clock; long before that time the Tabernacle was well filled.

The first business before the meeting was to call off the names of those appointed by the Standing Committee to take charge of the papers pertaining to the use of law in defense of church property. It was found that some of those appointed were not delegates, hence the motion was recalled by the Standing Committee.

A number of papers were presented concerning the Mandatory Act. Some called for a repeal, others asked for modifications.

To all of them the Standing Committee had formed an answer, which somewhat modified the Mandatory Act, and also made it necessary at times to make a distinction between decisions that are binding and those that are given merely as advice.

There were many strong speeches made, both in favor of and against this answer. Some thought that the passing of this answer would repeal the Act, and for that reason they were opposed to it, but Elder R. H. Miller thought that such would not be the case. After much time had been spent in the discussion, it was referred to the delegates, who almost unanimously decided in favor of the answer presented by the Standing Committee.

The movement of the delegates on this question was surprisingly unanimous; only ten voted against the modified answer presented by the Committee.

Middle Indiana petitioned A. M. to establish but one mode of feet-washing, and to adopt the Lord's Supper should be either on or off the table, so as to be alike in all the congregations.

After a few remarks, it was decided best to make no attempts to grant the request of the petition.

The churches of Michigan asked this A. M. to devise some plan to defray the expenses of the Minute Revision Committee. Moved and decided to do so, and the following were appointed to devise the plan, and submit the same to this meeting at an early date:

Andrew Hutchison, I. L. Berkey, S. A. Miller, J. S. Snider, and J. F. Oller.

Northern Illinois petitioned A. M. to decide that charges, affecting a member's standing, should be presented to him in writing, properly signed, with ample time to prepare for the trial. Some thought that if this were granted, it would give designing men a chance to evade justice; others thought that a failure to grant it would give designing men a still greater chance to take the advantage; it was also held that if all charges must be reduced to writing, it would give the educated no much advantage over those who cannot properly formulate charges in writing.

Moved to defer the case indefinitely.—Carried.

Adjourned at 4:30 so as to have ample time to feed the people before night. By this time there were at least 10,000 on the ground.

It has been years since the Brethren were able to dispense with queries so rapidly and satisfactorily. The meeting finished all business from Virginia to Southern Missouri in two short sessions. This speaks well for the working condition of the Brotherhood at this time. The best of feeling prevailed at the close of this session, and each one seemed pleased with the present conveniences at the Grove. It is said by the visitors on almost every hand that the arrangements made for the accommodation of the people are the best ever experienced by them. If Bismark Grove were not too far to one side of the Brotherhood, there would doubtless be a move made to continue the meeting here year after year.

The Tabernacle and outside benches were well filled in the evening to listen to an able discourse, delivered by R. H. Miller, of Indiana.

Services were also held in the Tabernacle each morning at 6 o'clock, consisting of singing and prayer.

WEDNESDAY MORNING.—When the time arrived to enter the business exercises the crowd seemed unfamiliar. Everybody seemed cheerful. The exercises were opened by that aged veteran, Elder John P. Ebersole. The Moderator then declared the meeting ready for business.

The St. Louis church desired to know with what State District it should be identified.

Moved that the St. Louis church property be deeded to the Moderator and officers of the A. M. and their successors forever. The reason for this move is that the money to build the house was raised by the general Brotherhood. The move elicited considerable discussion regarding the legality of the course. The motion was finally carried.

Southern Missouri petitioned A. M. to adopt plans to raise a building fund to be applied in aiding poor churches to build houses of worship. Similar papers from other States were called for and read in connection with the former. Referred to a committee to be appointed by the Standing Committee from among the delegates.

Southern Missouri also petitioned the Annual Meeting to require editors of our religious papers to sign a document pledging themselves to defend the doctrine and general usages of the church, and to omit matter treating points of difference in the Brotherhood. Referred.

Decided by a vote of the delegates to table the petition.

Nebraska petitioned the A. M. to ignore or lay aside the Minutes of the A. M., and hereafter use them as a history only, and not as a rule of church government. Tabled by a unanimous vote of the meeting.

North-eastern Kansas asked this meeting to either repeal its decision in favor of property insurance, or else permit members to take out life insurance policies.

The discussion on this question was exceedingly amusing. It was strongly maintained that so far as principle is concerned, there is no difference, and that if one is allowed, the other must be permitted also. Insurance companies received a good ventilation that was no credit to them. In the midst of the heated question, the meeting was adjourned for dinner.

A WIFE'S POWER.

Great real value of a devoted Christian companion cannot be estimated. She may save her husband from a thousand snares, and be instrumental in leading him to higher and nobler acts in life. Her chaste conversation, amiable disposition, and prayers, may be the means of his salvation. The following, clipped from one of our exchanges, forcibly illustrates our meaning:

Solomon Garfield, a graduate of Augusta College, Vermont, and ten years ago a member of Congress, died in Washington, in the midst of appalling poverty, on the 12th of April. Though at first a man of promising ability, Washington life, during four years of his Congressional career, turned him into a moral wreck. He soon lost his seat in Congress, and became as dissolute a gambler as could be found in the District of Columbia.

Mr. Garfield was once a professed Christian, and preached sometimes, and seemed to have a deep sense of his duty to guide others as James A. Garfield. The death of a truly religious wife was a great calamity, taking from him, as the event proved, the purest and strongest influence to a true life he had had known. From the time of her death he began to drift, and drifted, as the foregoing paragraph shows, to destruction. There is a deeply solemn lesson in this for young Christians. Do not go in the way of temptation unless duty calls you there. Never surrender spiritual interests to any lust of earthly attachment. It is better to be married birth right for a mess of pottage. There is no prayer we need to utter daily and hourly more than this: "Lead us not into temptation, but deliver us from evil."

If here on earth we do not delight in holiness, we have no preparation for that world where God is to be all in all forever.

Home and Family.

Blessed are the feed of righteousness as seem to grow of them that make peace.—James 3, 18.

Dancing.

The editor of the *Christian Standard* does not hesitate to read an excellent lesson to his members on dancing. His reasoning may also apply to some other things of doubtful propriety.

We have no doubt that many young people are drawn into the dancing whirlpool without any other idea of it than that of an innocent amusement; and they feel outraged when they are treated by others as if they were guilty of drunkenness, horse-stealing, or robbery.—They are deceived by the glamour of this sort of diversion. They therefore ought to be dealt with very kindly and patiently before they are withdrawn from. But there are some things they ought to be able to see.

1. The bal'room, with its promiscuous company—often such as would not be approved by pious parents as fit company for their children—its heated atmosphere, its late hours, its thin dresses, and the indelicacies of the dance itself—all which is found its chief attraction, is not a fit place for a Christian, young or old. The Roman Catholic Church, indulgent and is one the patron of amusements, steeply condemns the round dances as of immoral tendency.

2. As to mother dancing, and the dress for it, that it is the source of objections to the ball-room, teaches young people to be graceful in movement and self-possessed, and furnishes innocent entertainment under the eye of parents; we have to say that it is free from some of the objections to ball-room dancing. But we suggested some years ago—and we have been roundly abused and grossly misrepresented for it—that if the objects above mentioned are the *true* objects of parlor-dancing, they would be realized just as well if *the sexes dancing apart*, as by their dancing together; and we proposed that the boys and young men should dance by themselves, and the girls and young women by themselves—stating that if this suggestion was refused, it would prove that the *real* charm of parlor dancing was quite different from anything set forth in the plea for it. We have not known our suggestion to be adopted in a single instance, but we have learned of instances in which it put an end to parlor dancing by revealing its true inspiration. We conclude that even parlor dancing has for its secret charm something very different from the reasons generally urged in its behalf—a secret charm that ought to condemn it.

3. Even if young Christians are born to dancing, and feel sure that it is seriously opposed by the aged and the pious, and that devout Christians are grieved over their proceedings, they ought still to show respect to the scruples of their brethren, and with proper regard for the peace and prosperity of the Church, to deny themselves in this particular. This the law of love requires from them. If they fail here, they show that their love of the world is superior to their love of the Church, and they have not the Spirit of Christ. We are not to live to please ourselves. See Rom. xv: 1-6. It is only when they point to some fair absolute refusal to respect the wishes and scruples of their brethren, that the matter assumes a phase of rebelliousness such as to warrant the withdrawal of fellowship. We have generally been able to so urge this view of the matter as to obtain the consent of young Christians to abstain from dancing. Such an act the Spirit of Christ will enjoin upon themselves in what they esteem an innocent pleasure, than to bring reproach upon the Church of God and grieve weak brethren.

4. Let us say, that, if churches would guard their young members from this great temptation, they should provide congenial associations for them, and such amusements as may fill their hands and hearts so completely as to leave no room for the entrance of such temptations. There is too often a failure at this point.

We have not attempted to present all the reasons against dancing, but we presend such reasons as should once settle it with all who love God and his people, that they should have nothing to do with it. Pulpit teaching should be plain, strong and kind on this question. The public sentiment of the church should be arrayed against it. There should be faithful and patient labor with those who thus offend, to bring them to see their error. The withdrawal of fellowship should be a last resort, after it becomes unquestionable that the offender has cast off love for their brethren and regard for the character and influence of the church, surrender a mere love of pleasure to the sense of duty. Let us be firmness on the part of our churches in resisting the tides of worldliness that are rushing in upon the church with desolating power.

Weaving Sunshine.

"You can't guess, mamma, what Grandma Davis said to me this morning, when I carried her flowers and the basket of apples!" exclaimed little May Price, as she came running into the house, her cheeks red as wine roses.

"I am quite sure, darling," said mamma, "that I cannot; but I hope it was something pleasant."

"Indeed it was, mamma," said May. "She said, 'good morning, dear; you are weaving sunshine.' I only knew what she meant at first, but I think I do now, and I am going to try to weave sunshine every day."

"Mother," considered Mary, "don't you remember that beautiful poetry, 'Your Little Sunbeam,' that I read to me one day? If those sunbeams could do so much good, I think we all ought to try to be little sunbeams!"

After a little musing, she said, "I thought seemed to pop into Mary's little head, and she said, "O mamma, I have just thought. When Little Pattie was here, she told me that her Sabbath school class was named 'Little Gleaners,' and I know another class called 'Busy Bees.' Now next Sabbath I mean to ask our teacher to let us call ourselves 'Little Weavers,' and then we will all go to weaving sunshine."

It is a good plan. Sunshine-weavers will be kindly remembered long after cross, hateful people have been forgotten. *The Sunnyside.*

Morning is a good time for prayer. In singing a lane we usual have the key-note correct if we would sing the tune correctly; so we need a correct starting point in the morning.

BEAUTY, bounty, and blessedness, all meet in perfection in the Lord Jesus Christ: "He is nitogether lovely."

Fallen Asleep.

"Blessed are the dead which die in the Lord."

GIRL—In Muscatine, Iowa, April 16, 1883, Kate Gird, aged 10 years, 7 months and 25 days. She was a daughter of Br. Geo. and Susan Gird. Funeral services by the writer, in the Friends' Church.

JOHN ZIGLER.

SHANK—New Tracy, San Joaquin Co., Cal., May 2, sister Sarah Ellen Shank, aged 31 years, 7 months and 28 dis s.

Sister Shank leaves a kind husband, two child ren and many brethren and sisters in the Lord, to mourn their loss. While with us, our sister ever manifested kindness, gentleness, and desire to relieve the afflicted and help carry their burdens, and was thoroughly alive in the cause of Christ. Died very suddenly. "Lord in life, mourned in death." Funeral discourse by the brethren.

J. P. WOLFE.

METZGER—In the Middle Fork congregation, Clinton Co., Ind., April 29, 1883, Aunie Dale, daughter of Bro. Jno. E. and sister Lydia C. M-tzger, aged 9 months and 2 days.

It was hard for them to give up Arthur, but God doth all things well. So dry your tears, and soon you will go and join the one gone before. Funeral services by Elders G. W. Cripe and Jonas Hilsinger, from part of 1 Cor. 15, to a large crowd of weeping neighbors and friends. MICHAEL FLORY.

BEHNER—In Monroe Co., Ohio, April 1, Anna Henry, daughter of Jacob and Louisa Henry, aged 17 years, 5 months and 26 days. She seemed much loved and respected. She died happy.

BECHTEL—In the Yellow Creek church, New Enterprise, Bedford Co., Pa., April 30, 1883, Bro. Peter Bechtel, aged 77 years and 9 months. Funeral services conducted by brethren Jacob Miller, C. L. Buck and the writer, from Heb. 13: 14

One year before his death he called for some tune, but could still go about until a few days before his death, when he had a paralytic stroke. He leaves a widow and seven children.

JOS. Z. REYNOLDS.

Matrimonial.

MALLOTT—SHATZER.—By the undersigned, at the bride's residence, April 29, 1883, W. of Gangos, Ohio, May 6, 1883, Mr Dennis F. Mallott, of Wood Co., O., and Miss Della Shatzer, of Richland Co., O.

R F. MALLOTT.

ANNOUNCEMENTS.

Love-Feasts.

May 22, at J. P. Mo., Lost Creek church, at church will meet on Saturday. Stop off at Moffitt Cross-roads, on the Pittsburgh, Cincinnati, Chicago & St. Louis R. R.

May 26, at J. P. M., in the Eagle Creek church, Hancock Co., O.

May 26, Jamaica congregation, Adams Co., Neb. Stop at Jamaica.

May 22 and 23, at J. P. M., on the Rock River congregation, Ill. Stop at Polo, on the Chicago & Freeport Division, Ill.

May 19, at Wolf Creek church, Montgomery Co., Ohio, twelve miles north-west of Dayton, Ground Hog station.

May 19, in the Peabody church, Kansas, 37, miles west of Osawatomie.

May 26, Harrison Creek, Hend Co., Ill.

May 26, at Chapman Creek, near day of the house of Bro. Jacob Brower, Ashland Co., Ohio, Ashland, Bethlehem Co., Kan.

May 26, at 10 A. M., at Hudson, McLean Co., Ill

May 26 and 27, at 10 A. M., at the church, church, Kansas, 37, miles west of Osawatomie.

May 26 and 27, at 10 A. M., in the Pumbleton church, Kendall Co. Ill., three miles east of Pumbleton.

May 26 and 27 at English River, Iowa.

May 26 and 27 at Washington, Kan., at Bro. John Gnagle's, 3 miles south-west of Washington.

May 26, at 10 A. M., Wooster church, Wayne Co., Ohio. Stop at Wooster.

May 26 and June 1, Cherry Grove Carroll Co., Ill.

June 2, at 10 A. M., Middle Creek, Ashland Co., Ohio.

June 2 and 3, in Woodland church, at Woodland meeting-house, Ill.

June 9, Naperville, Ill.

June 9, at 1 P. M., Smithfield church, Estom Co., Mich.

June 9 and 10 at 1 P. M., Maquoketa church, Iowa, Stop at Maquoketa station.

June 9 and 10, at 2 P. M., in the Grove church, Morral Co., O.

June 9, at 3 P. M., Mt. Joseph church, St. Joseph Co., Ind., at C. M. Wenger's Ex., miles south-west of Mt. Joseph. Mt. Joseph Ex. Ind.

June 12, at 10 A. M., in the Palmyra church, Dorsey Co., Ill.

June 12 and 13, at 10 A. M., in the West Branch church, Ashland Co., O.

June 16, in the Middle District church, Miami Co., Ohio.

June 16 and 17 at 10 A. M. in the Cedar Lake church, Indiana.

June 16 and 17, at 10 A. M., at Silver Creek, Ogle Co., Ill.

June 16th and 17th, at 1 P. M., in the Panther Creek church, Iowa.

June 16 and 17, near Prescott, Fremont Co., Neb. Stop at Prescott.

June 16 and 17, Spring Creek church, Chickasaw Co., Iowa.

June 16 and 17, Iowa River church, at the Stone church, north-east of Marshalltown, Iowa.

June 19th to 21st church A. M., New Hanover church, Montgomery Co., Mich., at Bro. Jacob Bauer in Dewalt at Corner City.

June 7th, Thornapple district, Mich., at Bro. Sam. Stoffle's, 2½ miles north and ½ mile east of the old Prairie house.

June 9 and 10, at 10 A. M., Pine Creek, Ill.

June 16, at 1 P. M., Marklesburg, Pa.

June 23 and 24, at 1 P. M., Wood River church, near Roanoke, Neb., at residence of Moses F. Stanely.

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Correspondence.

—Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—Malachi 3: 16.

From Moscow, Idaho.

Dear Brethren:—

The description the writer gave in B. S. No. 10, of Northern Dakota, should read Northern Idaho. S. J. PEFLEY.

Announcement.

All members of the Mission Board of the Middle District of Indiana, are requested to meet at the Communion in the Pipe Creek church, on the 14th day of June. As the business has too much neglected, let us try to give it, and do more vigorous work, than of being our helper. C. LESH,

Moderator of Mission Board.

An Announcement.

The Brethren of the Wooster church will hold their Love-feast on the 30th of May, at D. Hoover's, near Smithville station, O. General invitation is extended, especially ministering brethren. Those wishing to come off on their return from Annual Meeting, will stop at Smithville on the Pittsburg & Wayne road.

J. STEEL.

From Round Mountain, Ark.—May 9.

Dear Brethren.—

SINCE our last report we have received following:

J. H. Gish and wife, Roanoke, Ill., $10 00
H. Wimer, Oregon, " 1 00
Joseph Studebaker, Ohio, " 1 00
Conroy church, Ind., per John Metzger, of Cerro Gordo, Ill., 1 45

MARSHALL ENNIS, Treasurer.

From Maria, Pa.—May 7.

Dear Brethren:—

YESTERDAY we had services in the Bellwood church, Pa. Bro. John D. Rider preached a very interesting sermon on Matt. 8: 25. After service closed, two precious souls were received into the church by baptism—a young brother, eleven years and a sister a few years older. They are father and sister in the flesh, and both Sunday-school scholars. We believe there are yet near the kingdom.

LOTTIE KEYSING.

From Galesburg, Kan.

Dear Brethren:—

The Centreville Sabbath-school was organized April 15th. The following officers were elected: M. O. Hodgden, Superintendent; Wm. Stoud, Assistant; S. Z. Bechtey, Secretary; Laura Trubla, Assistant; E. Keslinger, Treasurer; Kate Chum, Librarian; M. O. Hodgden, Chorister. Our school is well attended. The number of scholars present Sunday, was 79. Good interest is being shown, which, we hope, may continue.

SUSIE Z. BECHTEL.

From I. J. Rosenberger.

Dear Brethren:—

WIFE and I left our home in Covington on the morning of the 27th, making close connections at Delphos, Frankfort and Covington. On the morning of the 28th we woke up, after enjoying a pleasant night's rest on our easy-chairs, gliding rapidly towards St. Louis, on the Chicago & Alton. With no little surprise we beheld our amazing, and fruit-trees in full bloom.—An unexpected advance in vegetation made us feel as though we had woke up in a new world.

On Sunday morning met with the Brethren at the Mineral Creek church. The meeting seemed to be of interest. Other members of the committee attended different appointments in the Mineral Creek and adjoining congregations. Services were continued in the evening in the Mineral Creek church during the stay of the Committee.

On Saturday evening Bro. Hutchison conducted us to his, the Centre View church.

Great zeal and discipline of the Mineral and Centre View churches are encouraging. Bro. J. S. Mohler has charge of the former, Bro. Hutchison of the latter. We were pleased to visit Bro. Whitmore, formerly of Ohio.—Found him pleasantly situated as one of the ministers of the Centre View church.

The Committee because of absent members did not organize till Tuesday morning. Some have not yet reported. The Committee finds her work very complicated. The time is short, but we now have hopes of completing our work.

I. J. ROSENBERGER.

From Monmouth, Kan.—May 3.

Dear Brethren:—

DISTRICT Meeting of Southern Kansas met, pursuant to previous announcement, in the Baird West church, Bourbon Co. There was not much business before the meeting; but what little there was, was ably discussed by the brethren. There were three reports sent to A. M. by M. T. Buer, our delegate. One is a request to repeal the mandatory act of 1882, and make it advisory. Another is a request for A. M. to send committees to deal with those who lock up and go to law about church property. The third is for A. M. to devise some plan to raise a permanent building fund, that churches may borrow and pay a certain per cent.

The meeting was opened with God-will and kindness seemed to prevail. The delegates went on their way home rejoicing.

HENRY SHIDELER.

Three Days and Three Nights.

IS IT AT W., Vol. 8, No. 17, Bro. Jacob Stauffer proposes to answer the perplexing question as to how we can reconcile the fact of our Savior's burial on Friday, ("day before the Sabbath") and his resurrection on Sunday morning, "the end of the Sabbath when it began to dawn toward the first day of the week," with the fact that he was dead three days and three nights.

Now, by reference to Leviticus 23: 4-8, we see that in the first day ye shall have a holy convocation, etc. This then is the high day spoken of by the evangelist, and is an annual Sabbath. It could fall on any day of the week. Hence he was crucified the day before this annual Sabbath, and rose in the end of the regular weekly Sabbath. It also happens that our celebrating his death on Good Friday is of our own fixing up. But Easter Sunday is of necessity movable, because formed by lunar months. there being thirteen moons in the year.

THOS. D. LION.

Hudson, Ill.

In Memory of an Aged Mother in Israel.

FELL asleep in Jesus, sister Hannah, consort of the late Leonard Furry, on April 11th, 1883, aged 76 years, 4 months and 1 day. She was a devoted and consistent member of the Brethren church for upwards of 40 years. Zealous in every good Christian work, given to hospitality, an affectionate mother and grandmother, esteemed by the entire community. It was said of her, that she had no enemy, and none knew her but to respect her as a neighbor and Christian. We thought it a sore bereavement to part with a beloved father some five years ago, but while mother remained she was a comfort to us, and often we enjoyed ourselves in her presence as none but devoted children could enjoy themselves. Out of a family of ten, including parents, only three survive, two sons and one daughter. So a large majority is on the other side, and we, too, soon must pass over whence none can return. These are sad thoughts, yet there is a mingling of joy in another thought of an eternal reunion on the shores of unalloyed bliss.

Just a week previous to mother's death she was present at her oldest son's family reunion in more than ordinary good health, and requested them to have prayer-meeting appointed at her house for the next Wednesday evening. During the week she met with much pleasure upon the approaching time. But while the brethren and sisters were assembling she fell into an unconscious condition and passed off into a sleep which continued from only to awake in eternity. All may imagine the deep solemnity of such a prayer-meeting. She had prepared and made her shroud, and calmly awaited the summons of her deliverer. Her attending minister, C. L. Buck, told the writer, her youngest son, that it was truly a consolation to see such a peaceful death, and he only wished his presence there as a comfort to him. But the following day the sad intelligence reached him, "Your mother is dead." The first thought was, my very best friend, and that my mother, is gone. But blessed be the Father of mercies for the promise to wipe all tears from our eyes. While we have sorrow here we look forward to the time when we too shall close our eyes in death to realize, we trust, a family reunion such as this world cannot afford.

By request of the daughter and sister.

S. B. FURRY.

From Elmwood, Cass Co., Neb.—May 6.

Dear Brethren:—

No church news have been given for some time from the Weeping Water church. Am glad to say that Bro. Geo. Stambaugh, from Fremont Co., Iowa, has bought a home and settled in our midst. He has commenced wielding the sword for the purpose of tearing down the strong-holds of Satan, and to uphold the cause of our Lord and Master. This gives the little flock encouragement to still fight on until the end. May the Lord bless Bro. George strength in his new field of labor.

Bro. F. Flory, from Wineba county, this State, came to us one week ago and gave us some very good sermons and if one could judge from the interest taken and the good attention paid to the Word spoken, there were lasting impressions made, which we hope will result in much good.

We are glad for such visits. The food we get on such occasions does us good and gives us much strength to still continue the war against spiritual wickedness. Out of all this the Lord will provide us a way of escape, that we may be faithful. May the Lord be with us here and elsewhere, is my prayer.

LA FAYETTE SCTPHIN.

List of Moneys Received.

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S. A. Mouzi, Waterloo, Iowa,	50
J. Shively, from Mt. Zion church, O.,	11 00
W. Mohler, from Warrensburg church, Missouri, "	15 00
R. Deardorf, Dayton, O.,	1 00
M. Myers, " "	1 00
G. J. Klein, from Iowa River church, Iowa, "	1 38
Benj. Z. Eby, from White Oak church, Pennsylvania, "	7 75
Rosie Shoemberger, Pattonville, Pa.,	1 00
A. M. Crouse, Mt. Carroll, Ill.,	2 00
E. Newland, El Dorado Springs, Mo.,	1 00
C. M. Yearout, Madison, Kan.,	1 65
(This amount was contributed by several friends.)	
J. Witmore, Centerview, Mo.,	1 00
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Rosie Beckenberger, Pa.,	1 00
A. M. Crouse, Mt. Carroll, Ill.,	2 00
E. Newland, El Dorado Springs, Mo.,	1 00
C. M. Yearout, Madison, Kan.,	1 65
(This amount was contributed by several friends.)	
J. Witmore, Centerview, Mo.,	1 00
J. B. Witmore, "	1 00
Wm. Beckenberg, South Bend, Ind.,	1 00
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G. Worst, " "	1 00
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John Beaghly, " "	1 00
C. Berkey, " "	1 00
G. Swinehart, " "	1 00
A. Troxel, " "	25
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R. Kline, Mt. Sidney, Va.,	5 00
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J. W. Moats, Altoona, Ia.,	1 00
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New Enterprise, Pa.,	1 00
L. H. & Susie M. Brallier, Ill.,	75
Sarah Longenecker, Uniontown, Pa.,	50
Lydia Ball, "	1 00

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A. M. Crouse, Mt. Carroll, Ill.,	2 00
E. Williams, Funkstown, Md.,	5 00
G. M. Brumbaugh, Washington, D. C.,	3 00
E. Pehlman, Conestoga, Pa.,	1 00

J. QUIMBY, Treasurer.

FOR BROTHER HANSEN.

H. J. Lichty, Waterloo, Ia.,	2 00
Mrs. J. B. Thompson, Bell, Kan.,	25
L. Replogle, Maris, Pa.,	2 00

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David Shoup, Sherwood, O.,	50
S. Summer, Louisville, O.,	75
J. B. Summer, "	1 00
J. G. Glick, Anglwick Mills, Pa.,	1 00
An unworthy sister, O.,	1 00
S. H. Sprogle, Shenson, Pa.,	4 00

FOR THE MEETING-HOUSE IN ST. LOUIS.

D. Ausherman, Middletown, Md.,	50
E. Horn, Roseville, O.,	1 00
Andrew Bashore, Lost Creek church, Pennsylvania,	10 61

Birthday Meditations.

BY WM. M. LYON.

ANOTHER year is gone! My work is not yet done. Days, months and years are still gliding swiftly by, and I am still permitted to dwell in this tabernacle of clay." But the toils and troubles of time are continually telling their tale upon this earthly tent, and soon, yes, perhaps very soon, it may be "dissolved." "But thanks be to God for his abundant grace and mercy! I have I here "building rest made with hands, eternal in the heavens." As the earthly tabernacle crumbles away, I must labor to be prepared to enter that habitation that stands forever. Four and twenty years of my life have now passed away, and yet how little have I accomplished! Glancing retrospectively, how numerous have been my mistakes! How many times have I been found straying from the "sheepfold" of Christ! How frequently have I engaged in vain and foolish conversation! How often have I refrained from speaking words for Jesus, because I feared man!

Temptations have been many, but out of them all, God made a way to escape. Blessed be the name of the Lord! Verily, life is filled with disappointments, afflictions, losses and crosses, sorrows and grief, but out of all will the Lord lead those who confide in his Word. He doeth all things well for those who love Him. Four years have I spent, trying to keep the "path of life," and to-day I grieve! Why? Because, I spent too many of my youthful days in the service of the adversary. Six months have passed since my calling was enlarged, and a duty imposed which bids me "Go, labor until death, telling to all the glad tidings of Jesus."

O Lord have mercy! Make me instrumental in saving souls! Give me the strength to do so. To-day, I would renew my covenant with thee! Shouldst thou spare me, may the ensuing year, leave a good record for thy unworthy servant! May I have dropped in thy service! Often would I have gladly penned words in the name of Jesus, and have had them sent forth by the good "BRETHREN AT WORK," but time and circumstances would not permit. Many times have I desired to engage in the work of the Master, but was prevented by some of the unavoidable conditions of life. O! the spirit is willing, the flesh, weak.

May the new year be one in which I can double my diligence, and work more earnestly for Jesus!

During the past year, many have been called away from the scenes of earth, and passed to the unknown world. Many impressions have been made on our minds by these sad visitations of Death; many tears have fallen down over the dear remains of departed friends, who were snatched from our side and ushered into eternity; but God has still spared us, that we might still have more time to make our peace, calling our election sure. But man is born unto trouble, as the "sparks fly upwards."

His days are few and full of trouble. "For all flesh is as grass, and the glory of man as the flower of the grass." "We do fade as a leaf." Yet, we are born and destined to live eternally. Destined to live the "life that always lives, or die the death that never dies." We shape our eternal destiny. Our "fiats" determines and seals our "hereafter." O, my

soul, why art thou cast down? I must go forth and bear the burdens of my life; I must meet the labors of life with willing mind and ready hands, I must prove my life by my work. Let us hear the conclusion of the whole matter: Fear God and do his commandments.

Greenland, W. Va.

From Thornapple Dist., Mich.—April 24.

THE members of the Thornapple church met in council, preparatory to District Meeting, and all business was disposed of in a Christian like manner, we believe, to the satisfaction of all present. This church had its trials and dark days, like all other churches that were distributed by the so-called factions. But we are now looking forward to a brighter future, which has already manifested itself in love among the members of the church, also by the uniting of two precious souls to the church by baptism, on last Sabbath.

This church sent two papers to D. M.

I. D. Fry.

From Buchanan, Mich.

Dear Brethren:—

I TAKE this method of informing my many friends throughout the Brotherhood, that I have located in Berrien Co., Mich., and am still preaching the same Jesus, and upholding the same cause that I espoused over twenty years ago, holding sacred Paul's instructions to his Ephesian brethren. I spent considerable time the past Winter, in preaching in Van Buren, Cass and Berrien counties, Mich., and St. Joseph Co. Ind. Met with many warm-hearted brethren and sisters, with whom it was a pleasure to meet, both in the public sanctuary and the family circle.

While the enemy of souls is at work trying to scatter the flock, what a pleasure to meet with those who labor for peace, and who remember that "without peace and holiness no man shall see the Lord." Brethren and sisters, let us all remember that if we are the followers of Christ, we have his spirit. The Apostle says, "if we have not his spirit, we are none of his." His spirit will lead us into all truth. John says, "Believe not every spirit, but try the spirits, whether they be of God." He has not left us in the dark, but has given us an infallible guide in his Holy Word, whereby we may prove what is that good and acceptable and perfect will of God." Again, "Other foundation can no man lay, etc." Let us rely upon the Mighty Arm, which is able to save, and save to the uttermost. If we build upon this Foundation, the floods may come, the winds may blow,—our house will stand, for it will be founded upon a rock. Then, if we never meet on earth again, we shall meet in that beautiful city, whose builder and maker is God. J. N. MILLER.

By Grace are ye Saved.

OUR dear brother J. D. Mest naks, in B. at W., No. 9, page 3, for an explanation, as a help where he is, on Ephesians 2: 8, which reads as follows: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." The brother then says, "The question is, can a person fall again after he is saved?"

We will first consider the first and general effect of the grace here spoken of. The apostle, in verse 3, classes himself as one of the children of disobedience, and says, "Among whom also we all had our conversation in the children of wrath, even as others." Again, Rom. 5: 12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Many other Scriptures show that the whole human family had lain in utter ruin and loss forever, without a possible remedy for its recovery, entirely out of the reach, power and control of humanity. Then God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3: 16. This was the greatest favor ever bestowed upon man. Webster's definition of grace is, "unmerited favor of God." Hence, the highest sense of the term grace is the redemption of the whole world through the atonement of Christ, "that by the grace of God, should taste death for every man." Heb. 2: 9.

In the economy of his grace, God always, for some cause, in his wisdom, saw fit to make a promise to his favor conditional upon the surrender of our will, as if rather to seek honor and homage from our submission, than service at our hands; but hath seen it and necessary to require service, in order to secure our submission. Having, then, so been redeemed, and having so rendered submission by sufficience in his Word, by grace are ye saved through faith; and that not of ourselves; it is the gift of God.

Now the question.—Can a person fall again after he is saved? There are three different stages of the saved, and all by the grace of God.

1. In the atonement without our will.
2. Through faith, by our will.
3. By a faithful endurance until death.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned;" Mark 16: 16; and in Acts 2: 47, we read that the Lord added to the church daily such as should be saved, or such as were saved, for the German translation has it, *die da selig werden*. In verse 40, the apostle, in answer to the inquiry of the apostle's audience was, "Men and brethren, what shall we do?" No sooner were they told what to do in order to be saved, than they gladly received his Word, and were baptized; the same day there were added about three thousand souls. The third state of the saved is, however, the only one from which a person cannot fall, nor forfeit his interest in this boundless grace. This is the final state, of which the Savior speaks in Matt. 10: 22: "He that endureth unto the end shall be saved." Also, Matt. 24: 13, Mark 13: 13.

The apostle speaks of many who were baptized into Moses, and had eaten and drunk of the same spiritual food and drink; and God becoming displeased with them, they were overthrown in the wilderness. Yet Paul informs us that "these things were our examples," and warns us, "he that thinketh he standeth, let him take heed lest he fall;" 1 Cor. 10: 1-12. In verse 1-6 "it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance." Here, all the blessings of the present state of the saved are set forth, with the possibility of falling from grace. In 2 Pet. 1: 9, we find that "those who have received like precious faith with the apostles, and lack in the added graces, are blind, and have fo gotten that they were purged from their old sins." Read also verses 20-22.—"For if, after they have escaped the pollutions of the world," etc.

These and many other passages show that a person may fall from grace through faith, having escaped the corruptions which are in the world through lust, but, as only entered the warfare for the victory of everlasting salvation. But, let us compare as the 8th chapter of Romans, Acts 13: 48, and 1 John 5: 4, must be, and, indeed, easily can be so understood as to leave those warning as of the danger of falling from Divine grace and conflict. May the grace of God promised Paul be ours, who seek it as did Paul, is my prayer. Amen. C. C. ROOT.

The Bitterness of Death.

"AND Aggur said, Surely the bitterness of death is past." Ruth 15: 32.

No subject can be more proper for our meditation than that of death. It is one applicable to all; a subject solemn in itself, and one most amazingly forgotten by the human family. It is evidently one of Satan's chief tools, to keep out the sight of men their own mortality. Hence, the great majority of mankind endeavors to evade the subject of death. The threatenings of death were announced to Adam and Eve, the first parents in Paradise. "The day that thou eatest thereof thou shalt surely die." So life, from that hour, was a passage to the grave, and death reigned, as explicitly taught in Romans 5: 12, and 1 Cor. 15: 21.

All ages, countries, classes and degrees of men have verified this. "The living know that they must die." "Every house is the residence of mortals, from the hovel of the peasant to the palace of the monarch." Moral or spiritual excellence avail nothing in preventing the stroke of death. We must meet the King of Terror; when, how and where we know not. The future is wisely concealed from our knowledge. God reserved the times and seasons in his own powers. Death sends before him his heralds, which attack the citadels of the human body; such as extreme sufferings and agonies, racking tortures, burning fevers, incessant restlessness, suffocation and weariness. These are often a cup of bitterness, of nauseous language, which is undeniable. It may be that this is the bitterness of which Agur in the text speaks.

But when we consider death in its truest sense, what bitter agonies must attend the wicked, when he knows that in death he must meet a just Judge, that will wrong no one, and when he knows that he cannot escape these pangs. It cannot be the pains of the suffering body that makes it so much dreaded, for many seemingly sweet away as if in a sweet sleep; others seem to be in great mental agonies, which are fearful. It is something beyond, which we have described, and of which we have had no experience.

It conveys us into eternity, the region of unknown darkness,—the world of spirits. Death puts an end to all intercourse with God. "It fixes our condition and seals our doom forever." Surely, these are the chief elements which constitute the "bitterness of death." But the bitterness of death may be taken away, even before the sufferings of the body have been felt.

The religion of Christ can extract the sting of death. 1 Cor. 15: 56. It provides a reconciliation, which, when it is received, reconcile us and gives us peace; and thus the cup of death is often resignedly and cheerfully drank, by the hopes which it inspires in the mind of the dying. It leads and directs the eye to the blissful future, the heavenly world of life and glory.

"Blessed are the dead which die in the Lord." Yes: "to die is gain." A blessed thought! The storm is over; the conflict is past; the sorrows have fled, and every "tear is wiped from our eyes. How bright those hopes, when we shall see the King in his beauty. O, Christian, remember Christ will be with you in the tempestuous billows of death, and will sustain you when "flesh and heart shall fail," when the most tender ties of life are rent, and worldly hopes and kinds of worldly interest surrendered, and even life itself is fading away, and we are called to cross the river.

Little will the bitterness of death disturb our joys and our gratitude at the coming, when beyond the "rolling river" we shall see the angels coming to "escort us into Abraham's bosom," the "Paradise of God," where he has gone to prepare a home and the new earth, wherein dwell the righteous souls. Remember, then, that we must all die, and that death his an essential and awful bitterness, of which reliance on God alone is the antidote.

O, reader, how do you stand? Out of Christ, all is lost. Terrible thought! even beyond the power of words to express. "Today, if you hear his voice, harden not your hearts."

H. W. STRICKLER.

Loraine, Ill.

The Gospel the Power of God.

MEN, yet not too much, is being written, of late, on the subject of the cleansing of the flesh; an essential point indeed. The object in this in us may be accomplished through the power of the Gospel, the glories which are ordained of God, the redemption of spirit, soul and body. Are we then cleansed from the Gospel? Not altogether because there is a Gospel, but by the application of the blood of Christ, through the Gospel. How is the blood applied to the cleansing of us from all sin? Answer: By obedience to the Word, "Seeing ye have purified your souls in obeying the truth." 1 Pet. 1: 22. The same power is able to render our bodies temples for the indwelling of the Spirit of God.

That power, powerful as it is, may be to many a dead power, or, at least, be of no effect. Let us return to the first thought,—"Seeing ye have purified your souls," etc., it not enough that we should purify our souls as directed by Peter seeing that God designs the redemption of our souls? We answer, not enough. God no more designs the redemption of our souls than of our bodies. Hence, we should hold our bodies in high esteem. First, because God made them in his own image; not as vain scientists would have us believe, a mere make-shift for the soul for a little season, but for a reliable, to rise no more. Second, because, after man's creation by sin, and death by sin, God was made manifest in the likeness of sinful flesh, in the person of Jesus Christ, no less for the redemption or salvation of the body, than of the soul or spirit.

No marvelous thing that the Great Apostle should dwell so much on the resurrection of the dead bodies, inasmuch as the Christ, when Thomas, one of the twelve, was in doubt of the dead body of Jesus being made alive, perhaps because the blessed hands were occupied by his wounds. The power of God is no less manifested in the prints of nails, than in the brazen serpent in the wilderness, and of baptism for the remission of sin in the present dispensation, not of the resurrection of the dead bodies, which will be at the time returned to dust, whence, by the same power, they w re created. Hence, Paul's prayer to God in behalf of the disciples, that their whole spirit and soul and body be preserved blameless unto the coming of the Lord.

We see that the purifying of the body is no less important than that of the soul as the salvation of one was sufficient for both all. To prove that man is a compound being does not prove that the body is of less importance than either of the component parts. This, properly understood, should go far in bringing about the needed reformation in the abusing of our bodies, not only by a slow process of poisoning by filthy habits, but also a slow shortening of life for the sake of worldly gain. J. A. ROOT.

If all the blind men in the kingdom should endeavor to bear me down that the sun is at noon-day, I should be ashamed to hear them, I would still believe my own eyes. I have seen them both; they have not. I cannot prove to their satisfaction what I assert, because they have no evidence of sight, the necessary medium; they would not, they could not—hesitate a moment, if they were not blind. Just so, they who have been taught of God, who have tasted that the Lord is gracious, who have received by perception of the truth which renders them proof against all the sophistry of the infidel.—*Newton.*

"Above all things in the world," Isaac wrote the editor of one of our leading Sunday school magazines, "character has supreme value. A man can never be more than what his character—intellectual, moral, spiritual—makes him. He can never be more nor better than to deliver, or embody, that which is characteristic of himself. Mismanaging and make-believe produce little impression and in their products and results, die early.

THE *Criterion* very properly says: A homely old church where sincere and humble worshippers meet to pray, is far more pleasing to God than a gorgeous pile of stone and marble, where pride and vanity fill the pews. The chief thing to be attained is simple trust in God and steadfast hope; holy to the faith, as taught by Jesus Christ. On this rock the Church must be built. "All other ground is shifting sand."

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DON'T FORGET TO PRAY.

BY J. WARD CHILDS

"It's hard to have you leave us, John,
They all are gone but you;
We're getting old and feeble and
Our journey's soon to through.
But since it is God's pleasure, John,
To guide you on your way,
Accept, my boy, this precious book,
And don't forget to pray.

"This book has been a treasure, John,
To father and to me;
As it has been to millions, and
To millions more will be.
In sickness, pain and sorrow, John,
Twill shed a cheerful ray;
Then let it be your constant guide,
And don't forget to pray.

"The world is full of wickedness,
Of luring snares and sin;
And thousands, vainly pressing on,
Are daily falling in.
But if you would escape them, John,
And keep the narrow way,
Oh, make God's Word your counselor,
And don't forget to pray.

"With yearning hearts we'll pray, dear John,
For your eternal weal,
As round the family altar we
At morn and evening kneel.
In spirit you are with us, John,
Though many miles away,
If in your heart the Word you hide,
And don't forget to pray.

"Good-bye! God bless and keep you, John,
Shall be our daily prayer,
And if we meet no more below,
God grant we may up there.
And we have this assurance, John,
To cheer us, that we
If we the Bible make our guide,
And don't forget to pray.

RUINS IN CENTRAL AMERICA.

Of the fact of there being ruins of ancient cities thoroughly shrouded in mystery, scattered over that large tract of country which separates North from South America, most persons are now aware. But their nature, age, or relation to the early history of the world is remained till quite recently a matter of which comparatively nothing has been known. It has, however, been for some time recognized that among the most interesting of these archeological remains are some in Yucatan—peninsula dividing the Gulf of Mexico from that of Honduras, situated between 17° 30' and 21° 50' N. lat., and at no great distance from Cuba.

Determined to explore these ruins and learn the lessons they might teach, a scientific investigator, Dr. Augustus Le Plongeon, accompanied by his wife, set out on a mission of discovery to Yucatan in August, 1873, from which he recently returned. Ten years previous to this he had determined the task of making an account of pre-historic America, and having dedicated himself to this work, found, after having passed the prime of life, equally found in Peru and Bolivia since 1874, that in Yucatan were situated the most valuable materials for such work; and a residence of nine years, constantly engaged in excavations both of a super and subterranean kind, made him familiar with many of the Yucatan ruins. Both he and his wife being skillful practical amateur photographers, they have accured numerous negatives of the ruins, embracing many detailed portions. They have also obtained, by means of a photo-material similar to what is used in French photo-typing, upwards of two hundred casts of the more important sculptures and mural inscriptions, several of which are being reproduced in plaster, thus showing the work in detail.

Attention was concentrated upon the cities of Uxmal, Chichenitzin, Aks and Mayapan. These are other cities as large as these, but I see in the possession of the hostile Indians.

Still other cities exist which are fraught with interest in an exceptional degree, for they have been inhabited by a race of dwarfs, compared with whom the dwarfs of popular exhibitions are almost giants. The diminutive stature of the inhabitants is shown by the buildings, the doorways of which, Dr. and Mrs. Le Plongeon assured us, are thirty-six inches high by eighteen inches in width. One of the largest temples in these dwarf cities is twelve feet long by nine feet wide, everything else about these being in the same ratio of dimensions. The names of some of these cities are Meks, Nicte and Cankum.—These are situated on the east coast of Yucatan, opposite the islands of Mugeres and Cozumel. They are at present very difficult of exploration owing to the frequent visits made by parties of hostile Indians, who are well armed, and in skirmishes with whom no quarter is either expected or given.

In Uxmal there are several ruins in a state of excellent preservation. These prove in an incontestable manner that in early ages a high degree of civilization existed. The date of the erection of several of these edifices is believed to be not less than six thousand years ago, although Dr. Le Plongeon is of the opinion that there is much that points to an antiquity of ten thousand years. It being of the greatest importance that the antiquity of these remains should be determined, we here present a few of the reasons given by which this is sought to be established.

In each temple, which is richly decorated both with marble and other stone, portions are profusely covered over with inscriptions and writings in the Maya language, in writing of an ancient nature hitherto unknown, but the key to which has been discovered by Dr. and Mrs. Le Plongeon, by dint of much perseverance. With this new alphabet they have been enabled to decipher many of these records of ages of the long ago. The age of these erections is discoverable, first from the Katuns found in the city of Aks, mentioned by the chroniclers, who tell us that at the time of the Spanish Conquest each Katuns were still being used. These consist of columns of stone, eight in a column. One is placed every twenty years. On top of the seventh, and at each corner, is placed another stone, these corner stones being laid at intervals of twenty years, and on the completion of the twenty years represented by them, a large stone is placed over all, thus completing the column, or Ahau-Katun, which thus marks a period of one hundred and sixty years. Now, in one building were found thirty-six of these columns, which represents at least six thousand years as the time that had elapsed from the erection of that temple, to that at which the last stone was laid on these three columns; and as this time intervened between the completing of these records by the placing of this last stone and the Conquest is not known in this case.

Another guide to the discovery of the antiquity of these erections is the worship of Bacchus in the form of Hindoo Bacchus head. Now, as this animal has been extinct for ten thousand years, it follows that either the builders of these temples or their fathers were familiar with it, for had they not known the mastodon they could not have made an image or sculpture of it. In the Hindoo Bacchus inscriptions throughout the peninsula are ornamented with the mastodon's head, and some of the sculptures represent human figures in the act of worshiping it.

The buildings in most cases are formed of a white limestone, the stones being all cut nearly one size and very closely fitted together. The outsides are square, but they are cut in a pyramidal form. The ceiling of the buildings form a triangular arch; the rooms are generally long and narrow, but very lofty, the walls and floors being cemented with concrete. At Uxmal is a building called Monjas, which consists of a hundred and twenty rooms, all arranged in pairs, each pair communicating with one another by a doorway, but with none of the others, except through the courtyard. There are no interior sculptures, all being on the outside, and in these a certain local style or order has been observed, for while at Uxmal the ornaments are found above the doorways and facades, at Chichenitza they reach down to the ground. One edifice, known as the Governor's House, is 293 feet in length. They are mostly erected on artificial terraces composed of stones laid on top of each other, and of these being similar in style to the "hanging gardens" of Babylon.

The great question of popular interest regarding these archeological remains is, What do they teach us? Apart from the history of the family affairs of the contemporary kings, which can now be read with comparative plainness by the exphrers, it has been discovered that there is an almost absolute identity between the language, the manners and customs of these pre-historic Yucatanese and those of Chaldea, Egypt, Hindostan, Persia, Burmah and Siam, and that an early and advanced civilization, imagined to be of a higher type than any other, existing in Yucatan, It has also been discovered and established beyond cavil that Freemasonry existed in these pre-historic times with the same Masonic symbols as are now in use, proofs of this being found in the photographs and casts; and that what is now known as mesmerism, existed six thousand years ago in very much the same form as it does at present, as shown by the decorations on the frescoed walls.—Among the customs common to the Yucatanese and the Hindoos are also common to the inhabitants of Hindostan, such as the manner of carrying children astride on the hip. The making of an impression of the hand in red pigment on the walls of certain sacred edifices was common in former times both to Yucatan, to Elphanta and other places in India, and even in caves in Australia and others of the South Sea Islands. There is scarcely a monument in Yucatan upon which is not to be found the impression of a red hand, this being the record of a vow made to the Gods.—Fire worship, phallic and mastodon worship, together with gods having elephants' heads, flourished in Yucatan in these early periods.

The Maya language, still spoken in Yucatan, was also known in many parts of the East. The last words of Jesus of Nazareth, *Eloi, Eloi, lama sabachthani*, are said to be pure Maya words, and to mean, "Now, now, I sink; darkness comes over my face." From the narrative, it would seem that none of those standing within hearing, understood the language made use of, as they imagined he was calling upon Elias to aid him. Enough has here been said to indicate the great interest that attaches to Yucatan.

REMARKS.

The above from the *Scientific American* will doubtless prove interesting to many of our readers, especially to the lovers of antiquity. For the thoughtful the article will afford much material for reflection. We are inclined to think that the ten-thousand-year period is too over estimate. If the settlement took place before the flood, when many of the nations were in an advanced state of civilization, the ruins at this time would not be far from six thousand years old. On making new discoveries of this kind men are inclined to overestimate the age of the ruins. Further investigation may show the ruins to be of a more recent date, and yet much older than anything known in Europe or Africa. And if what is here said concerning the language of Yucatan can be sustained, it may open up afresh the controversy concerning the language used by the people before the flood.—ED.

MARS HILL AT ATHENS.

YOU have but a few minutes from the Parthenon through the gate of entrance down to Mars Hill. Nobody has ever ventured to question the identity of the spot. It was the place of trials for great offenses, and Mars, as the legend runs, was the first one tried here, for the murder of Halirrhothius. The sixteen stone steps, well worn, it is true, but easily distinguishable—I have counted them three or four times—lead to the top. Above them there is a bench of stone, excavated from the living rock, and forming three sides of a quadrangle. Here sat the great Council of the Areopagites. This spot, just where your feet are standing, was where Paul stood, in the midst of the most sacred associations to the pagan Greek, with the Acropolis and its marble glories and wonderful history just at hand; the Bema, from which Demosthenes had striven to reanimate the Greek soul, about as near; the busy Agora and the city at his feet; statues, temples, altars, palaces; Corinth just beyond his ken; Salamis and Ægina in clear view; Parnes, Pentelicus, Lycabettus, Hymettus, and modern Colonos, with the Grove of the Academy still in its dark and undisturbed beauty. What a scene he beheld, and what a battle he had to fight! But never was a greater victory gained in Greek soil, or a braver man to gain it. And, what to every Christian is a treasure, we know just what he said.

Loose pebbles and fragments of the rock lie about on the top of the little; wild flowers grow in luxuriance among the crevices, and invite the pilgrim to pluck and press them. We read and re-read the 17th chapter of the Acts with a new interest. More than once we have climbed the sixteen steps. —*Dr. Hurst.*

THINGS A CLERGYMAN SHOULD DO.

French on purpose to awaken sinners.

Look after and follow up those whom he has awakened.

Constantly seek to employ his people in the work of God.

Give both private and public opportunity to profess Christ.

Visit the afflicted people who are not Christians, and invite them to Christ.

Have a good word for every philanthropic movement in the community.

Always act like a Christian gentleman. Course words or manners in him disparage his Master.

See and hear much that he never mentions; he is a repository of confidences, if not of confessions.

Watch for occasions to reach in the most effective way those who remain unconverted under his ministry.

Study the mental and moral condition of church members who lead defective lives, so as to cure the evils by sound teaching.

A MORE general and prayerful use of the means of grace by those who call themselves Christians, but who have become worldly and self-indulgent by the neglect of Christian duty, is the pressing need of our time.

WICKED men are bad companions in this world but they will be worse in the next. If we would not share in their miseries, we must not participate in their sins.

Religious Essays.

HOPE.—"Is write unto other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end.—I Cor 1:13

BROTHER REFORMERS.

We are workers in one vineyard,
Some are strong and some are weak;
But the reaping of the vintage
Is the reward for every one.
Some must train the vine and prune it,
Some must stoop to dress the mould,
But the few can pluck the clusters,
In the Autumn's heat and cold.

We are builders, and the temple
Rises slowly day by day;
Some must lay the polished corners,
Some the brick of heavy clay.
Only one can place the cap-stone
On the summit grand and high,
While the shout of "Grace unto it,"
Rises the resistless cry.

We are fighting in the battle,
But we cannot all be manned;
Most of us must work and endure,
Forever like a soldier stand.
Fame is not the hero's blessing,
But the crown of duty done
Life and treasure all are ventured
Ere the victory is won.

Golden prizes lie before us,
And the race is open now.
Not the swift alone are victors—
Weaning crowns upon their brow.
For the lame and halt once running
God hath promised such a goal;
Yes, great and mighty wrestlers,
Thou shalt be a victor soul!

Let the blessed kingdom hasten,
When the will of God shall be
Exercised the law and pleasure
Of his people glad and free!
Would we strive to be the greatest,
Let us then be servants all:
God has crowns and jewels waiting,
For the lowly and the small.

—*Selected.*

OUR SAVIOR.

BY B. W. RUTTERS.

No. 3.—His Death.

WE have now come to the closing part of our subject, and a sad one it is to think upon. Who can picture the scene in the Garden of Gethsemane and the Hall of Judgment? And then follow him on a little further, and in our imagination we see him sitting before the officers (innocent as a lamb), and interrogated with many scornful questions; and in making no reply, he was condemned to death. When we have all this on our minds, can we refrain from shedding a tear? And you, dear sinner, when you think of our dear Savior extended between heaven and earth, undergoing the most excruciating death ever endured by man, all for our and your sake, can you withhold from shedding a fountain of tears?

There is a thought connected with the death of our Savior, that rather impresses my mind at this time, and that is the cry he made when he said, "It is finished." First, we shall notice his trials and conflicts previous to, and in his agonizing death.

"It is finished!" A sentence of few words, but the worth of that exclamation is not at all times perceived as it should be. The mission that Jesus was sent to accomplish was now finished. The work of redemption was done. O, what a load of grief and sorrow must have been lifted from our Savior's wearied body! It was but a short time, yet, that Jesus was in the garden, agonizing with his Father, praying with such fervency that his sweat became as great drops of blood, falling to the ground. His soul became exceeding sorrowful, even unto death; he was heard to say, "O my Father, if it be possible, let this cup pass; nevertheless, not as I will, but as thou will."

"It is finished." What a power there must have been in that outcry! The earth could not withstand that tremendous call, but trembled from her uttermost depth. All nature seemed to be dragged in mourning the sun could not look down on such a scene any longer, but refused to shine for three hours. What a gloomy time there must have been at the expiring moment of Jesus! Even his Father had forsaken him for a while, for Jesus was heard to say, in great distress and deep emotion, "My God, my God, why hast thou forsaken me?" The decisions, the mockings and scoffs that Jesus endured previous to his crucifixion, and the painful laceration inflicted on him (both in body and mind) while on the cross, cannot be conceived by the human mind to its fullest extent. Though we let our thoughts run deep on the subject, and get animated to its fullest height, yet our knowledge is faint of the weight that Jesus bore in his last hours, in the winding up of his life.

"It is finished!" We will now change our subject from a realization of grief and pain, to an anticipation of joys eternal. Such joys the dying thief was enjoying. To the dying penitent he said, "To-day shalt thou be with me in Paradise. Jesus did not dread the hour of death, but to him it was a blessing; his hopes of gaining the right Elysium above were certain. When they were leading him away to be crucified, a great company of people, including women, followed, bewailing and lamenting for him. Jesus turned to them and says, "O daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." What sympathy Jesus had for them! Although great trials were awaiting him, yet he would say, "Weep not for me;" I will be able to overcome all my trials; you may not be so able, therefore have a deep concern "for yourselves and for your children."

"It is finished!" Perhaps the mind of Jesus just then ran back to his childhood days, when he was about his "Father's business", and then, as time rolled on, when he was tempted by fiend by fiend, with his fleshly temptations, and exposing himself to many hardships while going about doing the will of his Father in Heaven, he could take a backward view of his life, and, with a clear conscience say, "Father, I have done the work thou gavest me to do." The work of redemption is done; my work on earth is now ended. I have gone redeemed man by giving my life in this uncalled-for, barbarous way. But oh! heredifter shall they see me sitting at the right hand of God the Father, and enthroned with power. Victory! has become; I shall soon return to the upper world, to the long, sweet rest an eternal rest—in the beautiful Eden above, there to be crowned King of kings and Lord of lords."

Some, perhaps, may read this article who have not yet become willing to have the Lord of Glory reign over them, but still live careless and unconcerned about their souls salvation. Let me entreat you, as one that has a deep concern for your future welfare, do not put off serving your Lord and Savior until you get old, so that your service will be of little use; but come now and serve him at the prime of your life. Give honor to whom honor is due, and love him who first loved you. Think oft of the sorrows that Jesus underwent to make possible a way of escape from that miserable place (Hades).

Some may read this that it is not very likely, who do not believe in the divinity of Christ. They may think that all I have been saying concerning Holy Ghost power in him has been time wasted. But I do not look at it in that light. It sinks deep into my heart. My conscience frees me from the thought of being mistaken in the Holy One; and the consciousness of my disbelief in your respects be to-ter it is for you. Christ said, "Ye believe in God, believe also in me." Do you really think that God would give us a mind to understand, a heart to conceive, a conscience to dictate for us of his reality, and then sit for us to go on so blindly? He who created us a little lower than himself, do you not think he would appoint us to an error? Did God make one ever see a Christian die unhappy? Who will answer?

But how often do we hear of the reverse! Let us, then, who believe in Christ our Savior, hold fast to our belief and in due time we shall be rewarded, if we faint not. Let us not waver to the right nor to the left, but press right forward to the prize of our high calling which is in Christ our Lord; and then at last we shall be wafted to the glory world, there to sing the song of everlasting bliss with those that have gone before.

HEARING THE LORD.

BY C. H. BALSBAUGH.

Dear Brother:

"Your postal of the 5th inst came yesterday. The grammar of Christ is larger than the laws and principles of philology. Matt. 18: 15-18, is a matter of cooperateness as well as individuality. Two unite can never deal with each other as if they were no part of a larger economy. The grammar of science and confession and forgiveness, or obstinacy and exclusion, is plainly a church matter, and cannot terminate solely on the individuals immediately concerned. "Tell it to the church," gives it a general character, and refused to hear the church separates from the church, and that the word "*ethnikos*" in verse 17, is not exclusive of a larger relation. To put so radical a gulf between the offended and offender, while the latter retains his relation to the general body, is inconsistent with the very idea of organization. What would the offender care for the avoidance of a single person while he is held as a full member of the church, with all the rights and immunities of membership? He could sit down with the saints to the holy supper, while the offended one would be obliged to stay back, because the Lord has taught us that he is heathen and publican. Not to hear the church would declare ourselves contrary to her life, order, and judgment, and cannot be regarded and treated as if the facts were the reverse.

No member can be treated as a Gentile or as if he were a heathen, while the church holds him as an organic unit in its constitution. My foot is one member and my hand is another. One I make a vital gap between the two, cutting off my foot, and severing connection with my hand, while both preserve their relation to the body? Impossible, but not more so than in the higher spiritual sense. "Let him be unto thee as a heathen man and a publican," because the *body* of which *you* are a *unit* so regards him. We have no right to deal with a fellow-member until the last, excluding all the intermediate stages of conduct, Tapass through the three stages enjoined in relation to offenders, and have both individual and corporate entreaty and authority rejected, it to make a vital and radical excision of the offender from all concerned, that is, the general body. If the church exercise her authority agreeably to the mind of Christ, and her decision is despised, she is inconsistent and suicidal to retain the offender.

CHRISTIAN COURTESY.

BY WM. M. LYON.

WE HAVE a great deal said on "etiquette" now-a-days. Etiquette is the command code of polite society. Well, to a great extent, it will do, but like many other things based on human tastes and decisions, it is carried to extremes, and it ont to be "Christian," would be what I call being on your "p's and q's." This is etiquette, falsely so-called.

The actions and deportment of every true gentleman and lady are always easy, graceful, and unassuming, and consistent, by, every true man and woman. Now we have it. *Christian Courtesy.* Every Christian manufactures his own etiquette, and knows how, and will know how to move, call, act and appear, because he is governed by that Christian spirit which he obtained by adhering to the teachings of that book called the Bible. All who imbibe the pure essence and principles of that Book of Books, will always have a safe and sure guide, no matter what may be their vocation in life, or where they are called upon to appear.

No doubt, many would think the Bible is a very complete book of etiquette, but if its teachings were carried out, and practiced fully in our lives, we would have no need of such books as "Complete Etiquette," "Guide to Politeness," etc. The Bible contains a most perfect before God and man, because it is Author is Perfection; and when he arrives at the highest state of earthly perfection, he needs no other guide, and cannot, with any respect to any system or code of rules and laws intended to promote the good of mankind in the various vocations of life. Any government that endeavors to our good as regards our differences, and yet refuses to accept what to God, that is not contrary to good reason and sound, solid sense, and inconsistent with God's law, should be regarded as a safe standard by which to choose and direct our steps through life.

An intelligent mind, beaming with the brightness of a pure, Christian spirit, will always be sufficient to make a good impression anywhere. Fashion, custom and style should always be regulated by sense, reason, good taste and judgment. The least deviation from these is unedified for, unwise and unnecessary. For instance, according to the general custom of today, when Messrs. A and B meet each other, we hear something like this: "How are you?" "I am well, thank you." Now, were the answer, "I am well, thank God," instead of thanking the person, would it not seem more consistent? But let this suffice here.

I now wish to bring the matter home and confine my remarks to the subject "Christian Courtesy." Do we all have it and live it out? In our walk, conduct and conversation such as becomes Christians? We should act as pilgrims, and be in the house of God, but at home also. Do we manifest a loving spirit to those who differ from us on religion? Deal mildly, gently, patiently with them. Allow them to speak when they attend our meetings. Meet them warmly and kindly. When they visit our homes, strive to entertain them with Christian courtesy. Do not wait for them to "take the lead" in courses. Rise, Remember, it is your place to do them. Let us bring it right home. Every Christian, when he attends the house of God to worship, should be especially careful to meet and greet, not only those who are a distance. Remember, it is not their place to "shout you up." Almost everybody knows this, yet it is not always observed by everybody. Remember, you are a feed away from home among strangers. Even your minister may be noted to discouragement, because you do not approach him and welcome him with a hearty hand-shake and pleasant countenance. Never, let the young, the old, the rich and sisters and friends, too, if they are not at home, but have come to worship with you in your congregation. Greet them with Christian courtesy. Let your conduct be a good Christian rule: Make the stranger feel at home.

And last, but not least, brethren and sisters, never leave the house of God where you have been, and have come to worship with minister trying to preach, and say, "I did not feed a poor sermon." If it was week, keep it to yourself and ask yourself this question: "Was it my fault? Yes, perhaps part of it. Why? Well, I did not pray for the best, I did not expend that I had no good chance, and therefore I did not get to speak to him, either before or after meeting; and then his sermon was very light, and I felt sleeping meeting." Well, really, this does seem almost enough to account for the "poor sermon." Surely, I ought to have had more Christian courtesy. And every other true Christian says AMEN.

Greenland, W. Va.

THE GOOD SPIRIT.

BY GEORGE WORST.

"GOD is a spirit and he that worships him must worship him in spirit and in truth."

A SPIRIT is something invisible to the natural eye and talks with the mind. The Savior once said to his disciples, "A spirit hath not flesh and bones as ye see me have." This also settles the question, that man naturally once acknowledged by the great Head of the church should forever silence the entire Spirits operate on the mind and exercise their influence on man either for good or evil; that is, there are good spirits and evil spirits.

"God breathed into his nostrils, and man became a living soul." Gen. 2: 7. Ever since that time, man has been a living soul. And because he is a living soul, he is prompted, or is to communicate with it, and exercise his influence over it.

But though the fall, man has become contaminated with sin; and this has given the devil an opportunity to operate on the mind of man, to alienate him from the love of God. The devil is supposed to be that fallen angel that proposed to rebel against the throne of God, and was cast down from the "the east out of heaven into the earth, and is now the Prince and Power of the air, and ruling in the hearts of the children of disobedience" Ephesians 2: 2. Now, from this, from observation we are inclined to think he is making considerable progress. There is a class of men who think all the Spirit there is is "the word of God," and that is all, "written Word. It is said, "My word is spirit and it is life." Jno. 6: 63. It is also said, "If I go not away, the Comforter will not come." But I go, I will send to you the Comforter which is the spirit of truth, who shall abide with you forever."

From this expression, we are willing to take it for granted that there is an abstract Spirit aside from the Word of God; so that when we hear the Word preached, there is a Spirit's power operating upon our hearts while the sound of the preached Word is operating on our ears; or even while we are

reading the Gospel, our hearts are affected by the Spirit's power. Just so while engaged in reading the literature of today,—the trashy romance—on the same day for the young to read. The devil is operating on the heart of the reader and exercising his influence upon him to his real disadvantage. Hearkening to the oratory and display of many of our public talkers who have been prepared with their sermons, is well calculated to deceive the hearts of the simple, giving the devil a chance to exercise his influence upon their minds; and unless something is done to counteract the current, woe and misery will be the result.

Now the question is, how will we reach that intelligent class of men, who are to make understand Jully that God loves him and will make him happy? God conversed with Adam in the Garden of Eden before his fall; but it seems after he fell, God employed agents,—prophets and apostles and even angels, to converse with him for the purpose of warning him of things to come and also of his duty. Why this arrangement was made, is best known to God himself; but the conviction is that man became so vile that it was inconsistent with the dignity of God to talk face to face with him after his disobedience in the Garden. He knew how to appreciate his fall. It was in many ways displayed to his understanding, that by making the proper use of the means given by God, he could still be made happy for eternity.

The agents employed, with the additional help of the Spirit's power, would be sufficient to convince and convert every man and woman in the land, so we could have a general reforming together, but for the opposing power, which is ever ready to operate against the Spirit of God, the work is much retarded and less accomplished. Since the Devil has his agents, the devil has also his employed, and the number is legion; both by sending forth trashy literature and that which has the name of Christ attached, for the purpose of casting over it a flimsy veil of deceit. I am sorry to say that the Saints take so well that men of high literary attainments mislike quite freely at it; and the result is much more devil than Christ.

Love of money is a ruling passion, and when that is laid on the table, the gamblers will soon gather around and begin operations; and it matters very little whether religion is the theme or whether Christ is lugged in about. It matters not whether the subject is, What shall I do to be saved? or whether it is, What shall I do to be damned? It is all the same as far as almighty Satan is concerned. If the Spirit of God were to interfere about that time, he would be treated like good old Paul was, when Felix trembled before him, and said, "Go thy way, Paul; when I have a convenient season, I will call for thee."

Is it not fearful to think of the result of such doings? And yet our observations say, this is a fact. Men go on without ever stopping to ask the question, What will be the result? Men will live always; it is from God; it is part of God, and will live to all eternity. Then, since man is accountable for his acts, O, what will be the end of those who act so indifferent about their eternal welfare? The Savior said, "My words shall judge you in the last day; my word is spirit and it is life." The spirit of man, when it leaves the body, will go to God who gave it, and the Word, which is also Spirit, will be brought before you, and a settlement will be made, whether to your advantage or not. If the love of money is the ruling passion with you, dear reader, let me tell you that Paul says it is the root of all evil and has taken many people to woe and misery. Our appeal, we hope, will reach your understanding, as Felix and Paul fellow-traveler to the bar of God, so you may stop and think before it is too late.

Ashland, O.

THE CHURCH OF CHRIST.

BY W. H. ROOSE.

The Covenants.—No. 11.

It is natural that a change of government brings about a change of administration, a change in its forms, ceremonies, and laws.

It is not necessary that a change takes place in the rules when it assumes a different form of government. A king could act as president in a republic, or a president could perform the duties of an emperor. The Jews lived under the same rulers of the spiritual kingdom that reigned over Abraham and the Prophets, yet we are not governed by the same rules and regulations by which they were. They lived in Christ's kingdom of grace under the first form, while we are living under the second form. Their laws were given 4,000 years ago, while ours have the spirit of liberty. Theirs, neither we nor our fathers were able to bear, while ours is a yoke that is easy and a burden that is light, and easy, while ours is perfect. "Their law was the letter that killeth", but ours is the spirit that quickeneth us into life eternal. Their law made nothing perfect, but the bringing in of our chase or birth, but we become the children of God by the vicarious sufferings and crucifixion of Christ, and a birth resulting from a begetting by the Word of God and quickened by the power of the Holy Spirit. Their law was justified by works under the Mosaic law, while we are justified by works under the laws of Christ. Those who violated the laws of Moses, suffered the penalties shortly after the transgression was committed, but those who disobey the commandments of Christ, will not be judged until the second resurrection. The Jews were to have been the light of the world, the Jews, but the commandments of Christ was preached to all nations. It was given to be kept until John the Baptist. Christ was or is the end of that law. The Gospel law will not "vanish away" until Christ will deliver his kingdom into his Father's hands.

Thus we see that there is a marked contrast between the two laws. We have not given the Mosaic law reference, and yet we are searching for proof to support their doctrine, will find all we have given, before they get through. We cannot conform to the law of Moses, and the law of Christ at the same time, neither is there a possibility of the two law becoming reconciled to each other. We must give up one or the other. "To whom ye yield yourselves servants to obey, his servants ye are, whom ye obey, whether of sin unto death, or of obedience unto righteousness." "Whosoever shall keep the whole law, and yet offend in one point, you are guilty of the whole law. Those who cling to the law of Moses in part, are guilty of transgression in a two-fold sense; for God has given the authority to Christ in enforcing the part that brings the transgressors to justice and make them suffer the penalty for non-observance. If there be anything lacking in obedience, there must be something in the manner of the observance.

There are a number of points in the doctrine taught or drawn from the Mosaic dispensation, but we will notice the Sabbath day observance. When God gave the first word, "Remember the Sabbath day to keep it holy," the people, to whom it was given, also received directions as to how they should keep it; and God that they were not to build fires on the Sabbath, nor to go from their houses. Those who disobeyed were immediately stoned to death. If the command to keep the Sabbath day holy had never been repealed, the manner of its keeping has never been modified. God never made a law without attaching a penalty for the disobedient.

The fourth commandment could not be strictly kept at the present day. God in his infinite wisdom clearly foresaw that when the lessening power of the Gospel of his own Son should go forth to the world, evangelize the world, the law of Moses stood as a barrier to hinder its progress. None of the people to whom the Ten Commandments were given, could be saved, and a violation of the fourth command would be necessary. Fully two-thirds of the followers of Christ live where it is absolutely necessary to transgress this command. The laws of Moses were not given for all people and all climates; but the Word of Truth was, and is adjusted to the universal habitations of the earth. Fires could not be dispensed with in the frozen regions of the north; but Faith, repentance, baptism, feet-washing, the Lord's Supper, the Communion, the holy kiss, the anointing with oil, and the manifestation of brotherly love, can be experienced and fulfilled as well in Iceland as in the more sunny climes of Italy.

The other commands are not binding as the law of Moses; yet the Christian could not disobey them because they would be sinning against the very principle that strengthens and perpetuates the Church. The proclamation or glad tidings in the new covenant is peace; it is one of the fruits that emanate from the Spirit. A man cannot kill and still be a Christian, because Christ came not to destroy men's lives, but to save them; he cannot steal from his neighbor's stock, for he said, "Render unto Cesar the things that are Cesar's, and unto God the things that are His." He can not commit adultery, because that would be destroying peace, and would be opposite the life of our Redeemer; he cannot covet, because covetousness is a fruit of the flesh. Thus we might go on and describe the whole catalogue of sins, but deem it unnecessary, as the commandments were given to the transgressors of nature and godliness.

There is another point, friends faith in to conclude there is no more in the Sunday than any other day. The work of the Gospel Dispensation is a spiritual one. An act that would be condemn on a Sunday, should also condemn on any other day as well. The Sabbath day was never used as a day to serve God excepting around the house alone. We admonished not to forget the assembling of ourselves together, but the assembling should be to the honor of God. It should be for the edification of each other. We should meet to build each other up in the Christian life. We should meet to learn, and serve Jesus. We would ask our friends who are cling to the Mosaic law, where are our hopes found? Whence do we obtain spiritual life?—Christ is our life. Our hope is dashed to pieces as a day to assemble and mingle appropriate become more confirmed in our hopes of enjoying the unspeakable joys in the Kingdom of God. Our heart burst the bars of death on that day. This is the resurrection day. Without his resurrection we would have no hope beyond the grave, and if we have no assurance of a resurrection, the atonement is pointless. These things and other privileges we can enjoy on the Christian Sabbath, but we could not on the Jewish Sabbath.—Which will we have?

In John 1 10, we have another expression that shows which we must serve. "And of his fullness have all we received, and grace for grace. For the Law was given by Moses, but grace and truth came by Jesus Christ." Here we find the Evangelist makes mention of two covenants, or sets of commands. They are set at contrast. They bear no resemblance. Not one could be taken for the other. Christ Jesus Christ. Some might come to the conclusion that though they differ, we could blend them without doing violence to either; but in this they are again bended off by the expression "grace for grace." Contrast is here drawn between the narrowness of the Law of Moses, and the fullness of Christ. The Law of Moses had no life, neither could it give life. It was to be laid off, and take the truth of law. The truth of grace, and the grace of truth was to come, not as a lifeless thing but a life-giving power by Jesus Christ, and out of his fullness we all have received. The law is limited and has no grace, but the truth in it is in Jesus, is boundless, and is the truth of grace. Lawful truth and graceful truth have the same basis idea, but they differ in their developments. The truth of law, when concerning the laws we should be careful not to imply that grace was not the source of the Law, because had there been no grace, there would have been no law. It was the only law and never could be as lovely as grace.

The vegetable life is the same in the thistle as in the cedars of Lebanon, or in the oaks of Bashan. The vegetable life in the fruit is the same as that in the child, but the developments are not the same.

The phrase "grace for grace," would be more intelligent, perhaps, by giving it something like this: grace emperced by grace. "Christ is the end of the law for every one that believeth." Rom. 10: 4. What a grace then was in the old Jewish religion, and the covenant of Moses were not given for all people and all climates; but the Word of Truth was, and is adjusted to the universal habitations of the earth. Fires could not be dispensed with in the frozen regions of the north; but Faith, repentance, baptism, feet-washing, the Lord's Supper, the Communion, the holy kiss, the anointing with oil, and the manifestation of brotherly love, can be experienced and fulfilled as well in Iceland as in the more sunny climes of Italy.

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A TRACT IN SEASON.

A gentleman in New York, who is in the habit of distributing tracts on Sunday, was once discouraged by the rain from going his usual rounds. The little daughter came from Sunday School, and found the father, busy with bundle of tracts lying on the table. She seemed surprised, and was quite pained when he told her that he should not go out

"Let me take them, papa," she said.

"No, my dear; it is too wet."

But she pleaded that she was already dressed for the wet—had on her waterproof and rubbers, and she would take the big umbrella, and the rain wouldn't hurt her a bit, and besides, "those people will want their tracts—Do let me go, papa."

Finally she got his consent and started out. At one house she was obliged to knock a great while before she could get in. A woman with a gloomy face at last came to the door. The little girl smiled, gave her a tract and went on, till she had distributed all. Next Sunday the father of the little girl heard a remarkable story of rescue from death, and of conversion to God. The person who told him was the woman herself, at whose door the child had waited so long. She said she had determined to commit suicide, and was in the act of hanging herself when she heard the knock at the door. She took the tract from the hand of the little missionary, and the reading of it raised her from despair to the glad hopes and peace of the Gospel.

GOING TO CHURCH.

LET no trivial cause detain you from attending the regular church services. Where is the boy who "fair-weather Christians?" They are those who love their sun shines; a little storm, cold or rain will keep them away. The slightest indisposition or inconvenience of any kind is sufficient cause to keep away the professed strong zeal for God away from public worship. Many who during the week can endure all kinds of hardships, and show strength of body equal to the occasion, are so fearful of being so feeble that they can hardly endure anything. These things ought not so to be. We should not bring to God the lame or the blemished offering. We should not use up our strength in such an extent during the week that God has given us to do all our work, that we have nothing left to serve God with on the seventh. One who does this, is certainly robbing God of the time and strength of the privileges. Let us reader unto God the things that are God's, and to Cesar the things that are Cesar's.

THE tobacco question is engaging the minds of many earnest Christians. Not only those who are not slaves to the useless habit, but those who are slaves to the habit and prayer are just as anxious to be freed from its poisonous fangs. Many of them deprecate their situation—long for something to turn up to break the chains and dangers. Some have never been addicted to the use of tobacco think it very strange to hear others say, "I would give anything if I could only quit this filthy practice." Such expressions are strange nevertheless in many cases. That man who has never been there does not know how to sympathize with the unfortunate devotee.

"No temple is large enough to hold the idols of the Lord and Dagon at the same time. In the ark remains, adjust Dagon as son will, his head and hands will be broken and God will be supreme. Mount Carmel voices the Elijah call to choice and decision, calling to mind that there is not room enough in the hearts of the people or in the wide nation for Jehovah and Baal at the same time. There is no mild ground," said Jesus. "He who is not for me is against me; he that gatherneth not with me, scatterneth abroad."

SAID the Rev. Dr. Brown, at a revival meeting in Glasgow: "There is a great need that but men should be made good, and good men better. Yet if he had the choice of the two blessings, that a thousand persons should be converted to the low level of our ordinary piety, or that a thousand saints should be quickened to a higher level and actively, he did not know but that, in the wide, comprehensive view, he should prefer the latter, because every one of these revived saints would be a center of holy influence and holy life."

IT is difficult for us to conceive anything that is more beautiful than the answer given by one in affliction, who, when he was asked how he bore it so well, replied: "It lightens the stroke to draw near to Him who handles the rod."

Brethren at Work.

Published Weekly.

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Bro. Jno. S. Hanawalt, of Spring Run church, Pa., died the first of the month. He was in the ministry.

EXCUSE us for taking up so much of the paper with A. M. news. We concluded to tell it all at once, and then let that suffice.

WE never could see the use of a minister standing before a congregation with badly soiled hands when there is so much soap and water in the world.

A PAIR of good spectacles was left at Bismark Grove, and may be had by describing them correctly and forwarding the proper pay postage, to M. M. Eshelman, Warrensburg, Mo.

AT the close of the A. M., Bro. Enoch Eby informed us that it was his intention to spend most of the season traveling in the West. He thinks of visiting California and Oregon before his return.

PROF. J. W. McGarvey, of the Kentucky Bible College, is to hold a Bible School at Fort Scott, Kan., July 14-23. We announce this for the benefit of some of our brethren who have a desire to see the man, and acquaint themselves with his method of teaching.

ON another page will be found Drs. Flowers' appointments to lecture at various points. Some corrections will have to be made next week in that part which relates to Indiana and Illinois, as he will not visit our State at present. The corrections came after the inside pages of the paper were printed.

THE railroad companies were greatly surprised at the great numbers they were required to carry to the A. M. The number, in many instances, was far greater than they anticipated. We may be safe in saying that not far from 6,000 came from the States east of Kansas City.

CLUBBING RATES.—THE BRETHREN AT WORK and *Primitive Christian*, to the same address, $2.50. B. at W., or *Primitive* and *Young Disciple*, $1.85; or the three papers $3.00. To get the benefit of these clubbing rates, all the papers should be ordered from the same office.

ON another page will be found a report of the Old Order Annual Meeting, held near Flora, Ind., at the same time as the Meeting at Bismark. We do not mean to endorse the proceedings of the Old Order meeting, but publish the proceedings merely to gratify many of our readers, who desire to know what was done at that meeting.

SOME of the oldest Brethren at Bismark Grove said they never before attended an Annual meeting at which there were so many members and so few outsiders. To many of them it seemed like old times, when the most of those who attended Annual Meetings were members. This feature of the Meeting was very enjoyable, as it made all of us feel as if we were at home among the Brethren.

AT the Annual Meeting, we met Bro. E. A. Orr, who, a few weeks ago, was called from here to look after some of his relatives sick with the small-pox, near Plattsburg, Mo. He reported the family in a reasonably safe condition. But since then, we learn that his mother has died, and two of his sisters are sick with the same disease. Bro. Orr was not required to expose himself to the disease in order to care for his kindred.

THE Brethren at Huntingdon, Pa., have reason to rejoice. Eleven students of the Normal were baptized a few days ago. That shows that there is a good Christian influence in the school that is producing excellent results.

D. S. T. BUTTERBAUGH, of North Manchester, Ind., who attended the late A. M., says: "We do think our late A. M. meeting was a bright, shining light,—an example of love, peace and union among us. Brethren, let us well consider where we stand. Whenever and wherever we find an evil spirit of contention, let us ever manifest a desire for peace. Thereby we may create a love and union to flow in every heart. Then our late meeting may and will prove productive of good."

BRO. D. L. MILLER, President of the Mt. Morris College, and his wife are making arrangements to sail for Germany about the middle of August next. They may visit Denmark in the Fall, and spend some time with Bro. Hope to see how he is prospering, and also to encourage him in his good work. They will then return to Germany, and Bro. Miller will spend the Winter at the Halle University studying the German language. In the Spring they expect to visit Italy, Rome, Palestine and perhaps Egypt. Sister Miller is fitting herself for the trip by taking lessons in drawing, so as to be able to make drawings of the most interesting places visited during the tour. To Germany will be accompanied by Professors J. W. Jenks and J. W. Burgett, of the College, who intend to spend at least two years at the Halle University. The two last named have already engaged their passage of Bro. L. A. Plate, formerly of our office, who is again in the North German Lloyd Steamship Line, one of the best lines between New York and Europe.

REPORTS were made to deter many of the members from attending the A. M. at Bismark by telling them it was no suitable place for Christians; but those who attended realized to their own comfort that there was no good reason for such misrepresentations. The convenient place for an Annual Meeting could not well be found in America. All the necessary buildings were there for sleeping and eating purposes, even in dangerous weather. Nearly all were lodged within the inclosure at a very trifling cost. There were buildings enough on the ground to shelter more than ten thousand when the rain was pouring down in torrents. At night, the whole enclosure, of 200 acres, was lighted up by electricity; so traveling around after night was as convenient as in the day-time. The Tabernacle was the most convenient structure in which the A. M. was ever held. Those who were there to see for themselves certainly could find no fault. Hundreds said they wished Bismark Grove could be the center of the Brotherhood, that we might hold our meeting there each year. For our part, we would not want a better place for an Annual Meeting.

TRIP TO BISMARK GROVE AND RETURN.

DESIRING to say as much about the meeting as possible in our last issue, we omitted till this week saying much concerning the trip from here to the place of Annual Meeting. Our company with Bro. Weld came in his daughter Adda and M. S. Newcomer, our delegate from this place, we left Mt. Morris at 10 A. M., Friday, May 11, and reached Aurora at noon. Here we met the regular C. B. & Q. R. R. passenger train, on its direct run from Chicago to Kansas City. Four of the coaches were already filled with members from Ohio and Pennsylvania; many of them from the vicinity of Ashland, Ohio.

There were but two chair coaches on the train, and these were so well filled, that only one of our company was able to get a chair. This part was very much regretted. It was our good fortune to occupy one of these chairs the entire trip, and we do not hesitate to pronounce the convenience first-class. The chair is so constructed that it may be changed into a very comfortable lounge, for sleeping purposes. We also found these Ohio and Pennsylvania Brethren excellent company, and so well were we entertained by them that we at times actually forgot to pay much attention to the country through which we were passing. The condition of the road was excellent and the attention our company received from the railroad men was all that could be desired. Attached to the train was a dining car, where the best of meals were served.

Before reaching Quincy we fell asleep, but some of our company determined not to cross the Mississippi River without seeing it, hence had the whole crowd waked up in good time. We crossed the River near midnight, hence could not enjoy the scenery as well as we would like to have done. We would judge the bridge to be about one mile in length. It would have afforded us much pleasure to have spent at least one day in Quincy, as we were quite familiar with the place in our boyish days.

We again gave ourselves over to the gentle embrace of sleep, and did not awake till near Cameron, Mo. A glance at the fields and vegetation showed that we had passed into a warmer clime. Considerable corn was up, trees past bloom, and the forests in full foliage. This condition steadily improved as we approached Kansas City. This part of Missouri contains much excellent farming and fruit country. The land is good and quite productive; there is much timber, and many farms are excellent stock-raising, good for fruit, and a very fine climate. We do not see why all of this part of the State is not settled with industrious people from the North. South of the Missouri River is much country just as good and with a still milder climate, yet population is very sparse and rapidly passing away. The high license law, lately passed by the legislature will greatly remedy the liquor traffic, so that it may soon become a State noted for its temperance principles. We think the day is coming when Missouri will be one of the foremost States in the Union. Its mountains of iron ores, zinc beds and vast coal fields, with its fertile valleys, woodlands and plains, washed by the great Father of Waters on the East, and cut through the center by the longest stream in America, give it wealth and facilities, known to no other western State. To this is yet to be added a mild climate, and many other good qualities too numerous to mention, and yet it is not the Garden of Eden, for it has its faults as well as all other parts of this imperfect world. Still as a place to live and enjoy life, the eastern people will find it about as good as anything west of the Mississippi River.

Pardon this digression. We reached Kansas City, the great Chicago of the West, about o'clock, where we found hundreds of other members, who had reached the place by different routes.

We were soon on our way to Bismark Grove; 37 miles west of Kansas City. The morning was quite damp, as it had been raining for some time. We gently glided on the Union Pacific Railroad through a very productive country in Kansas. The wheat was a foot high, meadows green, potatoes large enough to cultivate and other things advanced proportionately.

We reached the Grove near eleven o'clock. It was still raining. A walk of nearly a half mile, over a muddy path, through a beautiful grove, brought us to the place of meeting,—the large tabernacle, in which the Conference was to be held.

There are at least ten other buildings on the grounds, some of them very large. These were mostly used for sleeping and eating purposes. One building, capable of seating over 1,200 persons, was used for the dining hall. Two other buildings about one hundred feet square, had straw spread over the floors and were used at night for sleeping purposes.—The men occupied one building and the women the other. Three other large buildings were used for restaurants; another for the Standing Committee and three others for business purposes. To the east of Bismark Grove proper, is a large number of well-arranged and enclosed stalls, bedded with fresh straw. As many as twelve persons could sleep in one stall. These were the first sleeping apartments to be taken. Your editor, with a good company of brethren occupied stall No. 6, and can testify that it was an excellent place to sleep when it did not rain two hours. Hundreds found lodging in the City of Lawrence, two miles to the West.

It rained nearly all day Saturday and most of Sunday. We never saw it rain harder. It let up quite considerably on Wednesday. The rest of the time the weather was very fine.

Our intercourse with the Brethren during the meeting was very pleasant. We never before had the pleasure of meeting so many old acquaintances, nor did we ever enjoy an Annual Meeting so well.

Nearly all of those present being members, made it look much more like a Brethren's meeting indeed.

The Committee of Arrangements did its work well. Bro. M. M. Eshelman, Secretary, and Bro. J. S. S. Mallott, Treasurer, were just the right men in the right place. They performed the work assigned them in a very skillful manner, laboring to make all comfortable, and accommodate everybody they could. So far as we were concerned, we fared splendidly, and do not think we were treated any better than the rest. Some who are not accustomed to attending the A. M., may think the accommodations not so good, but those who know most of our Annual Meetings, will doubtless pronounce the arrangements at Bismark Grove the best ever enjoyed by the Brotherhood. The entire Grove was covered with a heavy mantle of grass, so that mud did not annoy the people to any great extent. At times the mud was very disagreeable in the roads, and around the front of the tabernacle, but a few days of sunshine made it quite traveling delightful. The weather was also a little cool at times, and on a few occasions the wind blew a regular "Kansas gale."

At night the whole Grove was lighted up by electricity, so that it was as pleasant after dark as in the daytime. The electricity was manufactured at the Machine building, over one-fourth of a mile from the Tabernacle, and conveyed to ten different points on wires extending from pole to pole. The lights in the Grove were on the tops of poles about 20 feet high, and in the three lights in the Tabernacle. These lights enabled all to attend the evening services, which were generally very entertaining. Everything was conducted after the usual order and custom of the Brethren. No one interfered in the least with our privileges, nor did any one attempt to annoy the meeting at any time.

The supposed objectionable features were not found by the impartial visitors. They united in pronouncing everything so convenient, agreeable and quiet. We saw but two things that had a little timid about. On Monday a few of the fast ones in Lawrence attempted to slightly show off by driving their fast horses over the excellent roads in the Grove; but the gate-keepers soon put a stop to that. There there lives on the ground a person called Jimmie, employed by the owners of the Grove, to care for the premises, and his orders are, to shoot every dog that is found in the enclosure. He carries out his orders promptly. We did not see one drunken man, nor did we hear the first particle of swearing.

In other state, that if Bismark Grove were near the center of the Brotherhood, our people would want to hold their meeting there every year.

Bro. Amick devoted most of his time looking after the interest of the B. AT W., and was well compensated and greatly encouraged in the work. He added a number of new names, and in various ways transacted business that was of importance to the firm. We regret that we could not visit some of the surrounding country while here, but we were kept so busy that we did not even get to visit Lawrence, though only two miles away.

Most of the people with whom we converted seemed very well pleased with Kansas. It is destined to become the stronghold of the Brotherhood in the West, and to-day is the most profitable field we know of for missionary work. The people are generally industrious, intelligent and thrifty, and seem determined to make their efforts in Kansas a success.

The railroad companies were very gener-

ss. One road took a large company of our people to Reno County free, in order to get them to see the fertile part of the State; other parties from Missouri took at hand and see how they would like the country. Hundreds of them will likely purchase farms and help build up the cause in this beautiful State.

We left the Grove early Friday morning with the intention of going direct home, but Br. P. Fahrney of Chicago, met us at the depot in Kansas City and said that if we could stay till evening, he would take us over the cyclone district.

By 8 o'clock we were comfortably seated in a buggy with the doctor—pity that buggy; he knows its ways 23 years—and we started at a trifle less—and soon found our way to that part of Kansas City through which the cyclone had passed the Sunday before. We followed the track of it about two miles. No one can imagine the effect without seeing it. Fine, costly residences and churches were ran completely to pieces, and presented naught but a pile of ruins. Huge trees, two feet in diameter, were twisted off like playthings. Sometimes a fine residence would escape untouched, while the buildings on either side would be completely demolished. Some buildings had the two sides torn completely away, leaving the front, back and roof standing securely. We could take up a whole column telling of the curious freaks this cyclone performed, but we will let the above stand as this hasty sketch concludes.

While we we were thus looking over the city, the proprietors of the BRETHREN AT WORK and *Primitive Christian* were busy at work in a room in one of the hotels near the depot, perfecting plans for the consolidation of papers. We are not yet prepared to tell the outcome of the consultation; that is to be made known in due time.

We left Kansas City about six o'clock, on Friday evening, and were too sleepy to think much but lying down on one of the nice, comfortable chairs, and found our way home. Lord and the C. B. & Q. railway company.

We reached home the next evening; found all well, for which we thank the good Lord, and all others that so greatly aided us during his journey.

In behalf of Bro. Eshelman permit us to state that he had to lose much time, perfecting and carrying out the arrangements for the meeting; much depended upon him. The meeting may pay expenses, but not much more, and, as a slight compensation for his labors, and to help him along a little, we suggest that you send him 50 cents, and his semi-monthly, the *Youth's Helper* to the end of the year. The paper occupies a field entirely outside of the limits of our church paper, and a little from you will be quite a help to him. Address him at Warrensburg, Mo.

What we have to say about the work of the meeting will be found elsewhere. Much of it is made up from what we wrote for the *Kansas Daily Herald* during the meeting. We say considerable of this meeting because it was a conference of much more than usual importance.

BISMARK GROVE.

THE CONFERENCE.

Number 2.

OUR last report of the doing at the Annual Meeting brought us up to Wednesday noon. The matter was sent in by mail, and placed in type, ready to go to press on Monday morning.

We now resume our narrative:

WEDNESDAY AFTERNOON SESSION.—The meeting was called to order at 2 o'clock, and a sweet at that time created some confusion, deferring business nearly a half hour.

Business was then resumed by continuing the discussion of the insurance question that was before the meeting in the forenoon. Two of the oldest brethren in the Conference took an active part in the discussion, and no less speeches were made and strong arguments presented on both sides. One speaker affirmed that life insurance companies were a curse to the land and were doing more harm than good, and that he discouraged it every hand. At one time the discussion grew somewhat exciting, and some confusion resulted. Of course this must remain an unsettled question among us. We have long held positive views on the insurance question, and listening to the discussion rather confirmed them.

The sentiment of the meeting was so divided that the case was finally deferred indefinitely.

The Standing Committee then reported the following as the constitute to the Building Fund project into consideration: Samuel Harley, Jesse Stutsman, J. C. Lahman, L. H. Dickey and Geo. C. Bowman.

The committee appointed yesterday to take into consideration the matter in regard to having for church property, reported that it was wrong to enter suit for church property. That Brethren may look their *own* meeting-houses, etc. Moved to accept and carried.

The finance committee reported that the expenses of the Revision committee was $256, which was assessed to the different State Districts, the money to be sent to Andrew Hutchison, Centerview, Johnson county, Mo. Accepted by the meeting.

Brother R. E. Moomaw, foreman of the Revision Committee, presented the Revised Minutes to the meeting.

It was re-committed to the Committee to be put into proper shape, published and submitted to the churches for examination till the next A. M. We understand that the work will be placed into the hands of the printer shortly, so it may go before the Brotherhood at an early date.

At five o'clock the meeting adjourned for supper.

At 6:30 the vast assembly surrounded the little Bethel in the Tabernacle to witness the first instance of baptisms ever performed in Bismark Grove. The eight was the grandest yet witnessed during these meetings. The lake is about 100 feet long and 60 feet wide, surrounded by banks gradually receding from the water's edge; so that at least 5000 persons could witness the ceremony. It was the most charming baptismal scene ever witnessed by the writer.

Elder John Wise appeared at the west end of the lake, where stood the applicant in the midst of hundreds of the members of the church, and said to the applicant that part of Matthew 18 which refers to the duties of members in case of private trespasses, asking him if he would consent to abide by the instructions laid down in this chapter. After this Elder Wise, with the applicant and several of the members, walked into the water. They both went down into the water, the applicant kneeling, was dipped three times face-forward into the water, the administrator repeating: "I baptize thee into the name of the Father, and of the Son, and of the Holy Ghost." After the baptism hands on the head of the baptized man, and uttered a short but appropriate prayer. When the man had risen to his feet they saluted each other with a kiss, then walked to the shore where the newly baptized member was received and saluted by other members of the church.

At 7:30 the tabernacle was again filled to listen to an impressive discourse by W. R. Deeter, of Indiana, on the meaning of the term, "The Word of the Lord." Bro. Deeter is a fluent speaker and of pleasant address.

Considerable rain fell during the afternoon, rendering the roads in the Grove quite muddy. A number of persons had their pockets picked during the meeting, and a few were relieved of considerable cash. The Secretary of the Board of Arrangements told them that it was no wonder they had their pockets picked, if they were so foolish as to bring together gave these thieves a first-class chance.

THURSDAY MORNING.

A very heavy rain fell at night, much to the inconvenience of many who slept in the stalls. At 7 o'clock there was a very heavy shower which rendered it quite disagreeable in the vicinity of the Tabernacle. During the night many of the visitors returned to their homes, more went to-day.

The Standing Committee did not enter the Tabernacle till 10 o'clock.

The Moderator declared the meeting opened for business. At this stage of the meeting two of the speakers made apologies for some expressions made the day before in their speeches on the insurance question. On these these apologies were accepted. D. N. Workman proposed to take charge of funds raised at this meeting; the money to be used for various purposes—to aid a poor widow whose house was blown away by the storm that passed through Douglas county, a few days since, the rest to aid in the building of meeting houses.

M. S. Newcomer, Samuel Click, J. U. Brumbaugh, D. B. Gibson and Daniel Zook were nominated and confirmed as a disbursing committee to properly distribute the funds thus raised for church.

The Revision Fund Committee made a corrected report of their work, which was considered yesterday. The amount required to defray the expenses of the Revision is $220, instead of the amount given yesterday. The amount assessed to the different State Districts is $340, the corrected report accepted.

Colorado and Kansas sent a paper complaining of the frequent mention of College matters in the church papers, and advertisements.

Voted that the meeting require nothing more of the editors than what they are now doing.

On motion the meeting voted to extend fraternal greetings to the churches in Denmark.

The report of the Building Fund Committee was submitted, stating that the Committee saw the necessity of active work in that direction, hence recommended that a committee of five be appointed to formulate a plan, with the necessary rules, etc., and submit the same to the next A. M., that the plan may be properly matured before being made as perfect as possible. The report accepted and the following appointed as a committee to carry out the suggestions of the former committee: Daniel Vaniman, S. S. Mohler, W. R. Deeter, E. Eby and John Zuck.

Colorado and Kansas presented a paper suggesting a plan for general missionary work. On motion this paper was referred to the above committee. The appointing of this committee was a part of the most important work before the meeting; it is a very advanced step in the interest of the mission cause, of which we say something in the future.

Adjourned for dinner till 1 P. M.

THURSDAY AFTERNOON.

The Standing Committee did not enter the Tabernacle till 1:45 and immediately called the meeting to order, and proceeded to business.

A petition from Tennessee asked that a body of the Bowman members might be received into the church without being re-baptized. After a short discussion it was unanimously decided that they could not be received in this manner by baptism.

A paper, from Southern Ohio, asked what was to be done with Bro. J. W. Beer, since he, as an elder, fellowships and invites expelled ministers into his congregation, and takes an active part with them in their work. Decided that it is the duty of the adjoining elders to look after such cases.

The Committee appointed last year to hear charges against S. H. Bashor, reported that he had taken his letter from J. W. Beer's church and placed with a body of expelled members at Ashland, had notified the Committee that he had been nothing to do with it, and could not be brought to trial, hence it was decided that he could no longer be retained as a member of the church of the Brethren. The meeting sustained the decision of the Committee.

Northern Ohio also called for the Bro A. M. for 1884. The request was granted.

The meeting then extended a vote of thanks to the Brethren of Missouri, Kansas and Nebraska for the excellent arrangements, and good accommodations at this meeting;

To the members and citizens of this vicinity for their kindness and hospitality during the meeting;

To the railroad companies for reduced rates for those who have attended this meeting;

And especially to the Union Pacific R. R. company for the use of Bismark Grove and their commodious building.

The following committees were granted:

Sugar Creek church, Allen Co., Ohio.—R. H. Miller, Jacob Fife, Geo. W. Cripe and W. R. Deeter.

Amwell church, N. J.—Moses Miller, Samuel Harley, Wm. Hertzler and Christ. Bocher.

The meeting was closed by Eld. John Metzger at 3 P. M.

Thus ended the only A. M. ever held by the Brethren west of the Missouri River, and when the next one will be held there the Lord only knows. There were perhaps over 2000 members on the grounds when the services closed. These gradually disappeared, and by noon next day we presume the place looked lonesome and forsaken. Never before were there so many members in Kansas, and it has been a long time since the A. M. has closed with such a unanimous feeling on the generality of the work done.

There were perhaps a few questions not settled so satisfactorily, and hence may have to be more fully canvassed in the future. Foremost among these is the insurance question. The meeting stood almost solid on the points affecting the actions of the two elements that have gone off from us. Some members of these elements were on the ground and conducted themselves in a very creditable manner so far as we know. We had a short talk with Beer, Holsinger and Yoder of Ohio. They treated us with marked kindness. We also met A. P. Gibson, of Butler, Mo. We were well acquainted with him when he lived in Cuyahoga Co., of this State. He is a man of unusual talent as a speaker. He is now a minister of the Congregational Brethren. We met others whom we cannot now take space to mention by name. We hope the day will come when they will see proper to return to the fold and help along with the Master's great and good work.

One by one we would like to mention the names of a host of aged veterans who have done good work in the Master's vineyard, and soon must pass away, and other faces now strange to us must take their places, but we cannot do so at present.

A collection was taken up at the meeting and $314.03 raised; $140.98 was paid to a poor sister who had her house destroyed by the cyclone, and the remainder was divided equally between the meeting-house projects at St. Joseph and Arrow Rock, Mo., Round Mountain, Ark., and Altoona, Pa.

NO FLOUNCES IN SCHOOL.

From the following circumstances it would seem that there is a school in England that is making an effort to carry out the principle of plainness to its fullest extent. Schools of that character should be welcomed everywhere:

A laboring man in Wanborough, Eng., was called before the County Court for neglecting to send his daughter, aged six years, to school. The fact of her non-attendance was admitted, but for the defense, it was shown that the child was not allowed to attend the school because she had a flounce on her frock. The vicar of Wanborough and one of the managers of the school said that one of the rules was that children must come neat, clean, and plain in their dress. The flounce was a violation and disregard of the plainness, and the child was consequently refused admission, the mother declining to remove the flounce. The little girl was brought into court wearing the dress objected to, which had a small flounce of fringe at the bottom, the ornamentation objected to. The neat and and cleanly appearance of the child evoked great admiration from a crowded court. In cross-examination, the reverend gentleman said he knew that the education department had been appealed to, and in reply it stated that it could not interfere with the regulations made by the managers of the school. The chairman said the rule as to neatness was a very proper one. The dress of the child did not appear out of the way, but it did not suit the taste of the managers. The Bench would not inflict a fine, but the defendant must either take off the flounce, or send the child to another school.

Home and Family.

MOTTO.—And the fruit of righteousness is sown in peace of them that make peace.—James 3: 18.

A Mighty Myth.

SOME time since, a woman delivered a lecture in Lancashire, England, against Christianity, in which she declared that the Gospel narrative of the life of Christ is a myth, or fable. One of the mill-hands who listened to her, obtained leave to ask a question.

"The question," said he, "I want to ask the lady is this: Thirty years ago, I was a curse to this town, and everybody shrank from me that had any respect for himself. I often tried to do better, but could not succeed. The teetotalers got hold of me, but I broke the pledge so often that they said it was no use trying me any longer; then the police got hold of me, and I was taken before the magistrates, and they tried; and next I was sent to prison, and the wardens tried what they could do: but though they all tried, I was nothing better, but rather worse."

"Now, you say that Christ is a myth. But when I tried, and the teetotalers, the police, the magistrates, and the wardens all tried in vain, then Christ took hold of me, touched my heart, and *made me a new man*. And now I am a member of the church, a class-leader, a superintendent of the Sunday-school; and I ask, if Christ is a myth, how comes to pass that that myth is stronger than all others put together?" The lady was silent. "Nay, miss," said he, "say what you will, the Gospel is the power of God unto salvation."—*Christian Secretary.*

Two Pictures From Life.

Pet dogs are the latest hobby in the fashionable world of New York and other large cities.

A certain costly species of bull-terrier, grown exceedingly small by in-breeding and doses of gin, is the favorite of women wealthy enough to afford indulging in such pets. They are hideously mishapen little monsters, but the uglier they are the more they are valued. They are taken out every day by their mistresses or footmen for an airing, wearing embroidered coats, and gold collars, on which their names are engraved or set in jewels.

One of these dogs died in Philadelphia lately, and a formal notice of the funeral was given to the friends of its mistress, who sent their dogs in carriages with liveried footmen, etc., etc. The dead dog was laid in a satin-lined, silver-mounted coffin; offerings of flowers were sent, and a costly monument was raised over its grave.

"Beppo," the pet of a wealthy young lady, lately sent out cards for a reception, which was attended by all the *haut-ton* of dogdom. The homely little beasts sent to the reception were served daintily, with all the delicacies of the caterer's art. The feast, floral decorations, etc., cost more than two hundred dollars.

On the week on which Beppo held his reception, an entertainment of another kind was given by a young girl who lived near to Beppo's mistress. She had spent the last Summer in a little village in one of the hill-counties of Pennsylvania.

The clergyman of this parish was a scholarly man of much intellectual force. His wife was a refined, sensitive woman. They had five children. The clergyman had given up a profession in which he might have grown rich, to serve the Master he loved, in ministering to his fellow-men.

His salary was four hundred dollars a year, and that often was not paid when it was needed. In other words, here was a man who had the education, tastes and habits of the very highest class: who naturally wished to educate his children; who was obliged to appear and live as a gentleman, and to exercise hospitality and charity upon the wages of a day-laborer.

Miss Dash guessed something of the privations of this good man and of his family during her stay in the village. Last Winter, out of her allowance (which was a liberal one), from her rich father, she made up a box for the pastor's family, in which she declared there should be nothing absolutely necessary. "Let them, for once in their lives, have a taste of indulgence," she said. "It will be like water to a thirsty soul."

The great box arrived late in the evening of a raw November day, just as the clergyman and his family rose from their scanty supper. For a month there had been no meat or butter on that table.

The family grew red with excitement as they gathered round the box. The lid was knocked off. Out came warm winter cloaks and caps for the three girls, an overcoat for the minister, and a pretty, soft dress for his wife, *all new*.

"Why," said their donor, "should we give the man who leads us to God our cast-off clothes?"

There were books and magazines for the clergyman, and an engraving of a noble picture to hang upon the wall. There were toys for little Molly and packages of flower seeds, and a huge box of candy for everybody; and then there was a letter enclosing a check which would send the boys to a good school for two years.

When they all kneeled together that night, and the clergyman tried to thank God and to pray for their kind friend, his voice choked so that he could not speak.

These are two companion pictures for our readers to hang in their memory. Both are taken from life.—*Youth's Companion.*

A Holy Life.

A HOLY life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles or battles: nor one great, heroic act of mighty martyrdom make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not "waters of the river, great and many" rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh; the avoidance of such little things as these goes far to make up at least, the negative beauty of a holy life.

A Beautiful Prayer.

As one of the early Scottish kings was dying, an attendant heard his last sentence: "Lord, I restore thee the kingdom wherewith thou didst intrust me. Put me in possession of that whereof the inhabitants are all kings."

Matrimonial.

FARLY—LEIB.—At the bride's home, May 18, by the undersigned, Thomas Farly and Elmira Leib, all of Cumberland Co., Pa., near Boiling Spring. DAVID NIESLEY.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

HUFFORD.—In the Middle Fork congregation, Clinton Co., Ind., May 12, sister Sarah A., daughter of Bro. Joseph and sister Mary Hufford, aged 14 years, 1 mo th and 14 days.

Sister Hufford, passed away with that dread disease, consumption. The brother and sister rejoice that she chose that good part a few days before she died. Funeral sermon by Eld. Isaac Cripe, assisted by Solomon Blickenstaff, to sympathizing friends and neighbors.

HINER.—In the bounds of the Middle Fork congregation, Clinton Co., Ind., May 18, Anna Ethel, infant daughter of friend H. J. and Mary Hiner, aged 3 months and 11 days

This little one suffered with whooping-cough and congestion of the lungs. We say to friend Hiner and wife, your sweet little bud is not dead, but sleepeth. Funeral by a Methodist minister, who made very appropriate remarks. MICHAEL FLORY.

BEUNDAGE. — Near Nappanee, Elkhart Co., Ind., May 11, William Wallace Beundage, aged 33 years and 9 days.

GEYER.—Also, at the same time, Levi Geyer, who lived near Milford, Ind., but died near Nappanee, aged 35 years, 3 months and 17 days.

Both these men were killed by the explosion of a steam boiler. Funeral services by the brethren. J. H. MILLER.

STROCK.—Near Churchtown, Cumberland Co., Pa., May 13, Howard Strock, aged 31 years, 5 months and 27 days.

ANNOUNCEMENTS.

Love-Feasts.

May 30, at 10 A. M., Wooster church, Wayne Co., O., at Cyrus Hoover's.

May 31 and June 1, Cherry Grove, Carroll Co., Ill.

June 2, at 3 P. M., in Milledgeville, Ill.

June 2 and 3, in Woodland church, at Woodland meeting-house, Ill.

June 7th, Thornapple district, Mich., at Bro. Sam. Smith's, 2½ miles north and ½ mile east of the old church-house.

June 8, at 4 P. M., Monticello church, Ind.

June 9, Naperville, Ill.

June 8, at 4 P. M., Sunfield church, Eaton Co., Mich.

June 9 and 10 at 2 P. M., Maquoketa church, Io., at Lost Nation meeting-house

June 9 and 10, Big Grove church, at Garrison, Benton Co., Iowa.

June 9 and 10, at 2 P. M., in the Grove church, Miami Co., O.

June 12, at 5 P. M., St. Joseph church, St. Joseph Co., Ind., at C. M. Wenger's 1½ miles southeast of South Bend. On Turkey Creek road.

June 12, at 10 A. M., in the Palestine church, Darke Co., O.

June 12 and 13, at 10 A. M., in the West Branch church, Ogle Co., Ill.

June 13, in the Middle District church, Miami Co., Ohio.

June 14, at 10 A. M. in the Cedar Lake church, Indiana.

June 14 and 15, at 10 A. M., Silver Creek, Ogle Co., Ill.

June 15th and 16th at 1 P. M., in the Panther Creek church, Iowa.

June 16, at 4 P. M., Markleysburg Pa.

June 16 at 10 A. M., Wabash church, Wabash Co., Ind.

June 16 and 17, near Precept, Furnace Co., Neb. Stop off at Orleans

June 16 and 17, Lake Branch church, at Bro. Bennet's, on the north-side of Horseshoe Lake, north west of Morristown, or Waterville by rail by notifying the undersigned.

June 16 and 17, four and one half mile east of Harlan, Shelby Co., Iowa.

June 16 and 17, Spring Creek church, Chickasaw Co., Iowa.

June 16 and 17, Iowa River church, at the Stone church, north-east of Marshalltown, Iowa.

June 18th at 10 o'clock A. M., New Haven church, Gratiot Co., Mich., at Bro. Geo. E. Sours, four miles east of Carson City.

June 19 and 20, at 10 A. M., Pine Creek, Ill.

June 23 and 24, at 4 P. M., Wood River church, near Kearney, Neb., at residence of Moses Y. Snavely

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TO THE AFFLICTED

IMPORTANT MEDICAL NOTICE.

To the Brethren of the German Baptist church and the public generally. We wish to say to them, we will visit the following places for the purpose of giving our friends an opportunity of consulting us for any form of disease,—acute or chronic:

At Bro. S. M. Smith's residence, Campbell, Mich., June 7th until June 10th.

HUBBERTSON, Mich., ..	June 12 until June [illegible]
CARSON CITY, Mich., ...	June 18 until July [illegible]
BRISTOL, Ind., ...	July 7 until July [illegible]
SOUTH BEND, Ind., ...	July 12 until July [illegible]
LA PORTE, Ind., ...	July 21 until Aug. [illegible]
MT. MORRIS, Ill., ...	Aug. 3 until Aug. [illegible]
LANARK, Ill., ...	Aug. 14 until Aug. [illegible]

☞ Other notices will appear in this paper as our arrangements may be made. Calls to [illegible] places where the Brethren may desire, will receive prompt attention, and appointments [illegible] made through B. AT W.

N. B.—Call at post-offices in the above places at the time mentioned and enquire where you can find us. See circulars and city papers for name or hotel, where we stay. For all particulars call and consult us free of charge, and get pamphlets, tracts and important papers on health, illustrating more than 1000 remarkable cures. No mineral poisons given. Books and medicine reasonable. We will give free health lectures in Hubbardston, Carson City, Mt. Morris and Lanark. Dr. Flowers in the evening. Mrs. Flowers in afternoon. See circulars and recommendations from brethren, sisters and others. Yours for good health.

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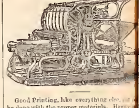

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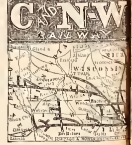

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Correspondence.

"Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared Lord, and that thought upon his name—Malachi 3: 16

Information Wanted.

ear Brethren:—

ATTER the A. M., while at the waiting-in Kansas City, through mistake, some ies' baskets" were exchanged. Our ban-contained a considerable amount of ing. Any one having such baskets, please me a card, and an exchange will be by express. JAS. R. GISH.

Sanoke, Ill.

From Daniel Hays.—May 14.

ear Brethren:—

I LEFT home this morning, to visit among churches of W. Va. Came to Matthias' and River, where I had an appointment P. M. Found our old brother Jacob ithis quite low, near the end of his race. setting in his chair, conversing. We ad-ral services at the church near by, and, ge returning, Bro. Matthias peacefully ed his eyes in death. He was a few years of four score. His home was the house ge traveling brethren. His loss some be toward. His sun set in a cloudless sky!

From Sabetha, Kan.—May 7.

ear Brethren:—

THE weather here is the best that could ished. Everything is looking fine; small ats looks well and people are about done nding corn. Some is up and growing fine; ng peach now are for a very heavy crop. fall kinds of grain and fruit; excepting ocies. There will be none in this section the country. The church, too, is prosper-ldively, having had some additions by bap-t this Spring. Many members are moving from the East. The new church at Sabe-is about completed, so that meetings can held in it. This is the first Brethren's church built in Nemaha Co. I hope more will be built soon, as they are needed here.

E. J. BEGHTLY.

From Camden, Ind.—May 17.

Dear Brethren:—

THE old ship is still sailing slowly here. e having no trouble at present; all seem to be in peace and harmony. We had nine into the church since last Octo-some by letter, some by baptism. We ve have two interesting Sabbath-schools ll attended. Hope these schools ll be the means of doing much good, as e church has just passed through a dark ase—had well nigh sunk beneath the ves. We are doing all we can for the ory of Zion; and hope the brethren ll come to our assistance and help us, and ay for us that we may all faithfully labor gether for good. S. W. ULERY.

Three Weeks.

is the history of the writer, perhaps no ee weeks of his life, were filled with ter-and sadness as the time from beginning pril 20th and closing May 18th. The great rden of my mind was as to arrange the ildings at Bismark Grove, as to remove e all who would attend, and while I feel I have done my whole duty, I am con-tous that after passing through the work, me things could have been improved; but ll, it cannot be remedied now. Some of the ptists stood at the head of the various de-partments; that each had to learn, and the me to learn was short; but, outside of a few ws, all stood to their posts like noble men d women. The Superintendents of the estaurants, Dining Hall and Sleeping ms had no small tasks before them, and m glad to say that they were at their ts and creditably filled the positions. ho Falker, chief cook, with his assistants, ered under some disadvantages, but did t they could for the people. Bro. Weg-right, our milkman, took sick during the eting and the new hands, while doing what y could, were unable to procure sufficient milk to meet the demands. Bro. Hoover, ve, chief of supplies, was lost in himself, ll, day and night, labored to keep the culi-ary departments well filled. He was also with us two weeks before Annual Meeting, laboring to complete the arrangements. Many others deserve our thanks for their zeal, care and labor, but space forbids giving their names.

I presume no one was plied with more questions on excursions, stamping tickets, sleeping accommodations, lost articles, place of ticket office and a score of other questions than the writer. I tried to exercise patience but I fear the supply got a little short occasionally.

If a dipper was wanting, or meat run short, or wife failed, or good run out, or ticket, handkerchief, spectacle, pocket book, shawl, coat, glove, blanket, key or memorandum book was lost, or straw was needed, a door to be unlocked, a daily wanted, a letter to be written, a friend to be found, an announcement made, a railroad agent desired, Bro. Eshelman was appealed to; and it is just possible that in the midst of so many depositions and so much care, he may not always have answered wisely. I remember after working hard from 4 A. M. until 11 P. M., I was awakened at 2 by some one who said he waiged to subscribe for the daily *Herald*. Suppose with which I had no connection whatever. I confess his disturbing my rest without cause, did not increase my esteem for his goodness and wisdom. Anyone even from a distance of the magnitude of conducting an Annual Meeting until he has passed through the great task. That it requires patience, prudence, is evident, but what could be done, if the Lord did not give us kind hearts that are full of love, to help.

The other members of the Committee of Arrangements were active and earnest in helping, and are entitled to our thanks for their assistance and kind sympathies.

Thousands of personal friends were present, with none of whom I had the pleasure of saying much more than a passing greeting. It was to me great joy of quite a number of my friends, but they know that it could not be done.

I almost forget to mention the workers at the ticket office. Bro. Mohler, assisted by Bro. Miller, conducted the financial affairs with credit to himself and the Brethren.

"And will it pay expenses?"—was put by many. As yet we do not know, but forgiveness will be a debit, as the expenses of labor were heavy. We shall have auction of goods, May 29th, in Lawrence, after which we will settle, hoping to be able to report in about three weeks hence. M. M. EMERSMAN.

For the St Louis Meeting-House.

Dear Brethren:—

The following amounts have been received since last report:

J. B. Priser, Puckerton, Ind.,	$1 00
Cyrus Hoover, Wellersville, Wooster church, Ohio,	20 00
Barbara A. Bell, Plattsburg, Mo.,	1 00
Elizabeth Rohrer, Canton, Ill.,	2 00
Mary Rohrer, Canton, Ill.,	2 00
Salome A. Stoner, Ladoga, Ind.,	10
No name, Iowa, Ill.,	1 00
Susan Rowland, Ill.,	1 00
John Harshberger, Kan.,	1 00
Benjamin Ulrick, Pleasant Grove, Kan.,	1 00
G. W. Peterbaugh, Lanark, Ill.,	1 00
Sarah Ulrick, Lanark, Ill.,	1 00
No name, Iowa, " "	1.50
John Miller, North Manchester, Ind.,	5 00
Daniel P. Miller, Moore's Store, Va.,	2 00
Jacob Kern, Tippecanoe, Ohio,	10.00
Abraham and Isaac Toms, Cairo, Ill.,	2 00
Sarah J. Buckwalter, Huntingdon, Ind.,	2 00
J. W. Gripe, Milford, Ind.,	3.00
Geo. Lowes, Mexico, Ind.,	1.50
Daniel Wyong, Nappanee, Ind.,	7 00
Benjamin Kessler, Nacimus, Ill.,	10 00
John Snowberger, Canaled, Ind.,	10 00
Samuel Grige, Sidney, Ind.,	5 00
Elizabeth Sniderman, Stanton, Va.,	50
Cerro Gordo Church, Ill.,	10 75
Received at Annual Meeting, held at Bismark Grove, Kan.,	30 62
	$

JOHN METZGER, Treasurer.

Old Order Annual Meeting.

CHILDREN of one common family all have more or less sympathy for the welfare of each member of that family, and when one takes a journey, how anxious are those that are left behind, to hear from those that are gone, and any intelligence received by any member of the family, is soon communicated to all the rest.

Just so we think it is in regard to our Brethren that have gone out from us. No doubt thousands are waiting to get to hear of the business that was transacted here yesterday and to-day and to-morrow. Therefore we will try and give you the substance of the business that was transacted, and some of the principal reasons for making their decisions as they did.

The meeting was opened in the usual order, after which A. H. Sensenany announced himself as the one chosen as Foreman but declined.

Abraham Flora, of Ohio, then took the position of Foreman; Samuel Kinsey, Writing Clerk; Aaron Frantz, Reading Clerk. Sixty-three churches were represented by messengers or letters.

The first business was a report from the hymn-book committee. The committee acknowledged some errors to their work and requested some fresh no hand which will be used in printing their petitions, and reasons on account of which they withdrew from the church. The stereotype plates of hymnbook to be given to Kinsey.

The following matters considered, was the report of the Committee appointed to collect petitions, resolutions, etc., for publication. They had found, in getting them all together, that it would make a pamphlet of 72 pages, and the printing, binding, etc., of 10,000 for cost $890. There being $177 donated for that purpose, and these pamphlets being intended to be sent out free, (one to be sent kind to each minister whose place appears in our almanac) each elder or minister is to lay the matter before his church, receive donations and forward same to Kinsey, together with order for as many copies for free distribution as their church knows.

Third business considered was the report of the committee on the revision of Minutes. This report was introduced by quite a lengthy preamble, then read a few of quite a number of things that have passed A. M., that suited them very well, and a few, things that they desired to change a little. One was, in giving certificates of membership, to be very careful to use the word 'old' in addition to German Baptist. The other was against preachers going upon strangers, they "advise that arrangements be made by the Brethren to stay down when it can reasonably be done." The Committee on Revision to continue another year, with the exception of A. H. Sensenany, relieved, and Joseph Cover substituted in his place.

As the fourth in order, letters of greeting were read.

QUERIES.

1. This was in regard to appointing a Committee of Arrangements and Treasurer, and to collect A. M. Fund by donation, to assist the churches to hold A. M. in parts of their Brotherhood where they are not so numerous. The arguments in favor of this query, which had been represented by their opposers both East and West, that they were only a small handful, and if it could be so arranged that they would be able to take the A. M. they could convince their enemies that they were more numerous than represented.

This, after some discussion, was laid down.

2. This was represented to have originated among the sisters, that, as the Resolutions defined a cut of dress for the Brethren, that this meeting should also lay down a cut for for sisters' bonnets and capes or handkerchiefs.

ANS.—Bonnets to be cut straight. Handkerchiefs large enough to cover the shoulders, and capes not allowed, for fear of starting a fashion, and the sisters, vullies, etc.

This answer was only allowed to pass by an explicit agreement that the old elders would not take it home and try to enforce it. Solomon Sharp in making a speech on the cut of bonnet, said, that they had accepted the Miami Resolutions, and he found no square corners in that. They were willing to accept the Gospel, but found no square corners in that, and that query been allowed to the Miami Resolutions when the "divide" took place, they would not have had ten sisters. Knew very well that he could not enforce it in his church, but would not say that he would not try.

3. To recommider Art. 2, of last A. M., and let the elder in church where A. M. is held, select Standing Committee.

ANS. Let messengers select Standing Committee and the Committee select their own Foreman.

The objection to change was, that there would be too much wire-working, and too many small young elders get on Standing Committee.

4. Same as 2nd.

This ended the first day's proceedings.

SECOND DAY.—Report from Standing Committee why they were one hour late in coming in, said, they had Solomon Stamy before them for talking yesterday unbecomingly and in a light way, and recounting the feelings of many dear brethren, and that he would now make a statement, which he did to the effect, that when he rightly understood the query, there was no difference between him and his old brethren. Had been accused of being a Conservative or a Progressive, but was a Progressive only in the divine life." Would be more careful in the future, and was about to sit down, when the Foreman called his attention to the fact that he had not made his acknowledgement, which he then did, to the satisfaction of all.

5. Queries that originate from a local church to be answered by A. M., and then taken home by messengers and not placed on the Minutes would be more apostolic.

ANS.—Granted.

6. A hymn-book committee collect a suitable number of German hymns and print and bind them with their other book.

ANS.—Decided to use the German hymns found in the old book.

7. Does not the Gospel confine Christians in choosing companions to confine themselves to Christians only?

The following answer was proposed: "We think not; but think it dangerous to choose a companion of a different faith."

ANS.—Let the messenger carry it home.—The objection to this query was that it combined the word Christian, and other denominations would think that they were trying to make laws for them.

8. Does not Matt. 18 lay down a rule to have A. M. held privately as other council meetings?

ANS.—Let the messenger carry it home.

9. Requesting Annual Meeting to restore the practice of the ancient brethren, and have Love-feast with A. M.?

ANS.—We think it advisable to make no change from decision of last year, and this not to go on the Minutes.

10. To have the *Visitator* published in duration and sent free to all.

ANS.—Laid down.

There being no request before the meeting for A. M. in 1884, it was decided, that in case the Brethren in the East should decide to take it, that the whole Brotherhood would assist in defraying expenses.

This finished the business before the meeting, and the assembly adjourned about noon. There was quite a good turnout of our conservative brethren and sisters throughout the meeting. About 800 came in here on E. R., and among them a good many of our conservative brethren and friends.

The attendance was about as follows: Sunday, 1,200; Monday, 1,000; Tuesday, 4,000; Wednesday, 1,500. Everything passed off very quietly, though it did seem yesterday awhile that some of these very sunny sisters for fear there might be some one present that would report their proceedings, but it happened in this case that the reporter was too much interested to take any hints that were thrown out. WM. LANDIS.

Flora, Ind., May 19.

From Greenland, W. Va.—May 14.

Dear Brethren:—

ELD. D. B. Arnold preached two very instructive and edifying sermons for us on Wednesday. Another precious soul, the writer's father, was added to the fold. He has been severely afflicted, ever since last August, and confined to his bed nearly all the time. We have been carried to the vale yesterday and baptized, after which he returned to his home, walking and rejoicing. He was then anointed with oil in the name of the Lord, and the prayer of faith offered fervently to God. He desires to recover, if it be God's will, that he may be spared to his family a while longer. Brethren, pray for him. The prayer of the righteous availeth much. WM. M. LONG.

Some people talk so much that they have no time left to think.

From Cerro Gordo, Ill.—May 22.

LOOKING over the subscription paper, many subscribed for the St. Louis meeting-house at the Annual Meeting held at Arnold's Grove, Indiana, 1882, I find about two hundred dollars are yet unpaid. I will say to all that have not yet paid, we need the money, as we will now commence to build the house in St. Louis, as it is so much needed. We still need about four hundred dollars. So many members and churches have not done anything yet. Do you not feel that you would like to help a little in such a work? All who are inclined to give, send immediately, so we may know what to depend on. Send all donations to John Metzger, Treasurer, Cerro Gordo, Piatt Co., Ill.

From Ladoga, Ind.—May 9.

Dear Brethren:—

MAY 6, we had the blessed privilege of listening to a sound discourse, on love, by Wm. R. Harshbarger, after which he extended an invitation to sinners to come forward and bring a tribute of love so bountifully bestowed upon them. Eight precious young souls, besides his daughter Emma, were induced to lay down their burden of sin, and take up the cross by walking with the faithful. The nine were buried with Christ in baptism and arose to walk in newness of life. Of the nine, seven were Brethren's children, which proves the power of the gospel. Thus seems to throw another ray of sunshine into our peaceful church, and we are made to feel as the apostle, who said, "I thank God and take courage." Acts 28, 15. As we behold the lambs returning, one by one, to serve and obey the true and living God, we pray that he may bless each one and give them strength and courage, that they may hold out faithful and have an influence over their young associates, and make them feel that there is everlasting pleasure in living a true Christian.

That they may live long and keep the solemn vows so lately made, and be an ornament to the church and a blessing to society, teaching others the beauty there is in holiness, and the reward in the service of God, is the prayer of their sister in the one faith.

SALOME A. STONER.

Offering thy Gift.

"Therefore, if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5, 23, 24.

SOME think this Scripture alludes to the Communion table; others, that it refers to prayer as well as to the Communion. Let that be as it may; it means something of vast importance. It it alludes to the Communion, how many of us go there with our gifts, knowing that our brother has something against us? If to prayer, how many more bring their gifts to the altar daily, when their brother has something against them? We very often hear our brethren and sisters talk about other churches not fulfilling the Scriptures, while, at the same time, we may lack a great deal, if we are not very careful. The church we belong to, may be all right, but we may not be; it is so easy to see the faults of others, but how hard to see our own! We may do many things that the Scriptures tell us, and yet not do all.

If we come right to the point, and examine ourselves carefully, we may think of some brother or sister that has somewhat against us: if they have, we certainly have something to do before we bring our gifts to the altar, or else we must leave them there, and first be reconciled to our brother.

As the Communion season is close at hand, and I have been studying this for some time, I thought it would be profitable for every member of the church to take it home to himself.

MARY J. WEST.

A Sad Accident.

ONE of the most thrilling scenes that ever occurred in this section of country, took place May 11, near Nappanee, Elkhart Co., Ind. The steam boiler owned by Joseph Geyer and brother, exploded at 10:30 A. M., on the 11th inst., and killed two men instantly, Mr. Ackert, of Syracuse, Ind., who was there at the time, repairing the boiler, and Wallace Beundage, who had just come to borrow a tool. A near neighbor—Levi Geyer—died in about 30 minutes after the explosion; the fireman Henry Kaisely—about 36 hours after. Bro. John and Joseph Geyer are wounded; Joseph will probably get well, but it is a little doubtful about Bro. John Geyer, Junior's recovery. In all, four were died, and two are yet suffering severely by the scald—their faces, neck and parts of the body are all raw.

It was a pitiful sight, to see the dead and dying lying around the shingle factory, and the living mourning for their dead and wishing the cause of the explosion is unknown; but it is thought by some machinist, the water had got too low. The boiler was known to have been nearly 300 feet, and was ploweed the ground some six feet in length, and two feet deep, and then turned over.

Wallace Beundage was buried on Saturday—funeral services by the brethren. Levi Geyer was buried on Sunday, at the brick church. It was the largest funeral ever held at that place; about 2,000 persons were present—over 500 vehicles. Beundage and Geyer both leave a wife and small children to mourn their loss.

Thousands of people have visited the ruins, from different parts of the country. The surrounding community are in great grief. We work is suspended, and the sympathies of hundreds are drawn out towards the afflicted and bereaved friends. May the Lord help us to be ready when death comes.

LATER. Henry Kaisely, also one of those who was killed, was buried May 13. His suffering was intense; his flesh was all scalded, so he looked terribly. Before he died, he was speechless, but could hear; he could not be immersed any more. He called for the brethren to pray for him several times before he died. Some of the River brethren were called to assist in holding the funeral service.

Letters Remaining from A. M.

LETTERS for the following named persons were left with me at the close of the late Annual Meeting. If any one desires his letter forwarded, by sending me a three and a cent stamp, I shall place it in another envelope and direct it to him.

G. W. Fesler,	J. W. Martin,
Henry Hess,	Wealthy Clarke,
Jonas Wright,	Wayne Pratt,
Joseph Buch,	D. C. Moomaw,
Anthony Funderburg,	Franklin Rigley,
John W. Moats,	Henry Keller,
J. F. Oller,	D. W. Irvin,
S. T. Hawks,	Daniel Provont,
Peter Weimer,	T. J. Nair,
J. L. Miller,	John Smith,
Jacob Kinsel,	Moses Keefer,
Daniel Swell,	Martin R. Forney,
J. D. Trostle,	A. F. Cover,
D. R. Price,	Seth Stauffer,
J. W. Beer,	David Berkey,
J. S. Sprogle,	Samuel Badger,
Joseph Rothbach,	John Price,
Preston F. Miles,	John Clapper,
Martin R. Forney,	Wm. Workman,

Daniel D. Beaseck.

M. M. ESHELMAN.

Warrensburg, Mo.

"Come over into Macedonia and Help Us."

MANY are the calls for help to spread the Gospel, and many feel willing to help; but how to help seems to be the great drawback, hindering the rapid spread of Divine Truth. Not because efforts in any of the many directions ways will fail to accomplish the desired effect, but because of a lack of concentration of effort, do we fail in our attempts to meet and carry on successfully the work of Christianizing the world. Some approve one plan, some another; so there are divisions among us, as to the accomplishment of this great work. Perhaps a brotherly council for what it may be worth; and all who approve it, if any such there be, can accept it on its recommendation.

In the days of the apostles, there were calls for the help of those whom duty and privilege it was to extend a helping hand. And there still are calls for the some-thing from various parts, that it requires help to meet the demand of call for Gospel Truth.

At our late A. M., the brethren saw the need of help, but the manner or plan of helping was the point to decide, which yet seems to be undecided. "Come over into Macedonia and help us," is still the cry which is not satisfactorily answered.

The cry is, "More brethren!" Let us respond; let us enter earnestly upon the great work; and if we will get to work jointly, I believe that we will meet many calls, and rescue many who are perishing for want of the Bread of Life.

The plan is not so much for those way over yonder in China, Japan, India, Africa, etc., as in the "hill-country of Judea," the cities and States around us. While we feel great anxiety for those separated from us by distance, yet why should we not first tender the Gospel to the "creatures" of our native country, and thus save much time and money, which a co[illegible]ours to use in a manner for which we are accountable? Why spend hundreds of dollars in learning to reach a point to introduce the truth, when at an expense of two or three dollars, or less, we can reach a place where the Gospel has never been represented in its true light?

But still the cry is, "help us." Now for the plan. Since the Brethren are becoming so widely scattered over the country, and are always anxious to hear the Brethren preach, would it not be well if the ministering brethren would make all efforts (reasonably required) to preach in neighboring counties, where there are only a few members, who are ever ready to receive the brethren with open doors and hearts, and give them kind entertainment. Thus is saved the expense of going way over yonder and spending the Lord's money in a little more prudently.

Many brethren live in isolated places, where they seldom hear the truth preached in its purity. How shall we help them? Pay their fare to places and help them? No. Let them help themselves. How? Pray to the Lord of the vineyard to send laborers into the harvest. Objection: Those brethren may be the sound in the faith. Nay, but many are "rooted and grounded in the truth," and they are sure not to get more sound by living as exiles from the brethren, but by giving them the work into their own hands, it certainly would enable them to be more sound.

The idea is, let them organize, ordain ministers, who can hold meetings regularly, and we believe much would be done toward spreading the Gospel. Then, after we have sufficiently extended our aid in this direction, if we have a surplus, give as the Lord has prospered us, to send men to "Joppa," or any other place. Objection: We might be respected of persons. Yes, we put off all the last those across the waters. Can, but we also would be respecters of persons if we let our neighbors want in this respect, *i. e.*, our fellow-Americans.

B. E. KESLER.

The Cold Wave.

MONDAY night, May 21, was perhaps the coldest night right in Northern Illinois has seen for many years. The next morning many of the gardens looked "sick," and fears are entertained about some of the fruit.

In Southern Illinois, a more severe storm prevailed. In some places, it was so cold that the strawberry pickers were compelled to cease work. Hail fell in a few localities to the depth of eight inches. In some parts of the State, it fell of snow fall. In other parts, there was accompanying rain-fall, doing great damage to crops. The storm extended throughout the Eastern States as well as the West.

From Camden, Ind.—May 18.

OUR church is in a prosperous condition at this time. Eight have been added to our small number this Spring by baptism, one by letter, one reclaimed, and four moved in that have not yet presented their letters; making fourteen in all, and three more applicants for baptism.

We are in the B. AT W., a question in regard to a person being received into the church without baptism, if he were in ill health. We think, when they have the right faith, they cannot get too weak to do the Master's will. I will tell you of a dear young sister who was baptized the fifth Sunday of last month. She had not spoken above a whisper for two weeks. A large crowd of spectators was present, and the most of them said she would die in the water; her mother even kissed her and bade her good-bye; tell her she could not stand the cold water; but she said, "Mother, that water is not cold." She said she had but a few days to live in this world, and she wanted to prepare for a home in heaven. After she was baptized, she said she felt the best she had for some time. We think when we have a Gospel faith, we can do anything the Lord wills.

WILSON HUTCHINS.

From Ashland, Oregon.—May 15.

Dear Brethren:—

WE are having very pleasant weather. Crops of all kinds look very promising; health is generally good. This is the day that A. M. convenes. May all business that comes before the meeting be transacted in the fear of our Lord, and to the building up of the Redeemed Kingdom. Think of us, dear brethren, in our isolation in the far West.

E. R. W.

From Oregon.

I WISH to say that the Willamette Valley received a little scourge last Winter, along with the people of the East. The cold in the first of February totally destroyed over nine-tenths of the wheat crop of this Valley; but we did not despair, but went to work and re-sowed; and by Sunday, the main body were done, and now the prospects for good crop are about as encouraging as though nothing had happened. The weather is very fine.

DAVID EARLY.

From Andrew Co., Mo.

I WISH to call the attention of ministering brethren to the Whitesville Church, Andrew Co., Mo. There is quite a body of members there, with a meeting-house and a number of deacons, but no speaker. They are under the care of Bro. Wm. Sell, who lives about forty miles away, and is so situated that he cannot give them meetings as often as he and they desire. They desire traveling ministers to call with them. Inquire for them as often as they can. They much desire to have some minister locate among them. The climate, soil, productions, society, school privileges, railroad facilities, etc., are good. There plenty—prairie generally high-rolling—beautiful. I will say no more, only if I were seeking a location, I know of nothing that would suit me better than Andrew Co., Mo. Go and see the brethren, and see if I do not good. If you wish to write to them, address Isaac Taylor, at Whitesville.

J. D. HAUGHTELIN.

GAMBLING has been made a felony in Tennessee. A Nashville judge has threatened to imprison those who are found guilty of breaking the law until the Penitentiary and jail are so full that legs will stand with the sick of the windows." It is reported that five thousand dollars' worth of gambling apparatus was burned last Thursday in the public square and the gamblers are taking their rapid departure from the city.

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That Faith, Repentance and Baptism are conditions of pardon, and are for the time being of one sort.

That True Immersion or dipping the candidate three times—forward, in Christ's Baptism.

That Feet-Washing, as taught in John 13, is a divine command, to be observed in the church.

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is a divine command in the Church.

That War and Retaliation are contrary to the spirit and of religion of the Gospel of the religion of Christ.

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true believers and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

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CHARITY.

Only a drop in the bucket,
But every drop will tell;
The bucket would soon be empty
Without the drops in the well.

Only a poor little penny,
It was all I had to give;
But as pennies make the guineas,
It may help some cause to live.

A few little bale of ribbon
And some lace—they were not new,
But they made the sick child happy,
Which has made me happy too.

Only some cast-off garments—
They were all I had to spare;
But they'll help to clothe the needy
And the poor everywhere.

A word, now and then, at comfort,
That cost me nothing to say;
But the poor old man died happy,
And it helped him on the way.

God loveth the cheerful giver,
Though the gift be poor and small;
What doth He think of His children
When they never give at all?

CHARITY—WHAT IS IT?

BY J. S. MOHLER.

THE word "charity" is generally confined in its application to "Giving alms for benevolent purposes." This, however, falls far short of its true principle. We may give all our goods to the poor and still not be charitable. "True charity" means a Christian principle that regulates and governs our entire life and conduct towards God, our neighbor, into the feelings, wants and sympathies of our fellow-beings. Charity puts the best phase possible on the many weaknesses and failings of our fellow-beings. To be charitable is to put the worst construction in the failings of others. Charity takes a kindly view of our surroundings, whether in the church or neighborhood. "Charity suffereth long"—does not seek immediate retaliation, knowing that the Judge of all the earth will do right.

"Charity is kind." The charitable man is kind in his words, manners and menos.—"Charity envieth not"—does not envy those who may be wealthier, or in a higher position in the world or church, or those who may be more talented than themselves. "Charity vaunteth not itself"—does not boast and brag about its great and good deeds done, nor seek self-esteem and is not puffed up. "Doth not behave itself unseemly"—is not outdacious, ill-mannered or discourteous toward others. "Charity seeketh not her own," but seeketh and is concerned for the welfare of others.—"Charity is not easily provoked." It implies a well-balanced temper that passes by many of the minor failings of others, and regards as man as perfect. "Charity thinketh no evil." Here we see how the principle of charity takes hold on our very thoughts—the man who thinks no evil will not likely commit evil.

We have enumerated only a few of the great principles of charity. The Apostle says truly that "Charity shall cover the multitude of sins." 1 Pet. 4: 8. How many of the bickerings, backbitings and evil reports might be avoided, were we possessed of the broad mantle of charity towards others. Let us before our minds more fully this greatest of Christian graces, let us read, study, memorize and practice it as set forth in 1 Cor. 13.

BE DECIDED.

BY LOTTIE REYBING.

THE success of the followers of Christ depends upon a kindness of purpose and an entire surrender of the whole being to the will and guidance of Christ, and happy is that man or woman who can say at all times, as the Psalmist, "O God, my heart is fixed; I will praise even with my glory."

It seems as though his whole soul was in that expression. Previous to this his praises had continually been going up to God; but at this time he felt in a special manner the oppression of his adversaries. He did not trust in his own strength for victory, but trusted in the Lord, who had helped him so often before. He was sure, that with God's help, none could ever prevail against him.

How often do we, weak mortals, forget that it is this same divine Savior that quickens us? How often we become discouraged, just because the present time does not seem to work well with us! How much happier and more contented we would be, were we to throw away our anxiety and give all into the hands of God, and let him do whatever seemeth best in his sight.

So long as we can feel that our case is in his hands, and that the disposing of all our affairs must be just, whether in our favor or not,—we have made the first step on the road to perfect obedience.

Such a firmness of heart will bring us into a condition, where we can praise God under the most trying circumstances, and be willing to trust the future for results. Tell me of a person who has ever trusted divine love and mercy, and found it to fail? Many have thus trusted and found peace and joy; such as no earthly trust could afford.

If we place our trust in God, use reason of our trusting will enable us to trust to the uttermost. No prince-walls can hold us, nor shut us out from the light of God's countenance. No battle on earth can be so furious, but that we can rise above the conflict, and sing praises to Him, who has cared for us, and put upon us his all-protecting armor of righteousness.

How often we become discouraged and weary along the road of life! We feel that we are not strong enough to bear its responsibilities and we look for human aid. But only God can help us such times. When the Divine Spirit draws near, our burdens become light and we are filled with unspeakable joy.

THE KINGDOM OF GOD.

BY JOHN FORNEY.

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and you yourselves thrust out."—Luke 13: 28.

This text was spoken by the Lord Jesus Christ to the hard-hearted Jews that would not be convinced, nor confess that he is the Christ, the Savior of the world. Many again and wonders the Father wrought through and by him, so that his fame had been spread abroad in their country, and many had to say, "He has done all things well;" others exclaimed, "We never saw it so."

In this chapter of our text, as well as in many other places in our Lord's teaching, we see he has set forth the kingdom of heaven by parables in such a convincing manner that some said, "Lord, are there few that be saved?" And he said unto them: "Strive to enter in at the strait gate."

Here, dear reader, is the important point. Many neglect what is most needful; for such there shall be weeping and gnashing of teeth. They were not willing to enter the strait gate when their day of grace was at hand, and the Gospel light so clearly shone around them. The Lord said unto them, saying, "How often would I have gathered thee, as a hen gathers her brood under her wings, but ye would not."

On another occasion, when he approached their city, and when he was come near, and beheld the city, he wept over it, saying, "If thou hadst known, even thou, at least in this, thy day, the things which belong unto thy peace; but now they are hid from thine eyes." Luke 19: 41, 42.

No wonder, dear reader, he said your house shall be left desolate. What an anguish of soul will it be in that great day of judgment, when the unbeliever and the disbelieved shall see Abraham, Isaac and Jacob and all the saints and prophets in the kingdom of God. They themselves shall be cast out where there shall be weeping and gnashing of teeth.

Dear reader, whoever you be, do not neglect the day of grace; do not stifle your convictions, do not make light of your calling.—Do not think you have time to spare; do not say, it does not mean me, that shall have weeping and gnashing of teeth.

Do not say, "I am too young yet." I hear your Savior and he is calling to you, "If thou hadst known, even thou, at least in this, thy day, the things which belong to thy peace!" I hope they are not hid from thine eyes, like the disbelieving one in that day. If so, then woe, woe; there shall be weeping and gnashing of teeth.

To my dear brethren and sisters I will say as a word encouragement, be at peace with one another. Live out your Christian duties, living in another world, a pure heart fervently. Seeking to have patience, love and peace, and to be filled through the spirit, unfeigned love of the Brethren.

Yet a little while, and be that shall come, will come, and will not tarry. Cast not away your confidence, which has great recompense of reward. Ye have need of patience, that after ye have done the will of God, ye might receive the promise. Heb. 10: 35-37. Farewell: live faithful to the end, is my prayer. *Abilene, Kan.*

WHAT IS LIFE?

BY CHARLOTTE T. BOND.

MORTAL life is but a shadow. A short one, and it will be no more. If we could ring our mind into the proper view of this is, we would realize that in comparison to eternal life, it is indeed a mere shadow. Then, why toil to make preparation for a long life? Had we not much better prepare for that life beyond the grave,—that life that is not to be an equal mixture of joy and sorrow; that life, where all tears will be wiped from our eyes; where we shall see God as he and be pure as he is pure?

We often hear it said, "We want the church here." If we want to be in a pure church, I live pure, let us prepare for that glorious church above, for we have long ago despaired finding it on earth.

We should live here, as if we were expecting every moment would be the last, and the day we might be called away unexpectedly. In let us lay up our treasures in heaven. A little we really want here, is of small point; it is the imaginary wants that occupy our time, and, in many cases, lead us to a terrible life here, and greater misery in ality.

Therefore let us have as little of the cares worldly on our minds as possible. Let us use building life's airy castles and work eternity, where the many mansions are ared.

So, dear reader, there is a mansion prepared for you and me, if we live faithful. No we how hard our lot is here; we may have ve in a very humble abode here, but that not hinder us from obtaining and enjoying a mansion that is prepared for us in that glorious home. Then our true life will just begin; we will then fill the purpose for which we were created. This is only a life of preparation; we are just making preparations to live.

Some of us make a great mistake in making all our preparations to live here. But few ever get ready for a higher state of existence; for, unfortunately it seems so this life, the more we get, the more we want, and the more we have, the greater our worldly cares, and life becomes a greater burden, and we are no nearer ready to live, when we can procure every earthly comfort, than when we first begun our preparations. There is still an aching void,—something earth cannot supply.

Let us not starve the soul, nor crush the heavenly aspirations by pampering our carnality. No, let us lift ourselves above these carnal desires by obeying the truth by faith to God and his holy promises. There is such a thing as living above the world and its carnal desires. Try it.

MOSES' SIN.

PLEASE explain the 12th verse of the 20th chapter of Numbers. Why was Moses not permitted to enter Canaan? Was it because he did not speak to the rock as commanded in the eighth verse, or because he smote the rock, which he was not commanded to do, verse 11, or because he used the pronoun *we* in the tenth verse, or how should Moses and Aaron have acted to sanctify the Lord in the sight of the children of Israel?

Caufield, O. H. N. LYNN.

1. The command was to *speak* to the rock not to *smite* it. But Moses *smote it twice*, indicating anger. As that rock was a type of Christ, 1 Cor. 10: 4, many think that this was like "crucifying the Son of God afresh."—But this may be an over-refinement of typical interpretation.

2. God was not honored by it. "Must *we* fetch water out of this rock?"

The errors on Moses' part are thus described:

"They provoked his spirit, so that he spoke unadvisedly with his lips." Ps. 106: 33.

"Because ye believed me not, *to sanctify me* in the eyes of the Children of Israel."—Num. 20, 12.

Moses and Aaron should simply have spoken to the rock, commanding it, in the name of Jehovah, to give forth water.—*Standard.*

PULPIT QUALIFICATIONS.

BY ELDER ALBERT STONE.

THERE are some things that a minister should carry into the pulpit every time he enters it. One is a reputation for strict honesty and integrity in his intercourse with mankind. Without this qualification, sermons, be they ever so good in themselves, will do no good, but rather harm. Let there be no chance for hearers to say, "Physician, heal thyself." If a minister does not possess this quality in good, sound measure, he may as well be out of the pulpit and out of the church till he acquires it.

Do not carry into the pulpit a reputation that has been patched and mended very many times and often, since you began to minister in holy things. Remember that the treasure of the Gospel is committed to earthen vessels, and these are easily marred and broken, are very difficult to mend, and when mended, present unsightly seams, and are very likely to break again in the old place. It is better to put them to some private use, or throw them away entirely, and let the precious treasure be committed to sound vessels, that have the good, old, apostolic ring. *Review and Herald.*

Religious Essays.

NOTE.—We write pens other things note pen, than what pen end or acknowledge, and I trust ye shall acknowledge even to the end.—2 Cor 1-13

REDITUS IN VITAM.

BY J. W. ELLIS.

I'm born down by the chamber of death,
And stood by its half opened door,
And wished with each wave to breathe breath
The measures to enter. No more
Do I think of retreat or relief
From the shadows fast gathering over.

Then all did that man human was value,
And life pulsed so feeble and low;
Though the hand of affection was blue
On my feet, then clump-falling lower
So faithful, yet again and again.
Death sweep back her scythe for the blow.

I've stood by that dark do-ease strong,
That limits this life from beyond—
When my feet felt as chill, a high glass
Fell across it, lighting me on;
Then wearied, all squeezed a need dream,
And heaven seemed already wen.

I thrank not, I turned not the dark side;
Though I felt its cold water flow,
Yet changed not my heart by its tide,
With its half opened portal, to show
The exit of mortals, for my Guide.

Did consent of another broker
That Guide's ever proved my best friend;
The Savior of men, even one
He can brighten the valley of death,
Make the valley of death seem to be
Hinnings, and a welcome to end.

That I made my hope and fear,
How I love that best friend! but can't tell
Why he's loved and favored me so
Yet this heavenly truth I know well;
He loved all the world, he loves
And as it I am cleansed. Though I fell,
Now's joy I am freely may know.

Pittsburg College, 1860.

THE GODHEAD AND AUTHORITY OF JESUS CHRIST.

BY C. H. BALDWIN.

To an Enemed Truth-seeker:—

EARNEST I know you are, and I believe honest as well. There are many Thomases in the world, who will not believe an only have evidence which they cannot doubt, without discerning the imputation of insincerity or insanity.

I assume the Divine inspiration and authenticity of the Holy Scriptures. Infidelity has been fought over so often, and so repeatedly and triumphantly been won by Christian polemics, that it is supererogation to waste a peal of ink for that purpose. Your book has been so severely tested, and now most fairly placed above suspicion, as the Bible. That the WORD is the Author of the *word*, is as clear as that Bishop Butler wrote the "Analogy of Religion." The Divine Mind runs through the entire record, from Genesis to Apocalypse, as emphatically, as that of Bushnell through his "Nature and the Supernatural." The Bible is God's Book.

What follows? Co the above he true and Jesus not be God in the flesh? The Gospel is fictitious, and Christ an egregious impostor, and the New Testament writers all liar, or Emmanuel the very God "God with us," Author of Divinity from Christ, and you take all truthfulness and moral significance from his words and works.

The Divine Incarnation is the great stumbling-block to rationalism. It is the great puzzle which you cannot solve, not so much the mystery as the fact itself. Did our salvation depend on our comprehension of rationale, we need needs remain unsaved. Did our nourishment depend on the understanding of the philosophy of vitality, we would necessarily starve. "Without godliness, verily, great is the *mystery* of godliness, *God* was *manifest* in the *flesh*." 1 Tim. 3: 16. It is not always easy, not always possible, to give logical proof for what we never doubted; nor always easy to accept even the strongest argument based on the clearest evidence in favor of what we always doubted. Unitarians deny the Divine infleshing, as they have connected theology in which this great mystery is out of place. Man is not, in their view, depraved enough to need it, nor God complex and limber enough to effect it. The Divine unity is so simple and rigid, that it is so generically endowed with moral self-recuperation, that a Godman Redeemer and a personal Holy Ghost Sanctifier are superfluous. So preach the deniers of the Divinity of the Lord Jesus, but so preached not the Great Master and his Apostles.

What stronger proof can I offer for the Divinity of Christ than his life and declarations? Unitarians sacrifice the sacredness of the Holy record in order to make room for doctrines which reduce Christianity to the baldest, meagrest humanism. Any author who has written with an honest purpose would be grieved to have his productions treated as Unitarians treat the Book of Jesus Christ. They even propose so to handle the Son of God as to call him Mr. Jesus after the fashion of popular complimental. The denial of the central truth of the Bible is consistently followed by a reconstruction of the whole. If Christ is not God, who and what is He? for his career lies as clearly outside humanity in its most distinguishing features, as that the human is above the purely animal. If he is simply and wholly human while doing what transcends the human, the Bible is the most palpable contradiction and imposition extant, and not faith in its statements the laudable condition of salvation, but wholesale credulity and philosophical incapacity to discriminate a few grains of truth from a mountain of chaff. The Bible is so full of God as the Divine-human Teacher and Redeemer, that if Jesus be He, the reader cannot avoid believing. If there is a Supreme Personality, and man is made in his image, and "the Volume of the Book" gives a reliable account of both, Christ is God, or man is nothing.

Did you or I ever give clearer proof of our humanity, than Christ did of his Divinity? If the sacred history is true, and Christ did what it testifies, on what ground is it possible to make our being a purely human creation? Historical criticism has reached such perfection, that no honest, competent critic will undertake to disparage the genuineness of the Gospel narrative. The portrait is so recent given of Him by the evangelists is no longer called in question except by the most reckless, extravagant, unreasonable skeptics. Jesus did not only raise the dead, but called to life "the resurrection and the life." The claim is a blank, daring lie, or Christ is Divine. He not only foretold his own delivery, but "was declared to be the Son of God with power, by his own power. Jno. 10: 17, 18. Here is more than prophecy—its very Fountain, the Author of prophecy—its very Fountain, and energy by the force of the fact of death, and energy by the force of his innate life, but the Author of being? If this is not proof of Divinity, where will we find evidence that there is an Almighty God at all? The fact of the resurrection of Jesus Christ, no event demonstrably, or conceivably, within the compass of human ability? Does not as unmistakably point to a power of humanity as the supreme creation of me? Mystery cannot be reasonably admitted as a barrier to the acceptance of the Godhead of our Redeemer, without necessitating Pyrrhonism. Life without mystery is a blank, and derived consciousness is an enigma itself. "God alone can comprehend God." The profoundest scientists are baffled by the life of a gnat, or tiniest lichen. Life is life, by the agency of Emmanuel and God. "In the beginning was the *Word*, and the Word was GOD." This unbeginning "Word was made *flesh*," was "found in fashion as a man," wept, hungered, suffered, died. "All things by Him all things were made," and "by him all things consist." Jno. 1: 1-14. Col. 1. Is this logomachy, exaggeration, employed to perplex, or is it the sober, sincere expression of faith? If the Word is God, and was not made flesh as truly as we are flesh, where is not only our hope, but common sense, the foundation of faith? Jesus is the incarnate of Jehovah? God in Christ verily and absolutely, in the essence, the core, the perennial glory and strength of Christianity. This demonstrated a delusion, it make a bonfire of all the Bibles and all Christian literature in existence.

The attributes which God alone can claim are ascribed to Emmanuel. He is the Mighty God, the Everlasting Father, the Prince of Peace. Is. 9: 6. Emmanuel is a miserable soul-cheating, Divinely-authorized nickname or Christ is what the name signifies—God in the flesh. The mysteries of our being are as inexplicable as those of the Holy Trinity. The facts are clear in both instances, made in neither. *Jesus* begets his life as God alone can. "The Holy Ghost shall come on thee, and the power of the Highest shall overshadow thee; *therefore* also that *Holy Thing* which shall be born of thee shall called the *Son of God*." Will less than Divinity suffice to constitute such a Person? Does not a Divine generation of necessity imply a Divine Nature? Upon the rational presentiat, universal law that every order of propagative being generates after its kind, and all history is turned into a falsehood. If Luke 1: 35, is not the barest fact and the plainest, and Jesus is God, and God as really as Abraham was man of man. The historic fact of the Divine Incarnation is as unimpeachable as the human generation of Isaac. Christ *exists* in God, and God *exists* with a provision and provision wholly out of the range of the finite; and *resumed* it in a manner and for ends that incontestably proclaim Divinity. He came and went and rose again *voluntarily*, which is possible only by equality with God. It is not in the capacity of human nature to sink into an order of being beneath or above it. "I and my Father are one" God, and thought it not robbery to be equal with God, but was made flesh, and died on the cross, lives again forevermore, and carries the keys of hell and of death. Where is the man who can claim these attributes? Make this is no more than human? Make Him only man, and he is not only a mystery, but a shocking contradiction, and a downright impostor. In the great scientific generalization of Christ claims the whole Christian economy in all its vastness and details, He unhesitatingly and deliberately puts Himself in the centre of the Holy Trinity, claiming equality and unity with Jehovah. Christ is God, or a brazen-faced blasphemer. He claimed to be the fulfillment of all prophecies and types that related to a Person whose characteristics were unprecedented in power and capability. He came to *redeem* the *race*, and while in it and of it, had to be above it, or miss his ends. He *lived* the meaning of the August Being, and put him in category of the human, and allowed Himself to be crucified on the charge of having "made himself equal to God." All which was stupendous efrontery, and marvelous hypocrisy if Christ was a man, and a man alone, although the holiest that ever lived. Divinity cannot be eliminated from Christ unless the New Testament record of his life, as an historic fact, is a fable, and the Author of it a fabulous. If man as man needs a Savior, it is a postulate of the simplest and most positive kind that the Savior must be something more than man. Moral integrity once lost can never be regained by inherent recuperative energies. Man can no more redeem himself than he can create himself, or sustain relations with a Supreme Being, than he can lift himself to the third heavens by his bootstraps. Exalted human character may become great inspiration to the development of inner possibilities, but God alone can create us, and place us on a plane of being above the generation of opposite human natures. The Maker must also be Redeemer, and the redeemer must be divine, in and outside, humanity. Such a birth, such a life, such manifestations, such a death, and such a mastery of death, and such co-equal regeneration, such a life-long intercourse with God, what are all these things, singly and conjointly, but so many emphatic and incontrovertible declarations that Emmanuel is in very truth God with us? We must have a God-man Atoner and Mediator, or be eternally lost.

To your second question—"the necessity of literally following in his footsteps," I cannot answer satisfactorily. It is a fact that I know His Divinity and authority are cognates. I AM is the necessary precedent and postulate of *these do*. Where the Omnipotent and Omniscient speaks, Humanity should say, AMEN. What is literally meant is to be literally observed. This is a universal law of language. Take feet-washing, for instance. Is there a philologist who can consistently demand the conditions of literality? Is it not so rigidly historical, and so imperative in its injunction of perpetuity? Violence must be done to the clearest dictates of simplest honest interpretation, before feet-washing can be spiritualized to the abolition of its literal observance. "If ye know these things, happy are ye if ye do them"; not in some shadowy, far-off, imaginary manner, wholly diverse from the original institution, here, "*I have given you an* EXAMPLE, that *ye should* DO AS I HAVE DONE UNTO YOU." There is no possibility of fair escape from literal obedience to a very significant ordinance, one which symbolizes the very trait of moral character we so much need to cultivate—*humility*. "Ye call me *Master* and *Lord*, and *ye say well*, for so *I am*: if I THEN, your Lord and Master, have washed your feet, YE OUGHT ALSO TO WASH ONE AN-OTHER'S FEET." Could God employ simpler, clearer, stronger terms, bearing on their face more unmistakable marks of literality? Who can point out to either Testament a single rite in which the intention of literality is more obvious? Are not all the requirements of literal observance in this instance as much, and as positively obligatory as the Lord's Supper? Or if objective is not to be connected with objective, are the conditions of literal feet-washing not as self-evident and unmistakable as the sacramental emblems? I challenge the production of a passage in the teachings of Christ in relation to the highest and most spiritual verities of religion, that will be more positive and unbending in its direct application, than the clear, sharp, absolute injunction of literal feet-washing. Is there a same soul on earth, civilized or uncivilized, who has never felt the obligation to repent of wrong-doing, and to strive for the attainment of his highest ideal? Is not feet-washing as clear of metaphor or figure, by all sound principles of exegesis, as repentance and holiness of heart and patience? By what law of grammar, or of reason, or of redemption, is the literality of feet-washing ruled out? It has a ground in Christian experience as tangible and as positive as any eucharist, but as faith and repentance. "Ye ought" is as valid and stringent and literal to-day as when Christ said to Peter, "if wash thee not, thou hast no part with me." If Jesus was not a liar, a blasphemer, an arrogant self-idolater when He said, "*all power is given unto me in Heaven and in earth*," then the "*all things*" to be "observed" on conditions of salvation. Among "all things" are these: "wash one another's feet," "the baptized every one of you," "be not deformed to this world," "be ye separate," "let this mind be in you which was also in Christ Jesus," "if any man have not the Spirit of Christ, he is none of His," "great one soever with an holy kiss," "if ye love me, keep my commandments." The New Testament contains no more obligatory commandments than the most rigid and impartial criticism. Jesus Christ is God, Divine authority is absolute, and Christ's Divine authority is unsurpassed, and he that would have part with Jesus must observe it. "If any man teach otherwise, and consent not to wholesome words, even the *words of our Lord Jesus Christ*, he is proud, knowing nothing, perverse, corrupt, destitute of the truth: from such withdraw thyself." 1 Tim. 6: 3, 4, 5. "If any man love not the Lord Jesus Christ, let him be anathema maranatha." 1 Cor. 16: 22. The student only are the loving. "If ye know these things, happy are ye if ye do them." Take with the Lord in relation to feet-washing. We guiney it at our peril.

THE CHURCH OF CHRIST.

BY W. B. ROGERS

No. 12.—Faith.

"NOW faith is the substance of things hoped for, the evidence of things not seen. Through faith we understand that the worlds were framed together by the Word of God, so things which are not seen are made of things that do not appear. Heb. 11: 1-3. It is a fact, that whether we may go, whether in the wilds of Africa, among the cannibals of New Zealand, or any other clan of barbarians, or in civilized nations, we find their people exercise trust in a Supreme Being. They differ in the manner of paying his tributes, but they hold that He is their Creator and Preserver. Some may erroneously hold the white Hama, the crocodile, or the serpent as the Deity, but this may come as in age of a man, mounted upon the Juggernaut as his throne, and see in them an ideal perfection. While we may sympathize with them in their superstitious worship, we may not form any idea of His form or attributes. We know they have not the true God, but can we perceive with a certainty, truer descriptions of His power, etc.?

They also know that man has fallen from innocence. They know that their actions sometimes kindle the wrath of God. They know that sacrifice must be made, but they do not know that a Sacrifice was made for them. How do they know this? Whence this faith? I will not attempt to answer, so

it would require a narrative of the wanderings of all nations on the earth. Our North American Indians and the ancient Peruvians have, perhaps, would probably have deeper mysteries than we would feel like solving. They all had a vague idea of a God, of a Spirit and paid careful attention to all His promptings. They undoubtedly were led by their own aspirations oftener than by the breathings of the Holy Spirit. They undoubtedly are the descendants of some of the tribes of Israel, hence they could not be ignorant of the Lord, or Jehovah, or a Supreme Ruler. Whether these be the facts or not, they have a powerful weight against skepticism.

It is through faith we understand that the worlds were framed together by the Word of God," and not through the poisonous forms of sensuous religion, the all-reconciling, all-explaining, word of vanity—Development; nor the doctrine that gives faithful obedience subservient sphere of earth-born, scientific gnosticism, the magical, wonder-working, so-called Evolution.

"By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only-begotten son." A great deal of confidence has been placed in Abraham's faith, which is commended to us for his righteousness. It is evident, Abraham's faith led him to offer his son Isaac as a sacrifice. There are many at the present time whose faith or confidence in God is generally strong, yet that faith is totally barren of fruit. God measures our faith and knows its strength. He measured Abraham's faith, and knew that it wavered not; but supposed Abraham had never been tried, and since his time, in this manner: God has called on me to offer up my only son Isaac a living sacrifice; but it is of no use, as He has promised that Isaac should live and there is nothing in works, hence God will justify me without my works; do you entertain, for a moment, the hope that God would have accounted such a faith for righteousness? Read on: In Rom. 4: 3-6, we find that Abraham believed God, and it was accounted unto him for righteousness. Now to him that worketh is the reward; not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness, etc.

Abraham's faith by in the covenant God made with him, in that his seed should become as numerous as the sands upon the seashore. His descendants were not the only ones who were to be called the children of Abraham, but they could be brought into many. The literal family of Abraham was the ante-type of the future dispensations of grace under the leadership of Moses and Christ. Abraham was called out of the land of God. His offerings were made, yet his faith was not centred on these. It looked forward to the realization of God's promises to him; I cannot find that Abraham was to realize these promises upon condition. Circumcision was the seal of this covenant; hence we can easily see that a man would not be justified by works when there were particularly none to be given, and God said to him the consequences, had they refused, or neglected to circumcise? No one could become a child of Abraham (by faith without circumcision, hence that was the condition of entering this relationship.

Thus the faith that God has ever found in His faithful subjects, was one that was invariably commanded in, or fulfilled by works. We never read of any one that fulfilled his God's promises, except that faith led them to the callings of their Lord, *i. e.*, works. So it is in the Gospel Dispensation. When our Lord was teaching His disciples, He never lost sight of the doctrine of good works. His whole life was directed to the setting of man upon a higher plane of moral purity; this could not be accomplished without works of a corresponding nature.

There were many who looked forward with an eye of faith to the time when man should be redeemed from sin, which was such a blight in the hearts of holy men of old, and Christ, that up Redeemer lives, and because he lives, I shall live also. The disciples had faith in God and placed confidence in Christ, yet they did not understand the nature of His mission. Christ said onto them, "If ye believe in God, believe also in me." The Gospel faith is a heart faith. Faith is belief in the Trinity, but belief is not always faith. When we are possessed of true Bible faith, we are begotten of God. This is the first step in the divine progress toward spiritual justification. Gospel faith is made manifest by love toward God and our brethren.

Our love is also made manifest by keeping the commandments of God, and by keeping the commandments of Christ. Jno. 14: 23, I Jno. 5: 2. That love with which we are filled by Gospel faith, finds no reluctance in doing the will of God. I Jno. 5: 3, Jno. 14: 21-24. Heart faith overcomes the world. It regards the workings of secret societies as proceeding directly from the evil one. It conforms not to the worldly superfluities and extravagance. It reflects itself to no conformity with worldly fashions, and is at variance with those of the Kingdom of God. It accepts Christ as its all in all; whatsoever He saith, that will it prompt us to do.

The faith of the patriarchs exemplified by Abraham, who was looking forward with bright anticipations upon the object of his warmest love, in whom centred a thousand hopes. But when the righteous called to the throne to be highest, and the future lay in glorious anticipation, he was called upon to give up his only child, a living sacrifice unto God. From the day he received the promises, he had been conversant with such manifestations from above as to give to his faith all the depth and freshness of calm assurance. He could fall back on the character and sovereignty of God, and rest his faith on the Rock of ages on the solid, Rock. But who can express the shock his nature underwent by the divine announcement, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee unto the land of Moriah, and offer him there for a burnt offering on one of the mountains I shall tell thee of." Or, how shall we describe the sense of Abraham's fatherhood of Sarah; or the separation of the son from his mother, who had lovingly bent over him in his slumbers and watched him up to manhood with great fondness; or of the tender affection, the sympathy and confidence of Isaac in his conversation with his saintly father, and the stern strife of Abraham's heart to subdue its emotions? We are held in reverence at the mention of Silence is more eloquent than words. With a power infinite and inexhaustible he pressed forward, until, on the morning of the third day, Mount Moriah burst upon his sight.

He stopped, reasoned, gathered strength. He and Isaac wended their way up the mountain steep alone. Isaac carried the wood for the burnt offering and Abraham the fire and the knife. When they had reached the top the noble patriarch stood silent and sad, while Isaac, as if he had caught some sudden flash of the scene, exclaimed, "Behold the fire and the wood: but where is the lamb for the burnt offering?" Abraham answered, with quivering lips, "My son, God will provide a lamb for a burnt offering." From this time Isaac was silent musing. Behold what wild fashless this ante-type was fulfilled in the Garden of Gethesmane and upon the cross! Isaac was released as promised, by God, saying "a lamb for a burnt offering," but Christ was released after he had done his mission, through the Resurrection. We are called to no such sacrifice. Our faith works with us to the destruction of self in every evil propensity. Faith procured a more excellent sacrifice for Abel than for Cain "Without faith it is impossible to please God." Faith sublime—a faith that prompts unexpected sacrifices to the whole uninterpreted teachings of our Redeemer!

CHRIST'S REIGN ON EARTH.

BY D. M. BROWER.

"Then great heads which are four are four kings which shall rise out of the earth. But the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever." Dan: 7 17, 18.

THESE two verses are an explanation which was given Daniel of the vision he had, recorded in the same chapter. We will consider the following: First, what are these great heads? They are four kingdoms. See verse 23. Second, what kingdoms do they represent? It is generally conceded that they represent the Babylonish, Medo-Persian, Macedonian and Roman empires. And out of Roman horns, — this the last power, are ten kingdoms that shall rise. And another shall rise after them, which shall subdue three kingdoms. Dan. 7: 24. This last king, or power that shall rise and subdue three kings, is generally conceded by Protestants to be Papal Rome. What happens to this power? The Judgment shall sit, and they shall take away his dominion. Daniel 7: 26. Who shall take the kingdom? The saints of the Most High. Dan. 7: 27.

The next question that naturally arises, is, Where will this kingdom be? Will it be here on the earth? Most assuredly it will; at least, it would take a marvelous stretch of the imagination to place it anywhere else, for the four kingdoms that precede this one, are all on this earth, and there are no reasons for arguing that this one will be transferred to some other place. In verse 27, we are informed that the kingdom under the whole heaven shall be given to the saints of the Most High, which are those included in nations of the whole earth; or, in other words, they shall rule over all the nations of the earth. Of course, they must be here to occupy it, for they are the people who will be together. See Thess. 4; 17. And then the following passages of Scripture will be fulfilled: Matt 5: 5—"The meek shall inherit the earth." Ps. 37: 11—"But the righteous shall inherit the land and dwell therein forever"; Rev. 5: 10—"And hast made us, unto our God kings and priests, and we shall reign on the earth, and they reigned with Christ a thousand years."

Some writers try to make it appear that these passages will be fulfilled on the new earth, but the Bible does not say "new earth." And yet God will wipe away all tears from off all faces, and the rebuke of his people shall be take away from off all the earth; for the Lord hath spoken it. And it shall be said, Lo, this is our God; we have waited for Him, and He will save us. We will be glad and rejoice in his salvation." Isa. 23; 8, 9. The question has been asked, If the Savior reigns on the earth personally, where will his throne be? He shall reign in Mount Zion and in Jerusalem. Isa. 24: 23, Ezek. 44: 23 and 48: 35.

Salem, Oregon.

From the Primitive Christian.

THE LOST BROTHERS—A NARRATIVE OF TRUTH.

Geo. and Joseph Cox of Bedford Co., Pa. Compiled by Matthew Sell.

THE RETURN.

"Love is the hardest science to forget."—*Page.*

It was on a calm and clear September morning, in the year 1847, that myself and a friend set out on a rambling excursion among the hills and vales that skirt the base of the king of mountains in Bedford county, Pa. The dewy wing of the golden seraphy sweetly fanned our brows as we slowly ascended one of the ridges of the Alleghanies. Having followed for some time a path that wended its tortuous way through a thicket of the broken forest, we at length came upon the margin of a deep gorge that seemed to stretch far away into the bowels of the mountains, upon the selvage of which we discovered traces of human labor, the result of a laboring cottager, but now was tenantless and solitary. The rank weeds in the yard told us that it was no longer inhabited;—all was still and silent, save the sighs and soon the grating noise of the bellows, or the monotonous song of some unknown insect.

"Here, but a few months ago," said my companion, "a beloved family, happy in all the wealth of virtuous affection, resided. They were the praise and admiration of all who knew them. But a blighting calamity came upon them, and all at once the bright flame blasted, and their hopes seemed wilted to despair. Yet from among the drifting ruins of their expectations and from out the far-down wreck of all their dearest hopes they would exclaim, 'The Lord giveth and the Lord taketh away, blessed be the name of the Lord.' But the history of their calamity only serves to prove that there is a generous, kind, and philanthropic impulse in the hearts of our people to relieve the sufferings of their race."

"What was the calamity that befell them," I eagerly inquired.

"It is quite a narrative, and will take some time to relate it, and what makes it more impressive is that it is entirely true."

"Do give us the narrative, then," said I anxiously.

"Well, I will try to rehearse it, but I fear I will come short of doing justice to the facts, for they are of such a moving character, (especially to parents,) that few can hear it without acknowledging it to be one of the most thrilling narratives that has ever found a place in the history of this region. The narrative is as follows:

"On the thirtieth day of December, 1847, Samuel Cox, a young man of good morals and excellent character, and Susannah Stonecere, a young lady of unsullied reputation, were united in the bonds of marriage, in the midst of a circle of friends who were pleased to witness the hallowed union of two virtuous and noble hearts. With no wealth but that of priceless and religious affection, they began the journey to their destiny, and looking forward and beyond the gulf and frame of time, they entered on the march of eternal progress, and fixing their eyes on the boundless riches of a glorious eternity, resolved to know no obstacle which could in any way object the glory of their Creator, the benefit of man, and the salvation of themselves. Happy in the society of each other, and in the affections of the little family of endeared and lovely children that were growing up around them, they began to think of emigrating to the far West, that they might procure a home more congenial to the expanding intellect of their rising offspring, and without being at a better table to rear them in the habits of honest and healthful industry, and by a virtuous education to prepare them for future usefulness in life.—Accordingly in the fall of 1851, Mr. Cox surrounded by his little family, consisting of his wife and two sons, George and Joseph, emigrated to the State of Indiana, where, in the midst of a rich and productive country, they lived beneath the smiles and blessings of all who became acquainted with them. And although disease and sickness had made them the victims of pain and poverty, yet undaunted and undiscouraged they toiled along, still looking for a brighter day. At last, when pestilence was shaking from its gloomy wings the poison dews of disease and death upon affrighted nations, a pestilential pure faction upon the lungs and hearts of pale and smitten thousands, and spread its pinions of pain and plague over the States and cities of the populous West, until the tolling of coffins, the sewing of shrouds, the digging of graves, and the marching of funeral trains, became the chief business of the day—then this little family of pilgrims took leave of their native hills and vales in Pennsylvania.

The time for their departure was appointed, the day came, friends and neighbors gathered around them, all seemed interested in the welfare of this little family, except one, the two endeared little boys, George and Joseph, who seemed to be the wonder and delight of all, both young and old. All who beheld them were struck with the beauty of the rosy cheek sense, their laughing eyes, and intellectual brows, was the love and admiration of all who knew them. Kindred and neighbors silently gathered in the cottage, and with tears dropping eyes kissed upon their cheeks their silent but fond farewell. The weeping family then, after sighing a last adieu, turned their faces to the West, and began to commence their course toward their native State. After a long and laborious journey they at last beheld their native hills that for years had only been seen in the visions of their memory, but now the pleasing reality forced them to shed a most enchanting costume. The roseate hand of living Spring had clothed the earth in robes of emerald velvet, fringed and folded with silver, and the hills were studded with the brown brilliants of a thousand hues that scented every glade with odors sweet as the air of Cashmerean groves, while the winged minstrels made every forest, and every mountain echo with the melody of their warbling. The sun retiring behind a cloud of burnished gold, was going down in his glory as the tired travelers descended the old turnpike, the happy home of other days. There, too, was the old school-house, where in the days of her childhood she had roamed in blissful ignorance and careless joy. There too the building brook, whose blooming banks called up all the pleasing associations of her youth. Next came the orchard with all its sacred recollections; then she hears the tinkle of the well-known bell, and the bark of the old house dog, and lastly in the door appear her white-haired parents, and with a smile of welcome they bound into the arms of their returning children, and the two lovely little boys were pressed in fond affection to their overjoyed hearts.

(To be continued.)

A PASTOR has made a recent discovery, by means of which he can tell with almost absolute certainty who are the faithful, working, praying members of any church. He says: "Those who pray the longest in the public, pray the least in the closet. Those who grumble, or boast the most of what his been accomplished, do the least."

Brethren at Work.

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YOUR PAPER.

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☞ If proper credit has not been given within TWO or THREE weeks from time of payment, notify us AT ONCE.

ONE was baptized in this congregation last Sunday.

THE small-pox has broken out in Jacksonville, Florida.

FIVE lately united with the Church at North Manchester, Ind.

THE Winebrenner Testament will be sent post-paid for $1.00.

BRO. Silas Hoover has been holding meetings in Waterloo, Iowa.

JAMES R. Gish may still be addressed at Roanoke, Woodford Co., Ill.

SISTER D. L. Miller was very sick all last week, but is now much better.

BRO. John Metzger was preaching near North Manchester, Ind., last week.

THE selected article on Tornadoes, this week, should be carefully studied.

F. CLAPPER has changed his address from Utica, Neb., to York, York Co., same State.

SOME good articles on the resurrection of the dead would be appreciated by our readers.

THE Czar of "all Russia" was crowned May 27th. The affair cost Russia ten million dollars.

J. S. HOLSINGER, of Pa., went from the A. M. to Marshall Co. Ill., to visit his brother Christian.

BRO. Isaac Click, of Virginia, gave our office a short call last week. He was returning from the A. M.

DURING a hail storm at Beloit, Wis., May 25th, live fish, weighing as much as a pound, fell in the streets.

A FOOT of snow fell in parts of Virginia, May 22nd. The day before it was eight inches deep at Lima, Ohio.

JOSEPH Holder and wife, of Blountsville, Ind., expect to start on a Western trip about the middle of September.

ALL those addressing S. M. Goughnour until June 10, will write to Lathrop, Cal.; after that date Salem, Marion Co., Oregon.

MR. FOOTE, proprietor of the *Freethinker*, London, was convicted of blasphemy and sentenced to 12 months' imprisonment.

BY mistake, a sister at the A. M. gave a ten dollar gold piece instead of a five. She was afterwards found and the mistake rectified.

OUR pressman, Noah S. Garman, has the measles this week, making it unfortunate for himself and the office. We hope for his speedy recovery.

PERHAPS your Master knows what a capital plowman you are, and He never means to let you become a reaper, because you do the plowing so well.—*Spurgeon.*

ONE of our correspondents wants to know what became of the bodies of the saints that arose from their graves after the resurrection of Christ. Matt. 27: 52, 53. Who can tell him?

CHAS. W. Blair asks if the Lazarus who was raised from the dead was the same that lay at the rich man's gate. We answer, that they are generally supposed to be different persons.

OVER one foot of snow fell in Ireland week before last.

IT is thought that J. W. Bear, of Ohio, will move to Kansas.

BRO. C. C. Root, of Missouri, is again in the mission field.

THE yellow fever has broken out afresh at Brownsville, Texas.

THE *Baptist Flag* charges one cent per word for obituaries.

J. BAUGHMAN, of Dunkirk, Ohio, has been advanced to the second degree of the ministry.

THE Commencement exercises of the Mt. Morris College will take place Tuesday, June 19th. There will be 14 graduates.

THOSE desiring Minutes of the late A. M. will send in their orders as soon as possible. Price 10 cents per copy, or 80 cents per dozen.

BRO. D. E. Price returned from Kansas last week. He visited several counties in the southern part of the State, but says he likes Illinois best.

ONE man sent in an order for five Winebrenner Testaments last week. We cheerfully recommend the book for the use of ministers and Sunday-schools.

BRO. Michael Miller, of North Manchester, Ind., has been ordained to the Eldership.—Bro. Isaac Miller of the same place, has been advanced to the second degree of the ministry.

THE Committee of Arrangements at Bismark Grove, hopes to be able to make its report in three weeks. In all probability the meeting will not fall much short of paying expenses.

DR. TALMAGE has been fourteen years pastor of the Brooklyn Tabernacle, and just commemorated his anniversary. He has received into the Church during his pastorate 3,303 persons.

THE Brooklyn Bridge, the largest bridge in the world, was formally opened May 24th. It is about one mile long, connects New York City and Brooklyn, and cost nearly fifteen million dollars.

MANY of those who attended the Meeting at Bismark Grove were so well pleased with the country in Missouri, Kansas and Nebraska, that a number of them will move West the coming Fall.

A CORRESPONDENT sends an obituary notice of a person who died "July 29, 1883." The writer is just a little mistaken. Perhaps we would better wait a few months before publishing the notice.

THERE have been few men in modern times to equal in self-sacrifice the Episcopal Bishop of Mexico, who, without receiving a cent of salary, has spent in his cause his entire private fortune, of $150,000.

A SOCIETY has been formed in England under the presidency of the Archbishop of Canterbury which has for its object "the Christianizing, simplifying and cheapening of funeral and mourning ceremonials."

SEND in your orders for the Annual Meeting Full Report. You will find some interesting reading in it this year. Then by reading the Report you will *know* what was said.—Price 30 cents per copy, or $3.00 per dozen.

FOUR hundred and thirteen Mormon emigrants from Switzerland, Germany and Scandinavia landed in New York, Sunday before last, *en route* for Salt Lake City. Their railroad fare from New York to the West cost them $14,000.

BRO. L. C. Wood, of Sycamore, Va., met with quite a misfortune on the night of May 16th. His house and nearly everything he had was burned to the ground. He is certainly entitled to the substantial sympathies of those who have plenty to spare.

WERE the Savior to come to some of our common meetings and see from six to ten ministers behind the table he would hardly say, "the harvest is great but the laborers are few." More than likely he would drive the most of us out and tell us to go into the highways and hedges and compel the people to come to the marriage supper.

BRO. Allen Ives, of East Portland, Oregon, has gone with his family to Ellensburg, W. T'y., where he expects to remain till September. His wife is in very poor health, and it is thought that the change of location may improve her condition. He also reports two applicants for baptism.

WE ought to be very positive about the things clearly taught in the Scriptures, but when a matter is so indefinite that even good, well-informed Brethren differ about it, it is not wise for either of them to be so very positive about their own views being just right and others wrong. Even good men may sometimes be mistaken.

A DESTRUCTIVE tornado passed through the Southern part of Indiana last Tuesday evening. Scores of houses were demolished, much timber leveled to the ground, and a number of lives lost. Farm-houses were lifted fifty feet into the air and dashed to pieces on the ground. In one village, every house was wrecked in less than three minutes.

EMPEROR William, of Germany, has issued a decree, ordering that Nov. 10th and 11th be observed as the four-hundreth anniversary of the birth of Martin Luther. The Emperor says: "I pray that God may listen to the supplications, in which I and all evangelists unite, that the celebration be productive of lasting benefit to our evangelical church."

SOME time ago, a young lady, very ill in Warrentown, Va., went into a trance, which was mistaken for death. Preparations were commenced for her burial, when she suddenly recovered. She expressed disappointment at her recovery, and said she had been to heaven, where she wished to return. She spoke of a number of persons who were dead and whom she had seen.

THERE is no use in having from six to eight ministers at one meeting. Scatter them out and put them to work on the outskirts of the congregation. Within a few miles of every meeting-house there are points where much good might be done. Some of them might conduct Bible schools and others preach; in that way there would be work for all. The Lord has no use for drones.

IN the last few weeks we were kept too busy to keep track of the numerous cyclones that have lately visited different parts of the West. We simply mention the fact that shortly after Kansas City was so badly damaged by a cyclone, one passed through the South Western part of Missouri, another through Racine, Wisconsin, and another through Central Illinois, doing much damage, in Morgan county especially.

FOR more than two years a war has been carried on between Peru and Chili of South America, resulting in a defeat and complete breaking up of the former power. A treaty of peace has at last been agreed upon and hostilities have ceased. Peru is entirely demoralized, and loses valuable territories, while Chili gains in strength and becomes more wealthy. This is the fruits of cruel war—might governs, and justice covers her head in shame.

AMONG the invocations of the Book of Common Prayer is the petition: "From lightning and tempest; from plague and pestilence, and famine; from battle and murder, and sudden death, good Lord, deliver us." That the season of year is upon us when the first clause may be offered with unusual fervor, is proved by the awful cyclone that swept through a portion of the South some weeks since, crushing and crashing as it went, leaving its narrow path marked by ruins and the mangled corpses of the dead.

THERE are thousands of people in the United States and Canada who depend solely upon the BRETHREN AT WORK for their religious reading, outside of the Bible. Many of them read everything there is in the paper and wish for more. They read the articles, think and talk much of particular thoughts clearly stated, and in that way they are often greatly edified. If writers know how much their articles are appreciated they would certainly feel well compensated for all of their efforts. A little here and a little there helps to feed the eager multitudes and aids in building up the cause of Christ. Let all who can, lend a helping hand to the work by sending a few well prepared thoughts for the readers of the BRETHREN AT WORK.

SOME men are exceedingly jealous about the reputation of the church, but very indifferent concerning their own reputation.—They talk much of keeping the church pure but very little of keeping themselves pure. They should reverse their manner of preaching, and teach purity of heart as a personal work. Just let the reputation of the church alone and get to work in the hearts of the people. It is heart work that we stand so much in need of just now.

IN regard to things new and old in church matters, Christ taught his disciples to belong to neither party; they were to bring things both new and old out of their treasures, they were to prove all things and hold fast that which is good. If we will follow these instructions we need not be troubled about two parties; we should take the *good* in both and reject the evil whether new or old. New things are sometimes good, and old things may sometimes be bad. Let us learn to accept or reject things on their merits.

NEW POSTAGE RATES.—On and after October 1, 1883, letter postage will be uniform at two cents for letters to any part of the United States. On and after July 1, 1883, money orders for $5 and under may be obtained for three cents. The order will be payable to bearer, and will be good for three months from date of issue; after that time the holder can get per value only by applying to the department at Washington. On the same date the rate of money orders on all sums will be changed, and not exceeding $10, be procurable for eight cents, and from that to $100, the rate increasing up to 45 cents.

A HORRIBLE affair took place on the great Brooklyn Bridge last Wednesday. The accident occurred where two flights, of seven steps each, end on the New York side. A woman chanced to fall as the dense throng moved over the bridge. The crowd in front stopped, the rear ones pushed forward, others fell and still others, women and children screamed, the excitement increased; the throng from the rear moved on like a mighty river until the people trod one upon the top of the others, over a mass of human beings ten feet deep. The dailies give a long list of the killed and wounded.

OUR office was favored with a number of callers last week, viz., Sister Eva Shellenberger and her sister May. Sister Eva is teaching in the graded school at Covington, Ohio. She has a host of friends around the Mount who were glad to see her. Miss Mary Young, of Stark Co., Ohio, is here to see her brothers who are attending school. Our young Bro. Wine of East Tenn., comes to spend two years in the Mount. Bro. Abram Barnhart, of Washington Co., Md., is here also; he is wonderfully pleased with this county and the school. Bro. Norman Berkley, of Nebraska, gave us a very pleasant call.

REFORMERS.

MANY of those who count themselves reformers seem to have never learned that reformations are things that *grow*, and require time to ripen into proper working condition. A better knowledge of history, and a more thorough acquaintance with the principles of growth and development, would prompt them to act more prudently in some of their efforts. All living objects need constant improvement. This is no less true of human beings than of animals, grasses, vegetables and fruits. It is no less true of the soul than of the body, and is equally important in the church. The church needs constant renovation, constant improvement and development. The processes by which this is done, are as plain and self-evident as any line of mental culture that can be named.—This is reformation, and should be constantly carried on in harmony with the principles of development.

It cannot be accomplished by spasmodic efforts, nor can you drive all the chaff out of the church by a few men making cyclones or hurricanes of themselves. Such work blows away chaff, wheat, granery and all, and is, therefore, extremely detrimental in the end.

We are extremely anxious for a reform in the church, as well as in our souls, but that reform must be conducted by men who are willing to first reform themselves. Christ said to Peter, "When thou art converted,

strengthen thy brethren." If possible, all good reforms ought to be led by good men who feel the weight of responsibility resting upon them, and are willing to exercise becoming prudence in their work. A good cause sometimes suffers in the hands of its friends, and receives a blow from which it requires years to recover.

Then there is another side to this reform work that prudent men need to study. There is no use of opposing a principle that is right, just because it may happen to be new. When Galileo said the world revolved and the sun stood still, the people were ready to burn him; they did not have judgment enough to let him have a chance to prove his theory. Truth is something you cannot crush; it will rise, time after time, till it overcomes all opposition. When a good thing is suggested, it pays to let it have its growth. Hundreds of good things will be introduced into the world during the present generation, and it will pay Christians to take things on their merits, and condemn only that which is evil. As for the Scriptures, they remain the same, only our knowledge of them is ever constantly improve, and our conduct grow constantly better. We must not be afraid of getting too near the Scriptures, and if a change is required, more fully to harmonize our practice with what the Bible teaches, let us make that change willingly. It is said, "Wise men will sometimes change, but fools never do." A change in the right direction is always to be commended and encouraged. This is true reform, and is a reformation calculated to make people better.

Reformers, so to speak, are known by their fruits. Men are not always known before the world as reformers, and do not possess the common courtesies of a good, moral person, are no credit to the cause they advocate. Let them take the advice that Christ gave to Peter, and secure their own conversion, before he may attempt to make brethren of others. Let all reforms commence at home, and work their way to others. A reformation that does not begin at home, is just that much too short to reform the people or do the world any good.

SHORT HAIR.

All parties are agreed that it is a shame for a man to wear long hair, but just how short his hair should be is a matter about which all are not agreed. "Long" has different meanings, governed by the application of the term. There would be a good deal of difference between the meaning of a long fence rail and a long clothes-line. Ten feet applied to a rail would be considered long, but if applied to a clothes-line we would call it short. Hair, hanging to a man's shoulders, would be considered long, but if the same length on a woman's head, it would be considered long. When a man permits his hair to grow long enough to rest upon his shoulders, we always conclude that he is trespassing Scriptural limits, and therefore should be considered the same as a woman who wears short hair. It is the duty of one to wear short hair and the other long, but it should be remembered that what is short for a woman may not be short for a man. Were the woman to cut her hair even with her shoulders, we would call it short, but the same length when worn by a man would be considered long.

Not a few of those men who wear long hair make appeals to what is supposed to have been the manner in which the Savior wore his hair which is on earth. A tradition coming down from a profane source says that the Savior's hair fell in graceful curls to his shoulders and was parted on the top of his head. The same narrative also says that he wore a full beard. Those who have permit their hair to descend to their shoulders would also wear a full beard we might conclude that they meant to follow this traditional picture of the Savior with some degree of sincerity, but since they in their practice reject part of it, we conclude that they have not very much confidence in it as a rule of conduct in the wearing of the hair.

To our knowledge nothing of special importance in regard to this traditional picture has appeared in any of our papers setting the matter in a proper light before our readers, hence we conclude to call special attention to it in this article. It is a production of some a heathen writer, and we have no way of telling whether it is true or false, since there is nothing in the Scriptures which will in any way corroborate it. It is however the general supposition that the Savior did, in his personal appearance, resemble the picture in pen picture, and on the wall of an eastern church (built while this with other similar traditions were fresh in the minds of the people) there is still to be seen the same picture, so that it is strongly presumable that the representation is correct.

But it should be observed that there is in this tradition no authority, either divine or human, that would justify its becoming a rule of conduct to any age or race, especially so since the Scriptures are absolutely silent in regard to anything of the kind. The wearing of the full beard and separating the hair on the top of the head is in perfect accord with health and reason, and also in exact harmony with what is known of the customs of the age in which the Savior lived, but the adoption of the same dress and hair dressing has for its support nothing save the traditional picture, and as before observed there is in that no authority, human, divine or reasonable sufficient to either justify it on our part or enforce it on others. There are some reasons why it would be wrong for a man to part his hair on the top of the head, but there are none in support of wearing long hair, besides it is positively forbidden by the inspired apostle Paul. Against this command, a traditional, uninspired pen picture can have no authority either in this or the Eternal world, have its proper bearing on the day of judgment, but that picture will not be ever mentioned as a matter of authority or rule of practice.

For wise purposes no authentic pictures of Bible personages have been permitted to descend to our times. Pictures, though lawful in themselves, have a tendency toward idolatry, especially among superstitious classes, and had such pictures come down to us, many would care more to imitate the outward appearance of divinely inspired characters, than they would to imbibe in their hearts and actions the principles taught in their writings.

It should also be borne in mind that Christianity is designed to reach people through their hearts and intellects, hence no pictures were needed, or ever permitted to be used in inspiring people with the truth or principle.

We dismiss the subject, for the present, with the single additional remark, that there is not in the pen picture of the Savior authority sufficient to justify any man in violating the plain declaration of Paul, who would have men wear short hair, to be kept within the bounds of reason and decency.

MARGARET, THE MOTHER OF CRIMINALS.

Margaret was a pauper child left adrift in one of the villages of the upper Hudson, about ninety years ago. There was no almshouse in the place, and she was made a subject of cut-door relief, receiving occasionally food and clothing from the town officials. Not was never educated nor sheltered in a proper home. She became the mother of a long race of criminals and paupers, which has caused the country years of trouble and expense. Some two hundred of her descendants who have been criminals. In one generation of her unhappy line were twenty children, of whom seventeen died in prison, and two served terms aggregating fifty years in the State Prison for high crimes, and all the others were frequent inmates of jails and almshouses. It is said that of the six hundred and twenty-three descendants of this outcast girl, two hundred committed crimes which brought them upon the court records, and most of the others were idiots, drunkards, lunatics, paupers, or prostitutes. The cost to the county of this race of criminals and paupers is estimated as at least one hundred thousand dollars, taking no account of the damage they inflicted upon property and the suffering and degradation they caused in others. *Women at Work.*

When we read notices of this kind we are led to conclude that money wisely spent in caring for the orphan children, and educating them, is money saved to the county. Had this little girl been placed in a good orphans' home, where she could have been properly trained, and had her mind developed by education, perhaps she would never have produced this remarkable line of criminals. This is one of the pies for orphans' homes, and good moral education. We need care of children and of education that improves the morals, and lays the foundation for a healthy generation of moral children. This criminal disposition was no doubt largely possessed by this little girl, yet quite young, and her training was such as to develop it still more, and perhaps, if her training had been otherwise, that evil disposition might have been sufficiently weakened to have been almost lost in the next generation.

Too little attention is given to the developing of the minds, bodies and souls of children. Millions of people fail to comprehend that the beauties or deformities of a child's life are often woven into its nature as the weaver, by the use of his loom and material, shades and diversifies the cloth that is coming from his hands.

Even before his birth, Sampson's power was being formed by a wise mother who had received instructions from a divine source, yet in some classes of society it is considered foolishness to bestow upon this line of training to even the most needy. Millions, upon millions of human beings are made miserable because of a lack of training and moral culture upon the parts of mothers. People are taught most everything else save the true development of children. All things around us seem to be constantly improving under skillful touch of educated men and women. We have better fruit, better vegetation, better grains, better stock of every kind, but the human race is left to degenerate; the most important one on earth is left to grow weaker in body and moral culture. The good man, make him better physically, mentally and morally, should be an important aim of government. Every man and woman in America ought to have a good common school education, be trained in the principles of morality, and be skilled in the duties of life that minister to health, happiness and usefulness. The masses need the culture; for they are the great producing power of the race. To them we must look for practical results. Not one of their children should be left uneducated. If the parents are not able to pay for it, it will pay the country to see to it. Their moral natures need special training also, and this is an important work for the church and Sunday-school. Nine million children are now not in any school of any kind ought to startle a nation like this. This lack of mental culture tends to make a low grade of criminals that will prove dangerous to any age or nation. May the time speedily come when the nations of earth will see the importance of doing more for the poor classes of people, and in this way elevate the condition and standing of all people.

THE DEATH OF JUDAS.

Please say how the account of the death of Judas and the purchase of the land, is given in Matt. xxvii; can he refer to conspiracy with the accused of the same occasion given in Acts i: 18, 19.

Pembina, D. T. Thos. Baldwin.

Prof. Conissen, in illustrating how different writers of a subject may be given, mentions a man who, bent on self-destruction, placed himself on the sill of a lofty window, and at the same instant discharged a pistol at his head and leaped from the window. It might be said, in one statement, that he killed himself by the pistol shot, and in another that he threw himself from a height and dashed out his brains. These statements would involve no contradiction. Now look at the two statements referred to by our querist:

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. (Matt. 27: 5).	And falling headlong, he burst asunder in the midst, and all his bowels gushed out (Acts 1: 18).

Nothing in either statement excludes the other. The fact that Judas hung himself does not exclude the possibility of the limb to which he hung himself, or the cord by which he hung himself, breaking, so that he would fall and his body be fearfully mangled. If he hung himself, as is supposed on the limb of a tree on the brink of a precipice overhanging the valley of Hinnom, this would be the inevitable result of such a fall, Professor Hackett, who visited the supposed scene of this self-murder, found the measurement of the rocky terrace to be from 25 to 40 feet, from precipitous height. He says that trees still grow on the margin of these precipices, and that there is a rocky pavement at the bottom of the ledges, on which the body would be crushed and mangled in its fall; and suggests that the body may have struck on some pointed rock in its fall, which, entering it, would cause the bowels to gush out. As we know not how long Judas was suspended, nor how far decomposition had taken place before the fall, there is nothing in any way improbable in such results of the fall as Peter mentions. In a word, the account in Acts supplements, but does not contradict, the account in Matthew.

The money returned by Judas was used to purchase the field. He is represented as doing that which was done with his money.—*Stanford.*

There is one point concerning the manner of Judas' death that is overlooked by all of the commentators that we have yet consulted. We refer to the time and manner of his death. Matthew says: "He went and hanged himself" Matt. 27: 5. This was early Friday morning. Likely he hung himself to an overhanging tree above the valley of Hinnom. He hung there till three o'clock in the afternoon, when there was an earthquake (Matt. 27: 51) that rent the rocks. During this earthquake likely the rocks beneath the tree, on which Judas was hanging, gave way, plunging Judas headlong into the valley below. Rocks falling on him would cause his bowels to have gushed out, as mentioned in Acts 1: 18. Or he might have remained hanging till Sunday morning, when there was another great earthquake, (Matt. 28: 2) which could have also been the cause of him falling headlong.

For years a large number of the Baptists have been opposed to circulating, in foreign tongues, New Testaments with the term *baptizo* so absurdly translated. However they continued to work with the American Bible Society, till about one year ago, when that society was asked to aid in circulating a translation of the New Testament with a literal rendering of the disputed word referred to. The Society refused granting the requested aid, consequently the Baptists withdrew from the Society, and now intend to vigorously push the circulation of the Scriptures in their own way. Speaking of this move the *Independent* says: "The action of the Saratoga Baptist Bible Convention, calling for the circulation of the Anglo-American Revision, is the first formal sanction of that work by any of the larger religious bodies. The "revision controversy" in the Baptist churches thirty years ago brought forward the vital difference between a translation and the original, so that the way is open in Baptist circles for the Anglo-American revision to make its way as fast as it can on its merits.

The people of Ireland feel themselves sorely afflicted just now. They have had a long fruitless struggle with England, and now the Pope addresses a letter to the people not only censuring them for the course they have pursued towards England, but commands them to cease their hostile way of attempting to secure justice. The Irish are enraged at the Pope for interfering with their privileges, and threaten rebellion to His Holiness, while some have intimated that Peter's purse will be withheld, so that he may be so prejudiced that the Pope will "hold the fort," and the people will soon become reconciled to their situation.

ANNOUNCEMENT.

Our Love-feast, in the Richland church, Richland Co., Ohio, five miles south of Mansfield, at Bro. Jno. Wolf's, will be June 16.

J. C. McMullen.

Home and Family.

Motto—And the fruit of righteousness is sown in peace of those that make peace.—James 3. 18.

Toning Down Our Lives.

Is there, says a writer, a word in all the dictionary more full of meaning than the word "harmony?" In this world we hardly know its full meaning. As an artist's conception one day, I saw a picture of a mountain sunrise, and I wondered at its marvelous depths, richness, and number of shades and colors. The artist told me how he had toned down the picture and softened its coloring into its subdued harmony of tint; and I thought how often our life was growing to be like that picture of a mountain sunrise. God's unseen hand is before the easel, sketching here and shading there. The life picture looks to us unfinished, fragmentary, and imperfect now, but each new joyful light, each sorrow-shade, is toning it down through all the years of life, and by into harmony with God's Great Ideal. He will frame it at last in such a setting of events as he chooses, and we find in that great gallery above, that the light has been in the place, and the shadow, too.

We might never see the beautiful sunrise gilding the hills of our eternal future, were it not for the long and winding path and misty streaks along the valley of tears, up through which we have climbed, as the after bright light ascended from the very dusky ground of sorrow. Our life's picture looks often too dark, its troubles too glaring, its griefs too sharp and rough; we think it should be finished right, but behind all is a master-hand touching it cunningly and toning it down into celestial harmony.

Each soul left fully in the hands of the divine Artist will open into everlasting unfolding glory; so, while we wait, let his beautiful will be done, and—

"Our souls, they never must grow weary,
But always flush of better and fulfill it."

The Seven Wonders of the World.

JOURNAL COM. enumerates the seven wonders of the world as follows: The first is the speed of intercommunication. Boston, London, or any of the large cities of the world, is near to the ends of the earth as Rome was to the borders of its empire.

The second great wonder is the self-reformation of the nations of Christ. Japan has made changes greater than any other nation has made in twenty-five years, and receives missionaries cordially. Some of their pupils have been at the bottom of the recent reformation in that empire. Japan is more largely under the influence of America than any other country.

The third great wonder of the world is the rapid parallel advancement of education and democracy all over the world, and the rise in the world-wide unity of civilization. If he could see the thing he most desired, it would be a league, not a union, of the Christian nations.

He would have convention held for the codification of international law. By an alliance, difficulties would be settled by arbitration, not by war. He would be the Christians to lay their hands on the throat of any power hostile to peace and break its neck.

The fifth of the modern wonders of the world is the triumph of Christianity. In the first 1,500 years Christianity had 100,000,000 of people as adherents. In the next 500 years it gained 100,000,000. In the next eighty-two (the present century) it has gained 210,000,000. These people are communicants in the church. At the opening of this century the United States had one in fifteen in its free churches. Now it has one in five. The Bible is fast becoming the constitution of the advanced nations. A community of text-books is approaching.

Sixth, in the sentiments of the world, is a current fulfillment of Biblical prophecy. Whatever be said of the Book of Daniel, it was not written after the beginning of Christianity. Its fulfillment is the history of Christianity. Soon, with the lights of Christian ships and the bells of Christian churches be within sight and hearing of each other around the whole world.

The seventh and most marvelous wonder of the world is the established on a new basis of a scientific supernaturalism. It is a thing settled by the best authority of microscopists, physiologists and chemists that the origin of life is not explained by the molecular theory of physics. A theory of evolution may be proved, but the theory as held by materialistic agnostics has been at last absolutely refuted. Nine out of ten of the best scientific men are theists, and utterly opposed to agnostic atheism. The tendency of science is not now away from Christianity.

The Acts of the Apostles.

This is a world of activity. God wants the actions of men, not their resolutions. This it will be well for our religious gatherings in Assemblies, Conventions, Conferences, to remember. Resolutions beautifully worded, real well, but sustain about the same relation to actions, that a well-written prescription does, to the cash itself—it is all future. The *Morning Star*, in referring to the Acts of the Apostles, well says "In a significant title" is described the doings of the Apostles with the Acts. Not each apostle only, but every disciple acts. What a brisk, eager spirit enlivens its pages! It warms one's heart to read it. The Acts of The Acts should be repeated in every church, and every body of churches. It was set up as a model. The Gospel scheme was finished when it gave a "trial trip," to show saints, to the end of time, how to work it, and how to work themselves. The patterns before us, are for our sons to imitate. No church is guiltless that falls below this standard. We are studying the book in Sunday-school. Do we treat it as a mere history of serve little of this book? It is not the style, the wealth, nor even the doctrine of the church, that is emphasized, but the Acts. What are we doing to save men? That is the question the Lord urges.

Fallen Asleep.

"Blessed are the dead which die in the Lord"

HUSSEY.—In the Oakland Church, Darke Co., Ohio, May 17, of congestion of the stomach, sister Ann Hussey, aging Hershey, aged 84 years, 8 months and 25 days.

He was a faithful member of the German church, and was anointed in the name of the Lord. He leaves a companion, within six months of his age, one son and three daughters, with many grandchildren to mourn their loss. Yet they sorrow not as those who have no hope. Sister Hussey was born in Germany, and came to America with her parents when she was a little child. Her maiden name was Ann Hershey. Her husband, the beloved sister in his children. Here was a beautiful life, and a calm, peaceful and hopeful death. It is well for her, but the bereft of her friends are bowed down with grief. The world is poorer; it has lost an earnest worker. There is work for her husband and children, and gains in the Paradise of God. May we realize that her pure spirit has only been transferred to her beautiful house in heaven. Blessed be God, when the stress of life is over! Blessed be God, when we are over, that the members of this broken family circle may all be gathered there, to form a new and more complete family, which has gone before. L. W.

KING.—In the Eagle Creek congregation, Hancock Co., Ohio, May 22, sister Lydia King, aged 74 years, 3 months and 11 days. Funeral by the writer, from Job 14; 10, in a large and attentive audience.

J. H. BURKHARD.

CLICK.—In the Antioch church, Ind., May 25, Olinda Otias, infant son of Anthony and sister Ida Click, aged 2 months and 20 days. Funeral services at Monument City, conducted by the writer.

J. W. SOUTHWOOD.

SHUGLAS.—In the Milledgeville congregation, Carroll Co., Ill., May 18, Rosa Douglas, daughter of Rev. James and sister Rebecca Shugars, aged 8 months and 18 days. Funeral services by the writer.

JACOB S. HAUGER.

ANNOUNCEMENTS.

Love-Feasts.

June 10, Thornapple district, Mich., at Rev. Sam. Smith's; 2 miles north and ½ mile east of the Thornapple church.

June 8, at I. P. M., Monticello church, Ind. Brethren from a distance.

June 6, at 1 P. M., Sunfield church, Eaton Co., Mich.

June 10 and 11 at 2 P. M., Maquoketa church, Ia., at Lost Nation meeting-house.

June 9 and 10, Big Elkhorn church, at Garrison, Benton Co., Iowa.

June 9 and 10, at 2 P. M., in the Green church, Monroe Co., Ind.

June 12, at 5 P. M., Mt. Joseph church, Mt. Joseph Co., Ind., 3 miles S. of Mt. Joseph, and 1 mile west of South Bend. On Turkey Creek road.

June 13, at 10 A. M., in the Pine Creek church, Darke Co., O.

June 12 and 13, at 10 A. M., in Lanark church, Ogle Co., Ill.

June 12 and 13, at 10 A. M., in the Cedar Lake church, Ind.

June 13, at 10 A. M., in the Middle District church, Miami Co., Ind.

June 16, at 10 A. M. in the Cedar Lake church, Ind.

June 14 and 15, at 10 A. M., Silver Creek, Ogle Co., Ill.

June 13th and 14th at 1 P. M., in the Panther Creek church, Iowa.

June 13 and 14, at Mechanicsburg, Pa.

June 16, at 10 A. M., Manor church, Indiana Co., Pa.

June 16 at 10 A. M., Walnut church, Wabash Co., Ind.

June 8 and 17, near Pierceton, Furnace Co. Neb. Step off at Odessa.

June 13 and 14, Lake Branch church, at Rose Bud's, on the northside of Horseshoe Lake, twenty miles west of Monticello, Illinois. Will be met by notice by the undersigned.

June 8 and 9, four and one half mile east of Ashley, Washington Co., Ind.

June 10 and 11, Spring Creek church, Clinton Co., Ill.

June 10 and 11, Iowa River church, at the House of Mr. Jacob Stutsman, near Marshalltown, Iowa.

June 16th at 10 o'clock A. M., New Hope church, Hancock Co., Mich., at Rev. Geo. F. Stone, four miles east of New Hope.

June 10 and 11, at 10 A. M., Pine Creek, Ill.

June 20 and 21, at 10 A. M., Maquoketa Branch, near Rosemary, Mich., at residence of Moses Y. Gilbert.

June 23 and 24th, at 10 A. M., Deep River church, Pawnee Co., Iowa.

Sept. 8th, at 1 P. M., Bear Creek church, Christian Co., Ill.

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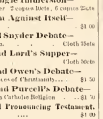

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Correspondence.

MOTTO.—Then they that feared the Lord spake often one to another and the Lord hearkened and hearit, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—Malachi 3: 16

Pocket Book Found.

JOHN T. Ebb of Lawrence, Kan., found a pocket-book, containing notes, receipts and duplicates of deposit to the credit of Jacob Baler of North Manchester, Ind., also tax receipt. I have seen the above described pocket book. There are some more papers in the book then are described. Mr. Ebb said, the owner should give him some description of the pocket book or its contents, and send him a couple of 3-cent stamps, then he would send it by mail or otherwise, as the owner would suggest. I saw Mr. Ebb last Tuesday at the depot in East Lawrence, Kan.

D. SHELLENBERGER.

Shaw's Crossing, Ohio.

From North Manchester, Ind.—May 26.

Dear Brethren:—

OUR Love-feast on the 24th inst., passed off very pleasantly. Truly this was a feast of love. Many deep impressions were made and we hope good results will follow. Some of the ministers present was Eld. John Metzger, from Illinois. We were made to rejoice when we heard that he was coming, as we we had found a pleasant acquaintance with him in our youth. Many tears were seen flowing during his discourse. Other ministers were present on the occasion, that held forth the Word with power. The following morning Bro. Michael Miller was advanced to the full ministry and Bro. Isaac Miller to the second degree of the ministry. Five were added to the church by baptism and four by letter since our last report.—April 13.

D. C. CRIPE.

At Home, Sweet Home.

Dear Brethren:—

AFTER a season of ardent, mental labor and the fatigue of four weeks, travelling included, how pleasant it is to get to the place, which on earth we call our home, to form a reunion with those with whom we are connected by the ties of natural relationship, endeared by years of mutual labors, cares and toils, of prosperity and adversities, with our hopes and fears to review the past and to contemplate the prospects of the future.

In calling up the transactions of the past four weeks, there are some things in ourself and others that we approve and some things that we would rather to have resulted otherwise.

In our work of the revision of the Minutes, all of us doubtless had honestly and sincerely our own views as to the best method of formulating the work so as to make it what it ought to be, so as to promote the best interests of the church.

On this point we had obtained different opinions, which must needs be harmonized before we could proceed in the work. And to do this, concessions, (more or less) must be made, each must be willing to compromise our peculiar views, according to others the possibility that the conclusion may be a good to our own. In the prosecution of my work my reflections led me to be somewhat elaborate, giving generally a brief introduction to each subject—then, in the most important cases, a synopsical sketch of the former minutes which were to continue to be operative, and those of less importance, to give the reference in Scriptural form in all cases, and in the Minutes, concluding with a declaration of the principles contained in them; but in part the Committee differed from me, apparently fearing to make the work too voluminous and therefore omitted the Scriptural texts and proposed, in the printed work to leave out the reference to former Minutes. I would have liked to have retained these references, but my brethren thought otherwise, and in deference to their superior wisdom, I yield my preference.

In the prosecution of our work we had reference to the copy of such minutes, and I think I may say truly that all desired to take the best, and if we could not harmonize on what we would have preferred, we would take as we thought, the next best thing upon which we could all agree.

In passing along, we found some questions which have been before the Annual Meeting a number of times and decided differently, upon which our judgment would have led us to have made a definite decision. But in view of the fact that faithful brethren differ upon them, there was no use of spending time and wounding the feelings of brethren, that are just as honest, and just as wise and just as holy as ourselves, in trying to enforce our own peculiar views, and, further, we may, if we are not careful, quibble upon points of no importance of a question, which there is scarcely a shade of difference, and would make but little or no difference in its practical application, whether decided this way or that way. I think that I may say that our work as a committee assumed these characteristics, and if in our public meetings, and in our General Conference, we would be controlled by the above considerations, much more might be saved to our church time and the decisions as much to the satisfaction of the church and to the glory of God. We should not expect to have things always our own way, and therefore, if we meet with what we would prefer, let us be content to get the next best thing.

I was sorry that my engagements made it necessary for me to leave before the closing exercises of the meeting. I should then have had to have taken an affectionate farewell of my brethren with whom I had been pleasantly associated. But such being the case, I left home on Saturday at 3:30 P. M. Fifty hours travel brought me to B. C. MOOMAW's, tarried over Sunday, preached to a large congregation, then went to the river where J. W. Moomaw was baptized an old lady of 76 years, who had been a member of the Baptist church for many years, but now rejoices that she has found the 'more excellent way.' From here two hours ride in the cars brought us home. I found all tolerably well, and everything prosperous, for which I thank God and take courage.

B. F. MOOMAW.

From North Manchester, Ind. 22.

Dear Brethren:—

WE are made to rejoice that we add daily to the Church such as are made willing to confess sins and obey the Gospel. Last week two precious souls, Sunday, April 22, 1883.—These and the following make "in all," four since our last report.

Yes, God is love. This is made manifest to us, and to those whom we think for a moment. Our journey to our late A. M. and return, brings to mind again that God has presided over us, cared for us, prolonged our lives, preserved us and continued to bless us with health and strength, that we could return to our homes and enjoy the sweet fellowship with our little family, our neighbors and their family, we shall joyfully say, "Home, sweet home; no place like home."

Arrived home Saturday, May 19th; had preaching Sunday, May 20, by Jacob Funderburg; baptized one and a male and a female were baptized on Monday. We now have fifteen candidates will in the near future join our ranks and make the good confession and demand baptism for remission of their sins.

Brethren, let us use simplicity in our manners, going forth in the discharge of our every duty. Let us speak things easily understood by those who may choose to hear us, and convince the outside world that we love God and the redemption of their souls, thereby setting forth a shining light to those who perchance may look upon us as a peculiar people zealous of good works.

D. S. T. BETTERBAUGH

Protection Against Tornadoes.

In view of the fact that the people of Mississippi and particularly those of Copiah, Simpson and Lawrence counties, have suffered so severely for several years from tornadoes, it might be well to call their attention to the report recently prepared by J. P. Finley, of the Signal Service, on the subject of tornadoes, their special characteristics and dangers, with suggestions as to the protection of life and property, which, had it been generally read and understood in Beauregard, Wesson and Georgetown, would have made the number of these towns much smaller than they were.

There is no difficulty whatever in telling when a cyclone is coming. Dissyptoms are early recognized, and can never be mistaken. These people at Beauregard and Wesson, who had seen the cyclone that just a year previous destroyed the neighboring town of Monticello, knew what they had to prepare for, but unfortunately did not know what to do in this emergency when prompt action was so much needed.

Without entering into a scientific discussion of cyclones, their cause and origin, it is sufficient to give the following premonitory signs, easily perceptible to and comprehensible by every one. On the day of the storm, and for several hours previous to the appearance of the cyclone, there is the atmosphere is sultry and oppressive. Clouds force first in the South-west, and then almost immediately in the North-west, or vice versa. If they are of a greenish appearance resembles smoke issuing from a burning building, or straw stack, rolling up in fantastic shapes to great heights; again, like a fine mist, or quite white, like fog or steam. These dark clouds at times appear almost as black as coopers ink. Again, they appear jet black from centre to circumference, and they sometimes present a purple or bluish tinge, or at times, are strangely lurid. And further, it is what appears to be black smoke surrounding them.

The clouds form in the South-west and North-east and finally come together with a terrific crash, and then the funnel-shaped horn shaped cloud appears upon the world, slowly moving holdly to the front from within this confused mass. A heavy, roaring noise, like that of a heavily-loaded freight train passing over a bridge through a tunnel, is heard, and then the cyclone or tornado is upon you.

Now, as some of these signs appear hours in advance of any danger, as these storms occur most in the month of April of the year, from April to September, and as they are restricted to certain sections of country, it would seem that there ought to be means of foreseeing them and preventing any very great loss of life. And there are. The far Western and North-western States suffer far more severely from tornadoes than Mississippi does.—Kansas has as many as a dozen every year, and Iowa is annually visited by them; but although these storms are just as bad on the Western prairies as in Mississippi, the loss of life there is very light, because the farmers and villagers know what precautions to take when a tornado visits them.

The Signal Service gives this warning: If caught in a tornado always move with all possible dispatch to the north, unless in so doing you are obliged to cross the entire path of the tornado, in which case it is safer to stay in the house, if you whether you are on the southern edge of the probable path of the tornado cloud or move to the north. If in the centre or half-way between the north and southern edges, the chances are best in a direct course to the north. If further to the south, move directly and very rapidly to the south, bearing slightly to the east. In no should you ever move directly east or north-east. There is always sufficient time to escape the tornado, even if it be but a few rods from you, for its breadth is but a few hundred feet; as a general thing the tornado cloud is seen at least two hundred miles distance, giving you from one to three minutes' warning—sufficient time to enable you to get from a quarter to half a mile out of its course.

As for houses, they are no protection, and are to be shunned in a storm of this kind.—No building has been or is likely to be developed in the future that will be a safe house. A frame house is safer than a brick or stone one, because it is more elastic, and a one-story building safer than one of two stories. But whatever the style or material of the house, always leave it if it is in the path of the tornado. The Signal Service recommends as the best place of safety a cellar or a dug-out, and many persons in Kansas have constructed these dug-outs simply by digging in the ground, covered to protect the inmates from flying timbers, where they can run in the event of tornadoes. Under no circumstances should you take a building or cellar, ever take a position in a north-east room, or in a north-east corner, in an east room or against an east wall. Remember that the tornado invariably comes from the south-west quarter. This simple rule will save nineteen-twentieths of the lives now sacrificed to the storm-fiend.—If forced to remain in your house, and when you have no cellar, always take a position against the west or south wall—the former is the better—either face downwards upon the floor or standing with your back to the wall, and always take your final position on the first or ground floor. Never stand or lie in front of a door or window, near a stove or heavy piece of furniture, and always close your doors and windows.

If you are out of the house avoid forests and groves, make for the open field and throw yourself, face downward, down to the east and your arms over your head to protect it.

Such are precautions to be taken, well understood in Kansas and Iowa, but little known in Mississippi. It is due to comprehension of them that the state in which they reckons up a mortality of over 200 in the South, passed through Iowa with heavy destruction of property, but without the loss of a single life.—*Practical Farmer.*

From Locke, Ind.—May 27.

Dear Brethren:—

MEETING at the brick church to-day. Discourse by Alexander Miller, from 1 Peter 3-12, followed by Peter Stutsman, people seemed to be well entertained. Sunday-school at the same place 3 o'clock P. M. F. Ingburger superintendent. Also Sunday school at South Union church same hour, Jonas Frederic, Superintendent; have three Sunday-schools conducted by the Brethren in this district. I trust much good seed will be sown in the hearts of the children. I attended a Love-Feast one mile west of Goshen, May 24, had a very pleasant Feast. One dear, old brother, D. R. Stutsman, who is blind, was also present and seemed to enjoy himself.

All with whom I have conversed, who have been to the A. M. members and friends, report a very pleasant and profitable meeting. All praise to our redeeming Lord for his goodness and mercy. J. R. MILLER.

From the Baptist Flag.

The Eureka Springs.

In company with my three sons-in-law, we left Panora on the 26th day of April, with wagon and team, camp equipage, hunting and fishing outfit; set out for the Indian Territory and Arkansas. We found in the Territory just such a country as Kansas, prairies, rich and heavy, with very little timber, and little water, that could be called living water; until we reached Grand river, one of the most beautiful rivers. Here we expected to have a good time fishing, but found a law passed by the Indians had laws forbidding white men fishing in any of their waters, and as we did not wish to be brought before the Indian authorities for such a crime, we pushed on into Arkansas, as far South as Fayetteville. Being then satisfied with the joltings over the rocks, we turned towards the Eureka waters, and, in a day, we found a large town, and think it would have been much larger had not the houses been built so much one over another. But the greatest wonder of the place is the Basin Spring, and its reported medicinal virtues. This spring, which has been dug out of a solid white granite rock, by hands unknown, will hold about four gallons of water, which runs down into it from above. Here people from all parts of the country, seem to be cured of whatsoever disease they may have; and then to listen to the marvelous reports of cures performed, is astonishing. These incurable diseases are numerous, and of a nature, such as scrofula, sore eyes, total blindness, cancers, dropsical swellings, and others too tedious to mention—all cured by the application of the Eureka waters. Here they have ample provision for all who may wish to attend this place, and boarding is not higher here than at most of our country towns; but I would advise any one wishing to try the waters, to bring a good tent with them, as it appears the waters do not lose their virtues, by being shipped, and there are men who follow this business. These springs, this place, and the wonderful cures, seem the result of an accident. It is said, by the oldest citizens around this place, that one Dr. Jackson, many years since, in company with a party, was on a hunting excursion, on a panther into the' cave, above the spring, and one of his boys, having sore eyes, and being overheated, was relieved by his father to go down to the spring, to bathe his eyes, and wash which resulted in curing them. After this the doctor turned his attention to the medical virtues of the waters and actually bottled it up, and sold it for a quarter. This is on the authority of one of his boys who now lives at Eureka. As to the medical virtues of Dr. Jackson's eye-water, let the thousands, who have used it, testify. One other curiosity, is the so-called petrified Indian, which was dug up a few feet below the surface; the evidence is overwhelming, that it is not a petrified body but a carved stone, encased by a kind of

cement about one and one-half inches thick. It is now generally believed to have been a Pagan idol. The Gods who lived in it for the handsome sum of four thousand five hundred dollars. So here is another evidence of the country having been inhabited previously to its discovery by Columbus, by a people having knowledge of the arts and sciences.

A. B. ROBERTSON.

Parsons, Kans., May 8th, 1883.

From Floris, Carroll Co., Ind.—May 29.

Dear Brethren:—

This informs you that we are having much rain. Corn is small; grass is getting the mastery of some. Some farmers have to plant over, on account of bad seed. Health is good. The good cause prosers some here; but more was added to the church, by baptism, a few days ago,—an old brother, about seventy-five years old. We hope he will hold out faithful to the end, and win the prize.

CHRISTIAN LESH.

In the Field Again.

Dear Brethren:—

We are now at work at Bancroft. Here are some fifteen members, still left without a minister, save as one falls in by the way, and gives them a call, or what seems to be only claim from our Home Mission. Brethren, remember Bancroft, ten miles north of Jamesport, on the R. I. & Santa Fe R. R., in Davis Co., Mo. From here, I go to Mt. Morris, in Harrison Co., where there are about twelve isolated members, thence to Martinsville,—another flock without a resident shepherd.

C. C. ROOT.

From Dunkirk, O.—May 26.

Dear Brethren:—

OUR Feast of the 22nd inst. passed off with the usual solemn joy, and now lives only in our hearts from the memory of the past. Brethren L. H. Dickey and Wise were our speakers. Elder Dickey preached. Services also on next day, at which time installation services were held by common consent of the church. Bro. A. J. Baughman took upon himself the solemn responsibilities of the ministry of the second degree. May God help him to faithfulness. Bro. Spacht not having returned from A. M., his installation was deferred.

S. T. ROSSKAMM.

From Juniata, Neb.—May 28.

Dear Brethren:—

It has been some time since I have given you any news from this part of God's moral vineyard. Our Communion is over. It was enjoyable indeed, to all present. The brethren from a distance were Jacob J. and H. H. Kindig, and their companions, from Illinois; Samuel Forney, of Kearney, Neb., and Peter Forney, of Hamilton Co., Neb., making, altogether, a pretty strong force in the ministry, the Word being preached with power. Deep impressions were left on the minds of some, which, I think, will not soon be forgotten. No solicitation by baptism, but we have had eight additions this Spring, by letter, which swells our number to twenty. We rejoice to see member come in; we would like some one in the ministry to come and visit us, as we love but one to each other yet. Brethren, coming West, would do well to look here before purchasing elsewhere, as we have a good country.

D. BECHTELHEIMER.

Orphans' Home Report.

Dear Brethren:—

It may be that many members are wondering what the Brethren's Orphans' Home is doing. On the 1st of March, it changed Superintendents. Sister ——— More and her son, Benjamin Miser have taken charge of the Home. The Brethren liked sister More and her son, with a team of two horses, and harness, for one year, for the sum of $375. B. Miser is to farm all the land, and do all the necessary farm work. The Home gets all the proceeds of the farm, and the benefit of their labor. Trustees furnish farming implements, feed, provision, and clothing for the children; hire female help all the year, as sister More is too old to do all the labor herself.

There are but three children in the Home now, three boys, aged 14, 8, and 4 years. The expenses of the farm and Home will exceed $700 this year, to run it successfully. This may seem extravagant to some, but on March 1, when the change was made, there was nothing, save some clothing, bedding, and furniture, and many things were wanting, that the Trustees had to supply, besides repairing buildings and fences.

Donations to the Home are solicited, and thankfully accepted.

Donations to the Brethren's Orphans' Home, since my last report, Feb. 9, 1883, are as follows:

Macoupin Creek church, Ill.,	$39 00
David Zack, Bushnell, Ill.,	1 00
West Otter Creek church, Ill.,	5 25
——— Cerro Gordo, Ill.,	1 00
Harrison Creek church, Ill.,	26 00
Sugar Creek church, Ill.,	13 05
Sister Holsopple and Husband, Ohio,	50
Elizabeth Kindig, Roanoke, Ill.,	1 00
Five Sticks of Stick Corn by Daniel Vaniman, Hudson church, Ill.,	7 46

Sixty Fruit Trees by J. J. Cart, of Morrisonville, (that are set out on the Home.)

By order of the Board of Trustees of the Brethren's Orphans' Home.

STEPHEN SHIVELY,
Treas. and Cor. Sec'y.

Cerro Gordo, Ill., May 24.

From Deep River Church, Iowa.—May 25.

Dear Brethren:—

THE church here, met in council May 19. Among other business disposed of, we decided upon the time for holding our Love-feast which will be August 25 and 26. We think the time of our Feast this year, will not be so near the time of others, but that all who desire can be with us. We hope to see a good representation from neighboring church es, especially the ministry.

How it strengthens us to attend Love-feasts, where we hold sweet communion with our dear brethren and sisters!

I am attending the Sunday-school Superintendent. The lot fell upon Bro. H. R. Taylor, who has been our Superintendent every year, except last year, since our first organization. Being a minister, he now has double labor to go form; but, as he is a very earnest worker in the cause, we think we shall have a profitable school under his guidance. The writer was elected Assistant Superintendent. We solicit the prayers of the faithful, that we may ever be found teaching the will of God.

JESTINA MILLER.

To the Brotherhood.

It will be remembered by those who were readers of the *Progressive Christian* since January of the present year, that in No. 1, I said paper, there appeared a short article, written by J. H. Worst, accusing the undersigned of circulating a report that the Progressives of North-eastern Ohio, at one of their Love-feasts, where the wine had not been provided, had used *beet juice* and *dried-apple juice* as a substitute for the wine.

Upon learning that such statements had been made, I wrote to the editors of that paper, denying the statement as made by Worst, but assuring them that there had been a Progressive Love-feast, where wine had been overlooked in the supplies, and that a minister present had suggested beet juice or dried-apple juice as a substitute; but his advice was rejected, and the wine sent for.

My reply to Worst, and two other letters, giving a correction of his statement, has, so far, been kept back by those men who boast so loudly of their love for the whole truth; and hence I take this method of clearing myself of the charge of circulating a false report. And, should the facts of the case in dispute, be required, they can be given.

LANDON WEST.

Feeders of Sheep.

AFTER the joys and social pleasures of Annual Meeting, many dear brethren and sisters remained in the West, to visit friends and see the country, and meet and worship with those of like precious faith. Among the number remaining, were some feeders of sheep and feeders of hands. This class were ever ready to do duty, and we hope enjoyed themselves in the Master's work.

On Sunday, May 21, in the forenoon, Bro. J. F. Eberside, of Ohio, fed the members of the Warrensburg church, and in the afternoon, Bro. B. B. Whitmer, of Illinois, delivered us the Bread of Life. On Saturday evening, May 26, Bro. Ephraim Stoner, of Maryland, came up and fed the sheep with nourishing food from the Sacred Word. On Sunday, the 27th, Bro. Abram Molsbee, of Tennessee, made our hearts glad, morning and evening, and filled our souls with heavenly manna. Bro. Geo. C. Bowman, of the same State, was expected to be present also, but he remained over in the region of Cornelia, to feed the sheep at Mineral Creek. We feel grateful for sending us such messengers, with that food that nourisheth and strengtheneth the soul and spirit of man.

We are also made glad by the coming of our beloved brother, H. Hefner, and family, from Independence, Kansas, formerly of Woodstock, Wisconsin, to live in our midst. Bro. J. L. Jones, of Wisconsin, was also here, with a view of making this his home in the near future. There is yet room for many more. Come and help us to do right and enjoy God with you.

M. M. E.

Warrensburg, Mo.

From Astoria, Ill.—May 28.

Dear Brethren:—

ACCORDING to previous arrangements, our Love-feast came off on the 26th and 27th inst. The ministers from abroad were: C. Bucher, Sharefferstown, Pa.; Jacob Longenecker, Palmyra, Pa.; S. H. Sprogle, Shannon, Ill.; J. A. Myers, Colchester, McDonough Co., Ill. The meeting was largely attended,—one baptized. We believe many good impressions were made by the preaching of the Word. We feel that we have our brethren for their labor of love. We desire their prayers still, as well as those of the brethren everywhere. We are trying to follow in the footsteps of the Master, but have made slow progress in the last few years. We, however, cherish the hope, and think we can see in the distance the dove of peace approaching. Five were added to the church, by baptism, within the last five weeks. May God's protecting power be thrown around them, to keep them in the narrow path. May the goodness of God and the communion of the Holy Spirit be with the brethren and sisters everywhere.

CONRAD FITZ.

From Hudson, Ill.—May 29.

Dear Brethren:—

OUR Love-feast is over. While we did our utmost to obtain ministerial aid from abroad, yet no one responded. The morning of the 26th was gloomy; a heavy rain had fallen the night before, and we were left alone and had some thoughts of "postponement," when the sisters said, "We will have a Love-feast today." The clouds began to disperse, both spiritually and materially; and by evening we had a large audience, with as good decorum as we ever saw during the exercises of the evening. Next day, there was presiding elder present, and Love-feast at private house, for the sake of two afflicted "mothers in Israel"; so, even if our ministering brethren were not present, we felt that the Master was.

T. D. LUCAS.

From Mound City, Mo.—May 25.

Dear Brethren:—

WE held our last quarterly council April 7. Had a very good meeting. The church called two brethren to the office of deacon, the lot falling on Wm. G. Anders and Jos. Vaniman, who, we hope and trust, will fill their office to the honor and glory of God, the good of the church, and the advancement of Christ's kingdom. We also, at this time and place, decided to hold our Feast May 26. We met the time immediately after Annual Meeting, expecting ministerial aid. But failing to have a notice of our meeting published, we did not get the aid we expected. However, Bro. S. A. Hornberger, of Nodaway Co., was with us, and officiated; also preached for us next morning. But four members were present outside of our own congregation, and we had an enjoyable time so together. We felt and realized that we were more firmly united, our spiritual strength renewed, and that we were built up in that most holy faith.

We also rejoiced to receive into the fold two young sisters, who were made willing to forsake sin, and join the army of the Lord. May they fight a good fight; may they keep the faith, and adorn the doctrine of the Lord Jesus Christ, by living pure Christian lives. We also received one aged sister by letter. The weather has been cold and wet this Spring, causing a great deal of the corn to rot in the ground; a great many are now planting over. Our prospects for a corn crop are not very promising. In my next, I will give you a short history of our church here in Holt county.

J. R. KELLER.

From Ashland, O.—May 26.

Dear Brethren:—

PLEASE change the misplaced comma in my article; instead of reading, "we should not, we must obey them," it ought to be punctuated, "we *should*, not we *must* obey them," because it changes the idea of the sentence.

L. HUBER.

From Ceylon, Ind.—May 28.

Dear Brethren:—

YESTERDAY was our regular meeting day at this place. After services, we repaired to the water-side, where prayer was wont to be made. A brother and sister yet in their youth, walked bravely and firmly into the chilly waters, and were "buried with Christ in baptism," to "walk in newness of life." We hope they will be faithful to their vow for it would be "better not to vow, than to vow and not pay." How many have disregarded their baptismal vow, and broken the covenant they made with God, to live faithful until death? The young brother and sister are the son and daughter of Bro. Christian Blocher.

EMMA WATSON.

From Sycamore Station, Va.—May 29.

Dear Brethren:—

BRO. L. C. Wood, a minister of the Gospel of your faith and order, living near Sycamore Station, Pittsylvania Co., Va., had the misfortune to have his house and kitchen burned down, on the night of the 16th inst., losing nearly everything by fire, which misfortune has placed him in very needy circumstances. We appeal to you, and to the members of his church generally, through your paper, for help. We understand that if he were not really needy, he would not receive aid at the hands of his brethren; but, under the circumstances, we feel certain that you will help him when we inform you that he is the pioneer preacher of your faith and order in the county, and getting old and feeble. He has a few members scattered over the county, but all poor, and not able to help him. We take this special interest in his welfare because we consider him worthy, and too independent to make the request himself. Contributions may be sent to L. C. Wood, and we assure you, they will be thankfully received and receipted for. Hoping he may receive a liberal response from you and your brethren, we subscribe ourselves.

Very Respectfully Yours,

ELI V. DICKENSON,
S. C. ADAMS,
Deacons in M. E. Church.

Brethren at Work.

A Religious Weekly for Everybody.

THE BRETHREN AT WORK is an uncompromising advocate of Primitive Christianity in all its ancient purity. It recognizes the Bible as the only infallible rule of faith and practice.

It maintains that the sovereign, unmerited, unrejected grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only grounds of hope.

That Faith, Repentance and Baptism are conditions of pardon, and hence for the salvation of sinners.

That Trine Immersion or dipping the candidate three times, forwards, is Christian Baptism.

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, in order the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is a leading sign the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Plain Christian Dress is the duty of every Christian, duly walk and conversation is essential to true holiness and Christian piety.

That Sisters, in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11, 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have ordained upon us, and more, and the ordinances and discipline of modern Christendom. It must not ground that all must concede to be infallibly plain.

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"HALLOWED BE THY NAME."

The sacred word proclaims his shame
Who dares profane God's holy name—
God's spirit grieved—will take its flight
And leave that man to endless night.

O why will mortal men defy
The vengeful flashes of His eye?
Why scorn the word of warning giv'n
And doom their soul to loss of Heav'n?

The Father, Son, and Spirit plead—
And fain the erring soul would lead—
To living fountains, pictures given
Which by the eye of faith see seen.

Yield, mortal, to His voice divine
Who died to save the soul of thine.
Put off thy chains, and plead for grace
And find in Christ "thy hiding place."

—*Selected.*

THE DAYTON CONVENTION.

FIRST DAY.

AT 9 A. M., Wednesday, June 6, quite a number had assembled at Music Hall, in Dayton, O., to hear and see what would be done in the Progressive Convention. The place is well arranged, and will seat 1500 persons, but is much better adapted for music than for speaking. The crowd was slow in gathering, and the chief men among them seemed to dread the work before them, showing not a little timidity for a time. A hymn was offered by Holsinger, and prayer by P. J. Brown.

J. H. Worst was chosen temporary Chairman. He then arose, walked upon the platform, and thanked the audience for the honor, and named E. Mason, Secretary, and E. L. Yoder, D. Bailey, and J. W. Beer, as committee to nominate officers for a permanent organization. These then withdrew to a private room, but soon returned, and announced H. B. Holsinger, Moderator; Wm. Spangle, Assistant. The names of Secretaries I could not hear.

The Moderator was then introduced by Worst, who then retired to a seat. Holsinger arose, thanked the assembly for the honor conferred, and said, "One year ago, I was disgraced as much as a man could be, but today, I am honored as highly as a man can be." He then read the Rules to govern the Convention, but I could hear only two of them, and these were short, but good: 1st, "Speak kindly;" 2nd, "And to the point."

Business began by enrollment of Delegates, from New Jersey westward:

New Jersey, no report; Eastern Pa., letter from Isaac Price; Middle Pa., two Delegates; Western Pa., eight Delegates and two letters; Maryland, one Delegate.

At this point, the work was interrupted by J. H. Worst, who thought the Holy should first have a name, and he moved to suspend enrollment for a time, and attempt a consolidation of the different bodies represented. This was accepted, and representatives of four different bodies, viz., The Progressive Brethren, the Leedyites, the Congregational, and the Churumsites, of Va., were found to be present.

Report of Committee was, that they could see no material difference between said bodies. A letter from Committee of Congregational church said, the union is effected, and we are one. Reports accepted, and, on motion of F. J. Brown, the names, Leedy Brethren, Congregational Brethren, and Progressive Brethren, to be dropped forever, and the one Gospel name, "Brethren Church," to be adopted. This brought out quite a discussion from the different parties present, but the speaking was not loud enough for the writer to get its bearing fully. But there seemed to be a difference here, as there often is, as to what name to give the child. Holsinger decided that the Congregational body, at Pleasant Hill, O., could still hold its present name, and yet be a part of the "Brethren Church."

The Resolution of Brown was then amended, so as to read, "The Brethren Church, religiously and socially." Committee was then appointed, to revise work of this meeting, and have it published. Report of Delegates resumed: Virginia, one Delegate; W. Va., one letter. Adjourned for dinner.

AFTERNOON SESSION.—Met at 2 P. M. The Moderator then stated that Delegates were those who are sent here by churches, and all others present, who are in sympathy with this Convention.

State of Ohio, perhaps twenty Delegates. The Moderator waited long and called other for Delegates from Ohio. It would seem that this little name and State of Ohio, is the one common center of gravity, upon which the power of both church and State goes up or down. Indiana, fifteen Delegates; Michigan, five, and one letter; Illinois, six; Iowa, three; Kansas, two letters. Other States were called, but no response given. In all, the number who stood up, as Delegates, as near as I could see, was about 62. The number in attendance was largely made up of Brethren, Old Order Brethren, and spectators of other denominations. But in all, I would suppose there were in attendance, on first day, not over 1200 persons.

An address was then read by P. J. Brown, on the nature and extent of Gospel Liberty. The paper was well read, and, had it been spoken, would have produced quite an effect; but delivered as it was, the effect was very slight.

A collection was then made, to pay expenses of the Hall,—$25.00 per day. Amount raised, $37.07.

A number of papers, purporting to come from Maryland, Pa., N. E. Ohio, Ashland, and Farmersville, O., were then read by Spangle, indorsing the Convention, and praying for its success; but from the great similarity between them, my conjecture is, that more than one of them, if not the whole, were suggested by the same brain, but coming from different places. They were all accepted, and will be published.

Upon the whole, I would judge, from the display of broadcloth, the abundant use of big adjectives, the naming of companies, the rustling of papers, and the insinuations offered against our Brotherhood, that this first day of the Convention was a success.

My wonder is, that so many good and smart(?) men should, for so long a time, remain with, and support a church so corrupt as they would now represent it to be.

LANDON WEST.

DIMENSIONS OF HEAVEN.

SELECTED BY I. B. LAIR.

The following calculations, based on a text of Revelation, is both curious and interesting. It will suggest thoughts for those who think. Rev. 21: 16—"And he measured the city with a reed, 12,000 furlongs. The length and the breadth and the height of it are equal." Twelve thousand furlongs—7,920. 7,920 miles, being cubed, is 993,088,000,000,000,000,000,000,000 cubic ft., and half of which we will reserve for the Throne of God and the Court of Heaven, half of the balance streets, and the remainder divided by 4,096, the cubic ft. in the room 16 ft. square and 16 ft. high, will be 30,843,750,000,000 rooms.

We will now suppose the world always did, and always will contain 900,000,000 of inhabitants, and a generation will last thirty-three and a third years,—2,700,000,000,000 persons. Then, suppose there were 11,230 such worlds, equal to this in number of inhabitants and duration of life—then there would be a room 16 ft. long, 16 ft. wide and 16 ft. high for each person, and yet there would be room.

FROM ST. LOUIS, MO.—JUNE 6.

WE have been here for several days, trying to perfect arrangements for building the St. Louis meeting-house, but have failed, because we still lack about $400 of having enough money to complete a suitable house, which must be of brick (the city not allowing frame). After paying for lot, recording deed, etc., we have on hand less than $2300, while at least $2700 will be required, to build and properly furnish a suitable house. Will not the brethren and sisters now raise the balance, without further delay, especially those who have subscribed, and not yet paid? Those intending to do something, please do it at once.

We look for home this evening, without getting the house under way; sorry for the delay, but see no way to avoid it, without becoming individually responsible for the balance, which we do not wish to do.

JOHN METZGER,
DANIEL VANDMAN.

FROM C. C. ROOT.

My last writing from the North Missouri mission field, was at Bunceroil, in Davis Co. I came from there to Modena, Mercer Co., and rode daily in search of the isolated sheep of the fold—found eleven in all, but heard of a few more. Preached evenings at 6 o'clock, for a school-house in the center of this field, up to June 2. Passed over same day, held a meeting in the edge of Harrison Co., to an immense audience. But our meeting is now suspended, on account of a flooding rain. I next go to Eagleville, Harrison Co., thence to Berlin, Gentry Co., thence to Winston, Davis Co. Here I pause, to thank those kind-hearted sisters, who remember their afflicted sister Root, who is also under the yoke and cross of the Gospel. Your presents, dear sisters, will be highly appreciated, seeing that our privations, sacrifices and labors for you are appreciated.

FROM LADOGA, IND.—JUNE 6.

"God is faithful, by whom ye were called to the fellowship of His Son, Jesus Christ, our Lord." I Cor. 1: 9. The 3rd inst., we rejoiced again that it was our duty to go to the water's edge, to welcome into the Father's House three blood-bought souls who have heard the call and invited the Savior in. It is indeed beautiful to see those who are young in years accept the Gospel. Christ's life was given for us, and ours must be wholly given to him, as an expression of gratitude and appreciation. May God bless them and lead them gently along the narrow way.

SALOME A. STONER.

FROM DUBLIN, TEXAS.—MAY 27.

MUSKLE and family, with relatives, twenty-one in number, left Fairfield, Rockbridge Co., Va., Nov. 7, and landed in Stephenville, county-seat of this (Erath) county, Nov. 11. There are no members of the German Baptist church, or Brethren, here, that I know of, except myself, wife and oldest daughter. We feel quite lonely, isolated as we are from the Brotherhood, not hearing the Word preached as we used to. But I hope the time is not far distant when some of our ministers will come and preach for us. I cannot say why Brethren, that are going West seeking homes, do not come South, and see this country. It is a beautiful country. Timbered land, unimproved, is selling for $3.00 an acre, and prairie land, unimproved, for $1.50 to $2.00 an acre. As for health, we have not been sick since we came here. As for church prospects, they are good. We had a few copies of the B. AT W., when we came here; we scattered them among the neighbors, and they say they sent them from one to the other till they wore them out, and want some a couple copies. I can get a few subscribers for you.

GEO. W. SNAPP.

FROM DAYTON, O.—JUNE 8.

I HAVE been spending a few days in this vicinity. Met with the Brethren in council at Bear Creek church; had a pleasant meeting; Daniel Garber was elected deacon. Held several meetings in different congregations. The Brethren of Stillwater have eight or nine applicants for baptism for Sunday next. Samuel Kinsey, (editor of *Vindicator*) is quite ill—cannot live more than a few days.

S. F. SANGER.

IMPOSTOR.

WE wish to inform the Brotherhood of one Henry Clay, who is traveling and preaching among the Brethren. When last heard from, he was at Kirksville, O. He was expelled some eight years ago. Since then, he has lived a very hard life, as all will testify, in the church and out of it. He lived here in our neighborhood for greater portion of that time. In behalf of the church.

SIDNEY HODGDEN.
JESSE STUDEBAKER.

FROM GAYLORD, MINN.—JUNE 8.

ON the evening of the 7th inst., I closed my first series of meetings. Met in public worship eight times; tried to preach to the people as best I could, and although the weather was rather unpleasant on account of the rains, the interest was all that could be expected. The country here is thinly settled; hence the congregations were rather small, but a general good feeling seemed to prevail. The immediate result of the meetings was, three received by baptism. Today I go to Ottawa, Le Sueur Co., Minn. Home my address will be till the 12th.

J. A. MUERAT.

LUTHER'S COURAGE.

As Luther drew near the door which was about to admit him into the presence of his judges (the diet of Worms), he met a valiant knight, the celebrated George of Frendsberg, who, four years later, at the head of his German lansquenets, beat the knee with his soliloquy on the field of Pavia, and then, charging to the left of the French earnest, carried it into the Ticino, and in a measure decided the captivity of King of France. The old General, seeing Luther pass, tapped him on the shoulder, and shaking his head, thuched in many battles, said kingly: "Poor monk, poor monk! thou art now going to make a bolder stand than I or any other captain has ever made in the battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee." A noble tribute of respect paid by the courage of the sword to the courage of the mind.—*D'Aubigne.*

To tell our own secrets is generally folly, but that folly is without guilt; to communicate those with which we are intrusted is always treachery, and a treachery, for the most part, combined with folly.

Religious Essays.

Heb. 11.—We write some other things unto you, that what ye know or acknowledge, and I trust yet shall acknowledge even to the end.—1 Cor. 13:9.

OUR FATHER.

BY E. M. STORRS.

Our Father, up to Thee we send,
This hour, an earnest prayer;
And that our wayward souls all the day
Be ordered by Thy care:
Yet for our loved one, whose ear to
Their wond'ring feet may stray;
And not for wealth or length of days,
Our Father, do we pray.

But oh! for thee, a mighty host,
No human power can save,
Who search night and day, in thousands lost and war,
Down to a drunkard's grave;
Who, looking on the ruby wine,
Have yielded to its spell;
Who, drinking of the charmed cup,
Before temptation fell.

Wealth, from her gilded halls, sends forth
The choicest treasure there;
And fashion, with her ever-changing
Is ever ready to prey;
And thus make the young and brave,
The gifted, good and fair,
Pass unchecked, side by side with them
Burdened with sin and care.

For them do mothers' prayers ascend,
Calling to One on high,
And manhood's strength, and woman's love,
And childhood's pleading cry.
Our Father, are These our cause,
Our strength is all too weak;
Our hearts are faint; our lips refuse
The words we wish to speak.

We plead for them, through Him who came
The perishing to save;
Who trod life's pathway, and for them
He was life-blood gave.
Above each need, however great,
Above each earthly care,
Our Father, up to Thee we send,
This hour, an earnest prayer.

Hoosick, Mo.

COUNT THE COST BEFORE YOU BUILD.

BY A. M. HORNER.

It is customary, and we think it very important, too, that in our business affairs of life, when contemplating the design of some great thing, whether it be of a speculative, mechanical, or any other nature, that, before we commence our work, we give it a candid and thorough investigation of thought, endeavoring thereby to ascertain whether we can see clearly through our project, and whether it would be an advantage or disadvantage to us. We will not only look on one side of the matter, but try to reach the truth and facts of both sides. We are fearful that unless we do this, we will perhaps be unduly influenced by the apparent advantages which present themselves on one side only. We want to investigate this matter thoroughly, and see if there be not back of and beyond these seemingly good things to us, something that will follow and perhaps destroy our fond anticipations of success.

We fully realize the importance of the old adage, "Count the cost before you build." Such an investigation is important in temporal affairs, how much more in spiritual, to which we now invite your attention. We are led to believe, from the general outlook of things at the present time, that we are now in a period in the history of our church, in which efforts are being made to rear up a structure, that demands our prayerful consideration. There is an element trying to fasten in from grip upon our church, which, we fear, through its influence will lead many from the straight and narrow way, unless they be fully awakened to their best future interests.

We refer mainly to the "Progressive" digressive element in the church. Have you given this matter due and prayerful consideration? Have you left the superior dictates of that still, small voice within you, rule you in the investigation of this matter, or have you been bailing the Spirit? It is a solemn matter to reflect upon, and our conclusions will be all work either for our future weal or woe. To those of our dear brethren and sisters whose views may not be in unison with those of the writer, we feel to submit yet a few more thoughts, hoping and trusting you will give them a prayerful and impartial consideration.

Do you sincerely believe that by going with this element of the church, or otherwise withdrawing yourself from the "Brethren Church," your chances to gain heaven become better? Do you believe it will be the means of bringing you nearer to the feet of Jesus? Will you be held in higher esteem by the meek and humble Lamb of God? Did you not, when you first connected yourself with the church, feel that within its humble walls you had found a resting place, and you had now connected yourself with a people whom you believe to be the true followers of your Lord and Master? The church then was the church of your choice. It was good enough for you then; may I be allowed to ask, why it is not now? Is not her form of government the same to-day as it was then? We think so, with the exception, that of late years, she has grown muddy and shallow, more liberal toward her members, permitting various things to hide themselves beneath her wings, which she would not have granted years ago. Yet in the face of this additional liberality, you still seek for more independence and privilege. Can you tell me where the desire for such freedom and personal privilege first had its birth? Will they not have a tendency to lead you away, further and farther from the simple Word of Divine Truth? Is this Progression? If so, of what kind is it, and in what way are you progressing? If it of that kind that will speak peace and comfort to you when you come to die?

We repeat again, "Count the cost before you build." Can you not realize, "this world is not our home, that we are not here long enough only to prepare for the next? Long enough for all, and not too long for any. Do you, with the rich man of old, wait your "good things" in this life? Are you so sure of that you, too, will once cry for a single drop of water to cool your parched tongue? Remember, we cannot serve God and mammon. We must accept all of either, or none. The Gospel distinctly teaches, that if we would carry the world with us, we must drop Christ. We, in our carnality and our desires for the things of this world, can never meet the favor of God. Read Rom. 8. There is no command between the two kids of the Blessed Volume, that is clothed in stronger and more positive language than that of "nonconformity to the world."

Do you candidly believe, that by accepting the doctrine and principles of this element in our church, we would thereby be made a better and holier people? Think before you answer. Do you see the unfulfilled promises and personal privileges they allow us, counsel us to be more worldly-minded? Would not new, and very great temptations be presented to us? Are we not commanded to abstain from every appearance of evil"? Observe the plain, simple language of the Apostle Paul, in his letter to the Roman brethren:—"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." Rom. 16: 17, 18. We now leave the subject with you, and with Paul would say, "Prove all things, hold fast that which is good."

Jones' Mills, Pa.

THE CHURCH OF CHRIST.

BY W. H. ROSE.

No. 13.—Repentance.

It is a singular fact that the herald of the great King and Kingdom started out in his mission to set up the kingdom of God or the church of Christ, by the command, "Repent ye, for the kingdom of heaven is at hand." John cause preaching repentance to be given, "All the heavens" at the setting up of the kingdom, the doctrine of John was intended for the descendants of Abraham only. These were the ones to whom Christ came with the beacles and blessings of the Gospel, but "His own received him not." They were the chosen ones of God, but had apostatized from the primitive faith. They retained the "weightier matters of the law, judgment, and mercy, while they had abandoned the "weightier matters of the law," justice, faith and mercy.

Christ tells them of the rejected stone, which had become the head of the corner. This stone was for their use, but they refused it; hence, that which had rested, and is resting still upon the corner-stone, should be taken from them and "given to a nation bringing forth the fruits thereof." These people did their work in a cold, formal manner, not receiving the full spiritual blessings God first dealt out to them. They had become more wicked than the Gentiles. They needed repentance before they could participate in the enjoyment of the Gospel. "Repent, for the kingdom of heaven is at hand." This kingdom was now about to be intensified in the hearts of men.

They were required to "bring fruits meet for repentance," that is, show by the fruits that there was a proper or practical reformation within, which would be seen by others. Inspiration has not recorded for us what the fruits required by John were, but we may safely suppose them to be of such a nature as to incur the hatred of sin. It would be a repentance that would aid in developing the doctrine of "peace on earth, good-will to men." They would necessarily abandon any thoughts that were they to be executed by action, would hinder the progress of the kingdom of God.

I understand that John's mission was not wholly a Christian work. It was a work that would point to the Christ, and necessary the people to receive the principles of Christ's kingdom in their souls. John represented both Christ and the Law of Moses. The latter he was until John, but Christ was the end of that law to every one that believes. Under the Christian Dispensation, faith, repentance and baptism were taught the honest seeker after truth, while John preached repentance. Baptism had to wait for Christ, and John was not yet made a propitiation for our sins. The faith of the Christian rests upon the efficacy of the Atonement, and in the life of his Savior. Faith is one of the fundamental principles of Christian doctrine, but was not of John's doctrine. Christ was the Testator, and while He was yet alive, He had power to forgive sins. The remission of sins had not yet been declared through the virtue of the Atonement. They were remitted by confessing their sins, and by the power and love of God, through John's "baptism unto repentance" as Paul declared.

Sins were remitted before the baptism that Peter declared unto the Pentecostians. We are told that baptism was to declare the parties sins. Mark the phrase is, "for the remission of sins," in Acts 2: 38. In Matt. 26: 28, we have a parallel expression by Christ himself, and in the same identical language:—"For this is my blood of the New Testament, which is shed for many for the remission of sins. Was His blood shed to declare the remission of sins to those whom He had healed or pardoned before His crucifixion?

The Pentecostians told that repentance precedes faith, but I am inclined to think that sin is the transgression of the law. We cannot repent until we know that we have committed sin. We cannot be convinced that we have transgressed the law until we know that that law is right. When we once know and love that law, we repent that we have dishonored it by our disobedience. Thus it is, when we see and feel of the righteousness of law of God, and of His love toward the human race, we are then beginning to realize sorrow for deeds that are or have been committed, that were contrary to His will. The sinner must be told, of the persecution, sufferings, and ignominious death of our Savior. He begins, with an eye of faith, to scan the universe of matter; studies human nature, and reasons that this Being, who thus would prompt such a deed as that embodied in the atonement, surpassed his utmost comprehension.

He at once feels THAT love permeating his whole soul. He cannot possibly realize this love, even to a limited extent, without believing it to be a truth; and Paul tells us "that the goodness of God leadeth the sinner to repentance." Rom. 2: 4. We are told by some that faith and repentance are experienced simultaneously; hence, have their work executed independently of baptism, which seems reasonable, perhaps. Time will never doubt it not; but would add to this the testimony of inspiration. On the day of Pentecost, they were not simultaneous. They believed, then were told to repent and be baptized.

In this instance, we would more naturally infer that repentance and baptism were nearer being simultaneous than faith and repentance. In the cases of Paul's conversion, the eunuch's baptism, the baptism of the jailer and his family, of Lydia and her household, the three conditions of receiving pardon, faith, repentance and baptism, were as near being simultaneous as they possibly could be. In Acts 3: 19, Peter does not teach that repentance reaches into spiritual life. He does not even hint that the penitent has spiritual or eternal life abiding in him. He says, "Repent ye therefore, and be converted, that your sins may be blotted out." This is almost the same expression he used on the day of Pentecost, "Repent, and be converted." The conversion is no part of repentance, but repentance is consummated in conversion, or baptism. By conversion, we may understand reformation, but is a change of purpose.

We have, first, faith, second, repentance, third, reformation, or conversion. Paul tells his Corinthian brethren that "godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." Godly sorrow implies heart or Gospel repentance, and this reaches to salvation, not into life or a saved state. It has its part to do, and that is all. By godly sorrow, we may understand an earnest sorrow, one that causes sadness on account of past, as well as present sins. "Repentance to salvation" almost invariably insures against a repetition of the sins repented of. Repentance follows the searcher after Truth all through life. It accompanies conviction wherever it goes. It, or its effects, is present whenever a new revelation burst upon the mind. The penitent, or inquirer after truth, does not receive all the truth of Divine Revelation when he is told of the Atonement, but he bears enough, if properly applied, to insure his salvation into the fields of God.

Then he must learn the way more perfectly; he must be taught the government and regulations of the Family. Now, if our theory of faith, repentance and conversion or baptism be true, we have begetting, or second, birth. When the seed of eternal truth finds a place in the human mind, it is planted, or is the germ of life; hence, when this takes place, the person is begotten of God. The result of faith or begetting is repentance, anguish, which represents travail. Next, we have conversion, birth, or deliverance. This is typified by baptism. These three constitute the act of regeneration. Nothing is born at the first stage of generation.

SPRING EMBLEMATIC OF THE RESURRECTION OF THE RIGHTEOUS.

BY M. W. STRICKLER.

This is Decoration Day. This day brings back to the minds of many the joys and pleasures of days gone by. Mothers call back the pleasant days of childhood, when the little child, so fondly and confidentially, clung to her breast, dispelling all fears of seeming danger. She thinks of the careless days of her youth. She remembers the happy pleasant hours she spent with the sons and daughters of a more mature age, and feels with a heart of sympathy, such as none but a mother can feel.

To-day she realizes that she has learned more; yes, that God, who gave her tender offspring, gave her also the instinct of love. He who gave them birth, has also taken them home. Yet He has not left her altogether comfortless. He has given her the beautiful buds and flowers in their season, so suggestive of those once tender buds that bloomed fresh, scattered sweet perfumes, and soon faded and died. To-day, with a tender thought, she carefully selects the most beautiful flower of her garden, with feelings of sorrow and joy, she goes forth to the closed forgotten grave, tenderly lays the beautiful emblem at the foot of each narrow cell, with the happy thought, that one day they will all bloom forth again in a new and better state to be plucked by the rude hand of death.

To-day, sons and daughters are, in like manner, visiting the graves of their once fond parents. Husbands and wives are carrying trophies to their companions' graves. Lovers and suitors are meditating over the happy moments (that so swiftly fled) of years gone by, and are made to call back the many happy days, and now lie buried beneath the clods of the valley.

Here lie the soldiers, too, who once heard the call of their nation, and, roused by the inspiring fife and drum, yielded to the persuasions of hostile belligerents, left father and mother, brothers and sisters, lovers and companions, children and homes, bidding them farewell, and promising a speedy return, bringing with them rich laurels of victory.

But alas! alas! defeat was theirs, and they become the prey of their enemy. Many of their bones now lie bleaching upon the battle-field of carnage. But many of more more are now lying beneath the green turf, visited by those with whom their sympathies have been woven together, by the fond gratitude of a band of freedom, some memorialize of their courage as brave sons of America, once the pride of happy homes. How numerous were the noble sons who were never permitted to rekindle the fond recollections of friends!

To-day, methinks I can see myriads of noble and true-hearted women with their little bouquets, gathering around their graves, covering as such a little flower. They are stricken with profound meditation, looking just across the beautiful over-yonder, waiting for the little cause that will soon bear them away to the everywhere shown of eternity, where no troubles shall cease and the weary be at rest.

Just now, I think that most of the flowers which we so much admire, and which so beautify the earth, were voted for decoration of dead. And this presents to our mind a beautiful emblem of the resurrection of the righteous, and the resuminated state of their bodies. As the roots of the most exquisite flowers are buried in the earth, so destitute of form and beauty, but when in bloom have a thousand charms, so the body, when in the tomb, is an object of horror and aversion, but in the day of the resurrection, will experience a most astonishing change. "For what is sown in corruption, is raised in incorruption"; "That which is sown in dishonour, is raised in glory."

As sun so the lifeless flowers of Spring appear, life and joy succeed the melancholy impression excited by the rigors of Winter, and cause the chilly blasts to be forgotten. So will man, in the great day of the resurrection, forget all his troubles, and remember nothing of the pain and afflictions of his past life. While in this life, anxiety lowers on our brow, and our countenance often expresses the language of sorrow. But as soon as the cheerful rays of a new creation shall enlighten our souls, grief will be no more, no clouds will obscure the serenity of our days, and a heavenly joy will fill our souls forever.

Spring is the season when the earth undergoes a general renovation. If, in the Winter, it seems dull and lifeless, it now appears all-gether gay and attractive. Every object is gladsome, and we each seem to enjoy the pleasing variety of a new world.

So, also, in the day of the resurrection, will the just man be transported to a new and lightful region. The "new heaven and the new earth" will be free from all the evils which now so often trouble us. Peace, order, beauty and justice, will render our future abode more happy than the most ardent imagination can conceive of.

When the heat of the sun's rays has penetrated the earth, thousands of plants and flowers rise up, of the lifeless dust. So, in the great day, when hundreds of generations shall arise from the dust in which they have been buried.

As the flowers of Spring come forth from their seed, decked in beauty and splendor, so the bodies of the righteous, which have been deposited in the earth, shall one day arise, encompassed with glory and arrayed in beauty. Spring is the time of germination for grass, flowers, and every species of plants. It is then that everything that has pushed itself above the surface of the earth, develops more and more every day, and increases in strength and beauty. And the day of the resurrection shall be to the soul of the Christian the epoch of the boundless progress he will make in all that is worthy, "whatever will do him," no obstacle impede him "on his way in the path of perfection," "he will proceed from virtue to virtue, and from felicity to felicity."

In Spring, all nature seems to arise as from a state of sleep, to praise its Author. The notes of all the inhabitants of the air swell in one universal hymn, to glorify the Being who made them. In the joyful hours of the resurrection, will more glorious songs ascend from the children of God, who have received new life and immortality.

O, blessed thought! Who can describe the joys of a soul that can see, with an eye of faith, the glorious day when all types and shadows will be fulfilled, and be able to realize what it is to be there!

Lorraine, Ill.

As civilization advances, the necessity of law diminishes.

COLDNESS.

BY SARAH M. SAUNDERS.

"And because iniquity shall abound, the love of many shall waxe cold." Matt. 24. 12.

The quotation seems written upon my heart, while engaged in a private conversation with his disciples on the Mount of Olives, after he had finished denouncing the hypocrisy of the Pharisees. He also had his disciples of many other things that should come to pass, among which was, that false prophets should arise, and deceive many.

The question arises, when and where shall this iniquity spoken of, abound? In city and country, on land and sea, everywhere; we can see it every day; drunkenness, rioting, murder and suicide are every-day occurrences in this city.

And why should such things as these be a cause of the love of any one waxing cold? We do not believe the Savior had reference to such gross crimes, respectedly by unbelieving persons, but to the loose habits, vile conduct, and the glaring inconsistencies of professing Christians. There was a vast difference between professing and practice. We have heard persons preach and exhort to holiness on Sunday, and engage in quite the opposite during the week; and also in church council, permit policy, and not principle, to rule the proceedings.

Such things as these are calculated to drive the weak into skepticism and infidelity, and cause the love of many to grow lukewarm or cold. Let us look to ourselves, that we do not aid this decline.

Indianapolis, Ind.

HOPE IN CRIST.

BY GRANVILLE NEVINGER.

"If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15. 19.

The Apostle Paul, in writing to the saints at Corinth, aimed to convince them of the resurrection of the dead; as some of the disciples of Christ, in that day, in the age of the church, denied the resurrection of the believers in Christ. In order to show them their folly, as well as their deplorable condition, if there should be no such thing as this, and that no rewarded in the end, by the gift of eternal life, he used the above incontrovertible truth.

No doubt, Paul felt the keen force of the expression, as he had been a man of means and influence, a learned doctor of the law, having sat at the feet of Gamaliel, etc. Yet, with all this at his command, he sacrificed every earthly enjoyment, in order to serve his Lord and Master. He was hunted like a wild beast by his countrymen, beaten and imprisoned for the testimony of Jesus, and finally sealed his faith in Christ by his blood. After passing through all these trials, if this life ended his connection with his Savior; if when he passed the cold portals of death, he would go into nonentity or oblivion; if in this life only, he had hope in Christ, undoubtedly he would have been the most miserable of men.

While the foregoing Scripture was written for the benefit of the Corinthians, yet it can be applied to the church in all ages and conditions. Of course, in this land of religious liberty, the followers of Jesus are not hunted and hated by a blood-thirsty nation, as they were in that age of ignorance and superstition; nor do I suppose that we could find any unbeliever in Christ, that would deny the resurrection of the dead, as they did then; yet it is possible for us to draw near him with our lips, and our hearts be far from him. Yet, in a more secretive manner of living, we may forfeit our claim to the crown and kingdom of King Immanuel.

We may score the cold formality of the Pharisees, who prayed to be seen of men, and yet, we, who profess to be humble followers of the meek and lowly Lamb of God, may intermingle so much cold formality in our worship, that to be seen of men, we would be rich and wanting, and thus become most miserable. If this is our condition in this life, that, after the sable shades of death envelop our emaciated forms, we could not hear that much-coveted plaudit, "Well done, good and faithful servant," we would be doomed to hear the awful denunciation, "Depart, ye that work iniquity."

Brethren and sisters, let us be more faithful in our calling, so that when the Lord comes, He may find us watching; for I can conceive of no punishment so great, no sorrow so complete, no remorse so tantalizing, as that, after we have spent the best part of our lives in friendship and apparent fellowship with the saints, of letting cast into outer darkness, among the ungodly, murderers and adulterers, and whosoever maketh and loveth a lie.

Pleasant Mound, Ill.

"SPEAK ALL THE WORDS OF THIS LIFE."

BY M. MYERS.

Paul to the time referred to in the text, the Son of God made His advent into the world. In dispensing the will of the Father, He spake "the words of eternal life." Jno. 6: 68. They prescribe a life of righteousness in Christ in this life, hence called "the words of this life." The new life in Christ, begun here, enters not only into the word of holiness with Christ, but also into unity and fellowship with the Father.

Having large of eternal life, which God, that cannot lie, promised before the world began, hence called the words of eternal life. These are the words that demand our attention and obedience. No one is worthy of the Christian name who is not willing to yield obedience to the Word or "Gospel discipline" of Jesus Christ. In this alone is the faith of Christ manifested by those who have come under the influence of the Gospel, that is the power of God unto salvation to every one that believeth, whereby they are brought into the liberty and fellowship of the sons of God.

In the words of the Lord there is spirit and there is life. It is said that the Holy Ghost is a witness "whom God hath given to them that obey Him." Acts 5: 32. This does not preclude the work of faith and repentance; these stand at the very foundation of the Christian economy, included among the first principles of the doctrine of Christ.

He that hath done these things, hath obeyed God so far, but there are further duties laid down in the Word of Truth. When all have been obeyed from the heart, it can be said, he is a worker of the Word by faith. "He that hath the Son of God, hath life; he that hath not the Son of God, hath not life." 1 Jno. 5: 12.

He that obeys the Word of God has the Son of God, and obtains the spirit and life of the Word, whereby he is adopted into the family of God; becomes an heir of God, and joint heir with Jesus Christ; has obtained life of the life that now is in Christ, and of that which is to come in the eternal world.

On the other hand, he that obeys not the Word, has not the Son of God, neither has he passed from death into life, but stands under the condemnation of the penalties contained in the Word of God against the disobedient.

The apostles were told to speak ALL the words of this life; they should not only be spoken, but also obeyed; the object for which they at the first began to be spoken by the Lord, and commanded unto us by infallible witnesses. The Word is the same to-day that it was then; has the same power, is impelled by the same Spirit, works by the same means, and is to be preached over by the same God and Savior Jesus Christ, who set an example for us, that we might follow Him through evil as well as good report.

Mocksburg, Iowa.

From the Primitive Christian.

THE LOST BROTHERS—A NARRATIVE OF TRUTH.

Geo. and Joseph Cox of Bedford Co., Pa. Compiled by Matthew Sell.

NO. II.—THE ALARM.

A whole she and shed
Transformed by grief to marble, and appeared
Her own full monument; but when she breathed
The sweet anguish of her sighs
So moving were the plaints, they would have wed
The most unpitying rocks to pity.
And spare his morning prey.
"Fletcher.

"After spending a few days with their father and affectionate parents, the returned family fixed upon this wilderness retreat for their future home. Having removed to their new residence, they again began the world, and by that honest industry that makes the good man contented and happy, they soon accumulated about them all the necessaries that make life comfortable and contented.

Here they lived in the enjoyment of all that was pleasant and delightful. The two little brothers, George and Joseph, always happy in each other's society, were together, and were often seen walking arm in arm beneath the shade of some favorite tree, or reposing on the mossy bank of the miniature brook that murmured in song and gladness by their forest home. Thus passed the days of these lovely and innocent children until the 28th day of April, 1856. The morning was calm and pleasant, and the breath of Spring had just dissolved the chains that long had bound the earth in the shackles of a Lapland Winter. The snow had left the deep recesses of the mountain. The birds had just begun to hatch their ceraments, and the embryo seeds to put forth their tender shoots, which everywhere attracted the attention of the two little boys, who had just left their dwelling from the soil the sprouted chestnut, or collecting from the banks of the pussing stream their little bouquets of flowers. It was yet early, the sun had just mounted over the eastern hills as their father took his gun and passed up the ravine to where his dog had treed a squirrel, some thirty rods from the house. His two children arm in arm, as they often had done before, followed him. As Joseph shot at and killing the squirrel, their father returned down the other side of the ravine to the house without seeing his little boys. After attending to breakfast, and calling his wife and children about him, he called for George and Joseph, but there was no answer. Going to the door, he inquired of Susannah for the children.

"They were here," said she, "they went walking along toward the mountain after you, when you went away with your gun."

"They have not returned then. I will go and meet them, as they are doubtless gathering chestnuts, and may get bewildered."

"Let me call them from the hill first; they can easily hear me from there," said the mother.

"Well, go and call them, and tell them to return, or they may get lost."

Susannah quickly ran to an adjoining eminence, and called for George and Joseph, but no answer was returned. She called again and again, but still there was no answer; she ran farther up the ravine, and called them louder, but there was no reply save the echoes of her own voice.

Returning quickly to the house in a state of excitement, she said, "O my husband, our children are gone, George and Joseph are lost in the mountains," and snatching up her bonnet, she hastened, with her husband away in search of their absent children. Entering the rocky gorge in the direction their little boys had gone, the father took one side of the ravine and the mother the other, and both calling for their children, they hastened away through the pathless wilds toward the mountain, and running from hill to hill they continued to call for their lost children. Every vale and eminence in the vicinity of their home was explored, until at last, wearied and exhausted by travel and alarm, they returned to their home, hoping that the little lost little boys might have at last got there. But they were doomed to mournful disappointment. Entering the yard, they called for their children, but all in vain—no answer came to the ears of the anxious parents. Sinking, fainting, to the ground the broken-hearted mother wept and mourned until the forest resounded with the voice of her lamentation. The strong heart of the father was broken, and bowing his face in his hands, he wept aloud and called on God to give him back his children.

THE ALARM SOUNDED.

Let the sons whose sires have found a sleep,
Her silent watch the mournful mother keep;
But, while the lonely mourners sorrows lie,
Smiles on her slumbering child with grateful eye,
And weeps—not sorrow, but—sweet joy.
"Sleep, image of thy father, sleep my boy,
What happy sorrow! I have lost, I have lost my boy;
To send thy tender father's heart and mine?"

Campbell.

Hastening away to his nearest neighbors the afflicted father quickly told them the story of his woe—that his endeared little boys were missing from his home, and prayed for the mountain. Hearing that it was the two loved brothers that were lost in the wilderness, the surrounding neighbors left their habitations, and with a shout and a cheer, paced away to the scene of alarm and search, the neighboring hills soon resounded with calls for the children, and with shouts, through glades and vales the call was heard, until more than two hundred voices rang along the cliffs and crags of the Alleghanies. Yet no answer came from the lost brothers. And what was still more alarming to the parents and friends of the lost children, was, that the day was fast closing, and growing cold and stormy. Heavy clouds were rolling up in the Western horizon, betokening a dark and dismal night.

(To be continued.)

Brethren at Work.

Published Weekly.

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YOUR PAPER.

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☞ If proper credit has not been given within two or three weeks from time of payment, notify us at once.

Do not forget the free-will offering.

Two were lately baptized in the Mahoning church, Ohio.

Bro. Amick went to Monticello, Ind., last Friday morning.

Bro. G. A. Shamberger, of Nodaway Co., Mo., is now traveling in Oregon.

It rained here nearly all day last Sunday, so that services were not largely attended.

There were over eight applicants for baptism at the Still Water church, Ohio, last week.

Bro. Jacob A. Murray reports three baptized at his first series of meetings in Minnesota.

The average number of people crossing the Brooklyn bridge is 150,000 per day, and 5,000 vehicles.

Bro. Jacob L. Miller, of Franklin Co., Pa., spent a few days in and around the Mound last week.

The B. at W. is little late this week, caused by a rush of job work and scarcity of help in the office.

J. E. Christ, of Olathe, Kansas, would like to have the address of Brethren living in Allen Co., Kan.

Bro. Howard Miller is traveling considerably this season. Which last heard from, he was at New Orleans.

There is but one Indian University on the continent, and that is a Baptist institution in the Indian Territory.

A cyclone completely destroyed a village near Little Rock, Arkansas, last month. Not one building was left.

A. H. Fike's address is changed from Melbourne, Marshall Co., Iowa, to Edenville, same county and State.

After reading the article entitled "Curious Blunders," in this issue, you will perhaps have a little more charity for publishers.

We are sorry to learn that Samuel Kinsey, editor of the *Vindicator* is very ill, and it is reported that he cannot live more than a few days.

The Women's Missionary Societies of this country gave last year more than $600,000 for sending the Gospel to their sisters in foreign lands.

Bro. James A. Sell, is calling upon the churches of Middle Pa., in behalf of the Annual meeting-house. We hope he will meet with good success.

The Pope's Peter's pence are decreasing so rapidly that he has addressed a note to the bishops, urging them to exhort the faithful to a more hearty support of the Holy See.

Those having occasion to write to Bro. Howard Miller will please remember that his address is, Lewistown, Union Co., Pa. If from home, his mail will be forwarded to him.

A Waldensian church is in course of erection in the city of Rome. Surely the hope of time brings wondrous changes. Twenty years ago there was not a Protestant place of worship within the walls of Rome. Thirty years ago the Madiai were imprisoned and condemned to the penitentiary in Tuscany for reading the Scripture.

Lewis Workman writes that his address is changed from Warsaw, Ind., to Parkerstown, of the same State.

We regret to learn that Bro. I. D. Parker's wife is dangerously ill from the effects of a fall received June 3rd.

The feast at West Branch is on Tuesday and Wednesday of this week, and the feast at Silver Creek, on Thursday and Friday.

We spent one day in Lanark last week at the Brethren's quarterly council meeting. Everything passed off very quietly and satisfactorily.

Greenville, Texas, was visited by a tornado June 2nd. One hundred and fifty houses were blown down or moved from their foundation.

Elder David Brower's address is now Salem, Marion Co., Oregon, instead of Marbery, as heretofore. The latter post-office has been discontinued.

We learn that the Brethren at Cherry Grove, Ill., had an excellent Love-feast week before last. It was largely attended and the preaching good.

The editor desires to thank Congressman R. R. Hitt for two neatly-bound volumes of Post Office Documents. He finds much use for them in his work.

There is a chance for some brother, who desires to move to a mild climate, to rent a farm in Saline Co., Mo. Address J. Livingston, Brownsville, Mo.

The majority of the native chiefs in the Soudan have submitted to the Egyptians, and it is asserted the backbone of the false prophet's rebellion has been broken.

The Mennonites of Indiana have organized an Insurance Company among themselves, and about two hundred thousand dollars worth of property is already entered.

A frame school-house at White Pigeon, Mich., filled with children, was overturned by the hurricane, Monday, May 14, one boy being killed and several little ones badly injured.

The Brethren in the West report some good Love-feasts since the Annual Meeting. Many of the churches had an abundance of help in the ministry, while some are entirely neglected.

Writing from Pleasant Grove, Douglas Co., Kan., June 6th, Bro. J. P. Crumpacker says:—One more was received by baptism last Sunday, and I think a good prospect for more to follow soon.

Quite a religious feeling seems to pervade the Lombardy Normal at this time. Three more were baptized a few days ago, one of them Prof. Saylor, Professor of Mathematics in the Normal. We are pleased to learn of these happy results.

By a statement made in the *Christian at Work*, we are told that 67,000 children of New York have been taken from the houses of the poorest and most ruffianly classes into country homes, and they are reported to have done well in their new abodes.

We are pleased to learn that Elder Jacob A. Murray, of Waterloo, Iowa, has concluded to devote the remainder of the year to missionary work. We hope he may be able to accomplish a good work for the cause of Christ. He should be addressed at Ottawa, Le Sueur Co., Minn.

The Virginia Normal School seems to be succeeding encouragingly. A copy of its Catalogue for 1882-83 is on our desk, showing fifty-two pupils enrolled, twenty females, and thirty-two males. Catalogues sent free on application. Address D. C. Flory, Bridgewater, Rockingham Co., Va.

Five months ago the Illinois Legislature commenced a bitter contest on the high license question. Last week the high license party became master of ceremonies, and succeeded in passing the high license bill with a good majority. This is not prohibition, but it is a good step in educating the people, and may pave the way for absolute prohibition after awhile. The day is coming when King Alcohol must be buried.

Bro. Frank McCune, of Shannon, Ill., has purchased a farm near the Brethren's meeting-house, in Dallas Co., Iowa, and expects to move thereon in September. We wish Bro. Frank an abundance of success in every way, but we do greatly regret to see him leave Northern Illinois.

A neat pamphlet, giving information about the climate of Colorado and the Hygienic Home, has been sent to us. Other information of value to every man or woman will also be sent. Be sure and send your name and address to the Hygienic Home Co., Longmont, Colorado.

We aim to *publish* a change of address for ministers only, or such as have a range of appointments, sufficient to require a public notice. Those who request their change of address published will please consider this point. If we make any mistakes in this respect it is not done intentionally.

The year 1816, or as some of the old people call it, "eighteen hundred and starvation," was a year without a summer, and the way the present season has been going, looks very much the same way sometimes. So far we have had but few days good Summer weather. Still we have no reason to complain; we all get as much as we deserve.

Ignorance is not peculiar to the dark ages, as the following shows: "Dr. Grammar told me a clergyman, the other day who said James' version of the Bible was good enough for him. He believed that James was just as good authority as Paul, and he would rather have a translation made by an apostle, than by any one in these times."—*Baptist Nation.*

Jacob Rider, aged about 76 years, of the German Baptist denomination, residing in Mount Joy township, near Elizabethtown, was stricken with paralysis, while preaching at the Green Tree church, on Sunday. He was removed to his home, and was thought to be in a critical condition until Wednesday, when he became conscious. There are now hopes of his recovery.—*Ex.*

Last Fall, Bro. Geo. W. Snapp moved with his family from Fairfield, Va., to Dublin, Texas. He thinks south is as well to try to obtain subscribers for the B. at W. He distributes samples and in that way gets the people to reading and thinking. This is the way to do outstanding in a new country. Work up the interest and get the field in a good condition for some preacher.

Dean Swift preached an aseize sermon, and in course of it was severe upon the lawyers for pleading against their consciences. After dinner, a young lawyer said some severe things upon the clergy, and had no doubt, since the devil is lame, a parson might be found to preach his funeral sermon. "Yes," said Swift, "I would; and give the devil his due, as I did his children this morning."

It is about seventy miles across the Isthmus of Suez, from the Mediterranean Sea to that part of the Red Sea crossed by the Israelites. Across this neck of land there is a canal, through which, hundreds of vessels are constantly passing, but it is found that the capacity of the canal is not sufficient for so great a number of vessels, hence it has been decided to cut another canal parallel with the present one to meet the growing demands of the ocean traffic.

When writing to this office on business, our correspondents should not write anything for publication on the same sheet of paper, unless it can be torn apart without interfering with either portion of the letter. The editorial and business departments are separate and distinct, and when the business is mixed up with items for publication, it often causes confusion. They may both be sent in one envelope, but on separate pieces of paper.

In the early part of the Spring term, many of the Students at the College took the measles; later, the measles got started among them, and at times, quite a number were on the sick-list, but all fared remarkably well.—Several of them returned to their homes on account of the disease, preferring to be in the hands of "mother" when sick. There is nobody like mother in times of sickness. Those at the College have all recovered, and seem none the worse for remaining.

REPORT. Some who have ordered the Full Report are writing that they have not yet received it. We wish to remind them that it is not yet printed. We will send it just as soon as printed, and then make an announcement to that effect in the B. at W. So you need not write about not receiving the Report till after you see that notice.

In Mr. Spurgeon's inexhaustible fund of illustrative stories is one of a man who used to say to his wife, "Mary, go to church and pray for us both." But the man dreamed one night, when he and his wife got to the gate of heaven, Peter said, "Mary, go in for both." He awoke and made up his mind that it was time for him to become a Christian on his own account.

The Mormon missionaries are hard at work in North Carolina, making a number of converts to their religion. A number have been baptized with such shocking displays that the public indignation has been aroused till serious threats have been made. It is worthy of note that these Mormon leaders succeed best among the ignorant, and that as the people become better informed they are less inclined to be led into this lustful superstition.

On the first page of this issue will be found an article giving a synopsis of the proceedings of the Progressive Convention held in Dayton, Ohio, last week. Hundreds of our readers are anxious to know what was done at the Conventions, as well as the manner of its doing business, and for their sake we publish the report. It will enable all of our readers to have a better understanding of the work of the Progressives as a class. The proceedings of the second day came just a little too late for this issue.

The *Inter Ocean*, speaking of a recent lecture by Dr. Dix, of New York, on the social abuses prevailing in society today, says:—"The social laxity has made divorce easy, and marriage a mere business transaction, and woman has come to laugh at the old notions of propriety and listen with smiling indifference to talk that would once have brought the blush of shame to her brow. The evils which some reformers are crying up on which the curses of God will yet fall thicker than hail upon the communities that they blight."

We have before us a copy of the Mount Morris College Catalogue for 1882-83. It is the neatest and best printed Catalogue that has come to our desk. Total number of students attending 222; 96 females and 126 males. The school is well patronized, and seems to be giving excellent satisfaction. The board and tuition are low, while the accommodations and surroundings are as good as may be found in any of the schools. Catalogues sent free to all who think of taking a course in some good school. Address D. L. Miller, Mount Morris, Ogle Co., Ill.

Near St. Jerome, Quebec, 2,000 acres of land have been purchased for the purpose of educating orphan boys in farming operations. An ecclesiastical order of Frenchmen will supervise the work. The working part of the school is certainly to be commended. There are thousands of boys in all large cities who ought to be educated on the farm and a movement of this kind should serve as the beginning of hundreds of such projects. Money wisely spent in this direction will be money saved to the country. We hope to hear of other similar moves.

Last week we spent two hours in the Public School, at Mt Morris, witnessing the closing exercises of the Spring term. The two departments were visited, were in charge of two ladies of this place, who are certainly just the right women in the right place. They take the children and mould their little minds as the potter shapes the clay, and it is a pleasing thought to witness their steady improvements day by day as they advance in their studies. We were not only well pleased with the performance of the children in their declamations, but their general deportment, showed that they had been drilled in good manners as well as in the rudiments of knowledge. It is certainly gratifying to parents, to thus see their children in the hands of proficient instructors, and also encouraging to these teachers to know that their work is so greatly appreciated.

The American Peace Society held its session at Boston, Monday, May 28, and elected Senator Gladstone and General Grant honorary members because of their connection with the treaty of Washington. We believe in peace principles, and encourage the work every hand, but cannot see the necessity of electing two advocates of war as honorary members of a society which aims to discourage war.

We have long been wishing a periodical devoted exclusively to biographical sketches and portraits. The initial number of just such a journal is now before us, entitled *The Biographer*, published monthly, sixty-four pages, price 25cts for single copy, or $2.50 a year. Address *The Biographer*, 23 York St., New York. The present number contains five illustrations of public men and women, with a carefully written biographical sketch of each. For general use we think the descriptions of the characters, sketches, not only good, but instructive, and will supply much information to a class greatly desiring this kind of instructive literature.

A FREE-WILL OFFERING.

Sister Julia A. Wood, says she would like Bro. D. L. Miller to carry a free-will offering from the members in America, to Bro. Hope in Denmark, but she is too poor to give anything herself, so she sent some Scripture, of her composition, to be sold, and the money to be given to Bro. Hope's family. We regard this as the beginning of a free-will offering, to be entered to the Brethren in Denmark, when Bro. Hope visit Denmark in the Fall. Let hundreds of others immediately respond to this offering, that a liberal donation may be from us, who have plenty, to the Hope family, in Denmark, who have been doing so much for the cause in Denmark. We trust that all of our readers will respond.—Let some sister in each congregation go to work and collect something for this fund.—We believe that if the sisters everywhere will take it into hand, they will meet with marked success. Send no stamps. Money may be sent, registered letter, or postal order.—Address D. L. Miller, Mt. Morris, Ogle Co., Ill.

THE MANDATORY ACT.

In our report of the work of the late Annual Meeting we stated that the Mandatory Act was made modified by the meeting. Below we give first the mandatory decision, and then the modified form that passed the meeting at Bismark Grove.

THE DECISION OF 1882.

District Meeting petitions I. A. M. of 1883 to decide that Scriptures and Scripture cases sent to A. M. for decision, shall in all cases be decided according to the Scriptures, and the decision, "thus saith the Lord," (*Thus saith the Lord,*") applying to the question. And all questions to be decided by no other authority than Scripture applying, shall be decided according to the spirit and meaning of the Scriptures. And all decisions shall be made binding to all the churches having such cases as the decision covers. And all who shall not be found in *obedience* to the decision, shall be not *bearing the church*, and shall be dealt with accordingly.

THE DECISION OF 1883.

All queries sent to A. M. for decision shall, in all cases, be decided according to the Scriptures, where there is any "*Thus saith the Lord*" applying to the question. And all questions to which there is no direct and special Scripture applying, shall be decided according to the spirit and meaning of the Scriptures, and those decisions shall be *the rule* to all such churches having such cases as the decisions cover, and all members who shall *hinder or oppose* such decisions, shall be held as not bearing the church, and shall be dealt with accordingly.

Words relating to important changes have been *italicized* so the modification may be more easily detected. The modification is much greater than we at first thought, and been already felt and opposed by some. The act, the way it now stands, gives all the freedom that ought to be required in experiences pertaining to church government and individual conduct. Things settled by a "thus saith the Lord", must remain binding on all Christians. Decisions made according to the spirit and meaning of the Scriptures will be the rule to congregations also, and while some members may not just endorse such decisions, yet, they will not be permitted to hinder or oppose them. This leaves the church clear to attend to her work without creating an opposition. We think that when the modification is fully understood, it will give divine satisfaction.

SOME CURIOUS BLUNDERS.

It is said that misery likes company. It may be a little consoling to know that we do not have all the little blunders to contend with, that newspapers must endure. The following from *The Christian Union*, shows that such like mistakes of the experience of this office, that we make room for it:

The mail brings us every day a pile of letters which are in themselves a mine, and it affords a good deal of room for a mild laugh, or even exploration, and may be judged from the good words that have appeared here from time to time. Along with the letters which give us pleasure on account of their friendliness, come a good many curiosities of one kind and another—curiosities of correspondence. Unless you think carefully of what you have done yourself, in the way of letter writing, or unless you are so situated that you can look over a large mail every morning, you can have no idea what amusing and sometimes vexatious blunders people do make; and the post-office, or very frequently the writer of the letter, is not always the blame for it. Some of these curiosities have been accumulating in the hands of our subscription clerk for several weeks, and here they are—quite a pile of them—for our readers to look over at the most striking. Here is a man who addresses a postal card on a business matter to the "Lifted Co., New York." Fortunately they have a remarkably skillful clerk in the post-office whose business it is to decipher just such obscure addresses, and he concluded that the postal card was meant for us. That address is what we call a Gilpin blunder. Another subscriber has put glasses even at the first page of the *Christian Union* he could have found the correct address. We have so much trouble with our changes of address as any thing else. We have to tell our subscribers, time and time again, that it is absolutely necessary for us to have the old as well as the new address, and yet there are some of our good friends who continually will not furnish what we say. For instance: here is a gentleman (whom we happen to know personally) for whom we have been about two months at work trying to get his address properly corrected. We have been writing and omitting his old address; of course we could not find the name on the subscription list. In about two weeks he sent another postal card, but it was as blank as ever. He left the matter that made it. We recognized the handwriting, however, and held it for further developments. In about two weeks more we received a courteous but very severe inquiry, asking why we would not send him our paper. We sent him and what the paper was, and what was his address, and *then we sign his name*. He lives in Valparaiso, Ind., and is probably very much annoyed because we have not paid any attention to his request; if we had, we would have sent his paper, and perhaps understand it. Still another subscriber writes us to stop the paper, signing no name whatever; of course, the paper is not stopped. He is probably amusing himself by making us $3 from him against his will. Such blunders as these, above mentioned, do not give us quite as much annoyance as letters containing money which are unsigned, or which do not give the name, or all of which contained money and none of which contained any reference to the owner thereof. Once we have been holding since December, 1882, a Post-office Money Order for $10 sent from Oswego, N. Y., in a *Christian Union* envelope, with one of our renewal blanks, but without a bit of writing anywhere about it. We have been holding it in hope that the sender would finally become impatient and write, accusing us of neglect; that is the way we generally find out who makes these mistakes. Two other subscribers indeed money, and state that they like the paper, but there is no indication who the subscriber is. *One of these days that he has been a subscriber for the Union years.* We are trying to call the attention of our readers to these little matters so frequently in the future, that when he has been a subscriber for thirteen years more he will be sure to sign his name.

The worst blunder of all we have saved for the last. Somebody somewhere was very careful to pin a nice one-dollar bill to one of our renewal blanks, fold it up carefully in a very nice sheet of note paper, and mail it to us in one of our return envelopes. There is not only no name or address, or any word of comment, *but the letter was mailed on a railroad train, and the envelope was not even properly gummed.* If anything could be more indefinitely than such a letter we would like to see it. If any of our readers find that we owe them $1 on account of some error that he sent a dollar in this way, we shall be glad to get his name, because we shall charge him $3, in addition to the $1 we have already received, for the inactivity of mind he has caused us. When we send our renewals, let these illustrations of what can be done in the way of carelessness protect you and us from any misunderstandings.

SATURDAY NIGHT.

To Sin-Bearers.

The burden-bearer has a heavy load to carry; lessier is the load of the sin-bearer; and he has not the innocent sufferer's consolations. For the one there is comfort and strength in the knowing of bearing an undeserved burden for another's sake. Is there any help or comfort for those who suffer from their own wrong doing; who, when their burden is heavier, must yield feel that they deserve all, or more than all, that they suffer? It is hard to think that we have been treated unjustly by friends, but it is still harder to reflect that we have been unworthy of better treatment. A friend's contempt is hard to bear; one's own is still harder to endure. What, then, shall be said for those who have both to bear? who have no opportunity now to do right? who cannot undo the wrong done? who can only look back to the irreparable past with sorrow and to the unknown future with dread? Is there any word of hope or comfort that can be spoken with truth to such? For the life hopeless to them?

No! The Gospel has also its glad tidings even for the sin-bearers.

1. It bids you forget the past. You cannot repair it. You cannot recall the bitter words, the wanton or unnecessary deed; you cannot, by cowardly recovery; nor resurrect and give life to the lost opportunities. The past is past. Leave it, says God, with me. Dwell not on it; live not in the bitterness of the past. Heed not this counsel is direct exhortation. Forgetting those things which are behind, reach forward unto those things which are before. Sometimes it boldly sets before you the love you have neglected to respect. I will blot out your transgressions as a thick cloud. I will blot them out of the book of my remembrance. I will remember them no more against you forever, and bring them in the Great Day to see. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. My child, says God, I have forgiven thee, and I will not remember of the *Christian Union* not infrequently receives letters asking for counsel or consolation for persons bearing a heavy burden of remorse because of some past sin; and they want to know how to find forgiveness.—After he has answered, he always turns the letters and forgets the name. For should he ever chance to meet the writer he wishes to know him as an unknown one, and to show to God forgets the forgiven sin. He knows us as we are to-day not as we have been; He hurns the letter and forgets the name. Sometimes this sense of sin is caused by the fact that the sin-bearer so bold as to be well-nigh audacious. You are born again. If there was a pre-existent state, what do you know of it now? As little as you to know of your past life. Oh that I could bury my sins over again! Do it, says the Gospel. Ye are dead unto sin but alive unto righteousness. What becomes of the body when it is laid away in the grave? Turn, says the Gospel, this body of death which you are carrying about with you, this self-represented memory, and live anew.

2. In this new life you have the assurance of your heavenly Father's sympathy and help and respect from the outset. Society is inexorable. If you have forfeited its respect you cannot claim it again till you have earned it. Conscience is inexorable. You cannot claim its respect till you have earned it. But God's sympathy you have not to earn. He says, Forget your old self, and you shall be not worthy to be called his son, He is replying joyfully. This my son that was dead is alive again; he was lost, and I find him! There is no greater heroism than that of the man or woman who enters life anew, determined to achieve a victory over himself and the world in spite of a life dress for wasted, and a manhood thus far weakened and imperfected. In such a campaign he is not alone; for God is with him. His purposes count for much. His determination, his faith in God and to him for righteousness. Society does not believe in him; friends do not believe in him; father does not believe in him; mother has lost faith in him; but there is one when father and mother forsake him, God takes him up. God pledges his sympathy and offers his help. Look forward, not backward—that is the first message; look up, not down—that is the second.

3 And though the past be irreparable the future is assured. You are in the hog; you cannot retrace your steps; but there is a path out. There is something worse than the consequences of sin—namely, the sin itself. Could anything be more repulsive to the sight than a man wallowing as a sow in the mire—hair disheveled, garments filthy, brains fuddled, intelligence clouded? Yes. The animal self-indulgence is worse than the rags, and poverty and filth. Could anything be more horrible than a battle-field, with its carnage and its groans? Yes, yields of selfish passion, and the pitiful cries of its wounded and its dying? Yes! The ambition which has set these flames of hell ablazing, and brought them into human life and world, is worse than any evil thing which it achieves. Is there anything harder to bear than the contempt of a friend, or one's own self-contempt? Yes! The sin that inflicts both. Now, this sin God can and will cure. The consequences may remain; the sin need not. The uncontrolled passion, the ill-regulated appetite, the mean pride, the petty vanity, the incessant selfishness, the tendency toward wrong, these God will cure. And all the bitter experience that you are suffering today is part of the medicine wherewith God would make you a man. Self-control, passion and regulate appetite, would subdue pride and redeem from vanity and selfishness, would make the life obedient to the will and the will obedient to conscience and to love. Conscience! Yes! Love! Yes! "Yes." I have wasted six weeks of valuable time by not attending to myself sooner. Can you give me back that six weeks?" "No." "Why head aches, my back aches, I can not to upper-room, I can hardly stagger about my room. Can you put me in my store to-morrow a strong, hale, hearty man?" "No! Cure will take time and nursing. But if you will follow my prescription I will make you well."

Who expects a doctor to give us back our time lost; or to undo in a moment the folly of a life-time? Christ neither undoes the past, nor instantly relieves all present consequence of evil-doing. But have patience, and the Great Physician will cure, and he will bring you at last to perfect health. You have made shipwreck of yourself, and cast the cargo of your life-voyage into the depths of the sea. Christ offers to build for it. You cannot recover it. But you can go into port, and on to the stocks for repair, and then can start out on a new voyage; and if you will follow your sailing directions your voyage shall not be merely improved. The way to rub out a disastrous past is by faith and Hope in God for the future. Do not shake your head. Try it and see.

4. So far we have written as though the past were wholly irreparable; But it is not.

You cannot repair it; but God sometimes can and does. Man's necessity is God's opportunity. You cannot recover the lost sheep; but you the Father can seek and find perhaps he may; he often does. What men by their folly or their crime have thrown away he often recovers, and makes to serve a marvelous purpose. Moses was an Egyptian prince almost next the king; had rare opportunity to serve and save his people; but in a moment of impetuous passion he threw all away, and exiled himself from his land and his people. But he began life over again at the bottom, as a herdsman; spent forty years in the trackless wilderness; and in this school, whither no man would have sent him, learned the land through which he was to be Israel's guide. He worked hard, kept his own counsel, and became a man whose name will live forever. *Selected.*

Home and Family.

HOPE.—And the fruit of righteousness is sown in peace of those that make peace.—James 3: 18.

The Tombs of Jerusalem.

THE tombs are among the most interesting monuments of Jerusalem. The temple has not left one stone upon another; the palaces of Solomon and Herod have crumbled to dust; the Jerusalem of the prophets and apostles "became heaps" cemeteries ago; but the tombs remain almost as perfect as when the princes of Israel were laid there in glory. Indeed, the graves of Jerusalem are said to be more numerous than its houses.

The tombs of Palestine are very different from those in our country. Here we are familiar with the grassy mounds and marble monuments which fill the cemeteries, and which pass away almost as quickly as man himself. But in Jerusalem the tombs are rock-hewn caves, appearing in cliff and glen and mountain-side, as lasting as the rock itself. Whenever the face of a crag or a projecting rock affords space for excavation, there is sure to be a sepulchre. Some of these tombs are mere grottoes, with only one or two receptacles for bodies; others are of great extent, containing chambers, galleries, passages, almost without number. Some of them have several stories, into which you descend by holes or rude steps. The doors are low and narrow, as a rule, but in a single slab, which is sometimes round and sometimes square or oblong. This slab was called *galal*, which means "a thing rolled," from the fact that it was rolled back from the opening in a groove made for it. The stone being heavy and the groove generally inclining upward, considerable strength was required to move it. This explains the anxious inquiry of the women at Christ's sepulchre, "Who shall roll us away the stone?"

The tombs are most numerous in the valley of Jehoshaphat, or Kidron, east of the city, and in the valley of Hinnom, south of the city. The rocky sides of these valleys are literally honey-combed with sepulchres. Mr. Porter says: "On one occasion, after a long visit to Zion, I walked down through the tremendous ravine on its southern declivity into the deep glen of Hinnom. The sun was low in the West, and the ravine, with its ragged cliffs and dark olive groves, was thrown into deep olive ow. Not a human being was there, and no sound from the city broke in upon the silence. The high rocks along the whole southern side are red with tombs, whose dark mouths made the place still more gloomy. Already the jackals had left their lairs and numbers of them were out of and in the sepulchres, prowling amongst the rocks and through the olive trees. As I wandered down from Hinnom toward the Kidron, I observed that the tombs became more and more numerous, until at length, at the junction of the valleys, every available spot in the surrounding cliffs and rocks was occupied. They are mostly plain chambers or groups of chambers opening into each other, hewn in the soft limestone, without any attempt at ornament, save, here and there, a moldding around the door."

The same traveler speaks also of the visit to the little village of *Siloam* (Siloam), in the valley of Jehoshaphat. This is a town of tombs, though the living have expelled the dead, taking possession of their houses. The inhabitants have a bad name, and are known to be lawless vagabonds. Mr. Porter says: "It is a strange, wild place. On every side I heard children's gayest music issuing from the gloomy chambers of ancient sepulchres. Look'ng into one, I saw an infant cradled in an old sarcophagus (stone coffin). The larger tombs, where the tribes of Israel's nobles once reposed, were now filled with sheep and goats.

A mile or so north of Jerusalem is a very interesting sepulchre, called the "Tombs of the Judges." There are other tombs cut in the rocks around, but these are striking from the beauty of the chambers by art, and the extent of the chambers within. Here, as in the other tombs are openings, or shelves, called *kouk*, in the rocky sides of the sepulchre, in which the bodies of the dead were placed. They are usually dug straight into the rock, and open at the end nearest the door, the feet facing the chamber. The opening was then closed with a slab of stone, and sealed. In some cases the shelf for the body was cut lengthwise, the side opening toward the chamber. Such, it is thought, was the tomb of our Lord. There are more than sixty of these *kouk*, or sleeping places for the dead, in this one sepulchre. Though their name, "Tombs of the Judges," has no authority, it is evident that they were made for persons of rank and wealth.

A half mile nearer the city is a sepulchral cave of still greater interest, though less extensive than the one just described. It has long been known as the "Jeremiah's Grotto," and was supposed to be the resting place of the Jewish monarchs. There is, however, now much doubt among biblical scholars as to its use. This is the finest tomb about Jerusalem, and though plain on the outside, the inner court and chambers are beautifully ornamented with carved work. Nearest to the city is another interesting sepulchre, the so-called "Tombs of the Prophets," containing *kouks* for about thirty bodies.

There are so many interesting things to be told about these tombs of Jerusalem that there seems no end of them. The ancient sepulchres of all the structures of eighteen centuries ago the homes of the dead should alone remain. It is a fitting place for the death and burial of the pride, the glory, and the shame of that people who drew on themselves the just anger of God, killing his Son, and crying, "His blood be on us and our children."

"Tombs of the wandering foot and weary head,
How shall you free away and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their country—should but the grave!"

A Dying Mothers Wall.

About fifteen years ago, I was called to a neighboring town to attend a lady, the wife of Judge B——, in what proved to be her last sickness. She was yet young and very beautiful and been brought up in luxury and ease. *Pearly* seemed to be written on every lineament of her physical frame. Her mental character was such as is usual for ladies of her station. Her time was spent in the giddy whirl of fashionable society. "She danced to an old piper tune,
But gave no thought to sin,
Her heavenly guardian, whose bosom bled
And fled at the door."

But recently death had snatched away her two infant children—her only children. I had, as I then, or heard, she took it calmly as a mother could, till the last moment of her life, when suddenly she rallied all possible strength and pealed it in the following sentence, the last she ever uttered: "O—my—pretty—little birds—I KNEW—shall see them soon!"

The utterance of these words surpassed anything in sadness and utter desperation I ever heard or expect ever to hear. The stress and modulation put upon that word "never," fairly curdled my blood, and told of a sudden realizing, sense of being without God and without hope." That word seemed to be lonely every nerve in my body, and I seemed to ring in my ears to this day. Would that I could reproduce it so that it would ring in the ears, and apply of worldly-minded mothers, but all others "who are lovers of pleasure more than lovers of God."

Fallen Asleep

"Blessed are the dead which die in the Lord."

COCKERTON.—Alfinstant, Aimsella Co., Col., May 8, 28t, infant daughter of sister Esther Cockerton, of measles, followed by typhoid-pneumonia.

COCKERTON.—Also, in same family, May 16, Paul, infant son of sister Esther Cockerton, aged about 2 years. Disease, same as above.

The subjects of these notices were taken from our dear sisterhood family in quick succession, and left the father, who is a young and death weighed very heavily upon her. She had her husband left at their time ago, who was followed shortly by an older married daughter. She was herself sick with the measles, as well as all the rest of the family but the father. They are, in number, four sons and one daughter, all separated from their other children, who are in Washington Ter., Nuncanda by the writer.

C. E. DURY.

WALTZ—At Ceylon, Ind., May 20, Lida Bechtel, daughter of 13d. Daniel and sister Sally Waltz, aged 12 years, 3 months and 10 days. Services by brethren Earn Neher and Samuel Finkbeiner, from the words, "Suffer little children to come unto me."

Lida had been sick for some time, and, of late, she seemed to become a burden to her. She wanted to die, and got out of everything. Dear little sister, we miss her, but do not sorrow as those who have no hope. This is the first death in our family since 1 Sept. 1877, in a few short years, death has claimed four of our number.

BOYER—In the Bear Creek congregation, Garrett Co., Md., May 28, Louisa, wife of Rev. John Boyer, aged 47 years, 6 months and 10 days. Sister Boyer suffered long.

The sister was afflicted all Winter, with that dreadful disease. On the 25th inst., I was called to her father's order wanted to be anointed and receive the Communion at her get. Bro. I. A. Miller to assist me. We made the arrangement to meet there the next evening, when we all met and enjoyed have it then. We spent there between 5 and 6 o'clock; but found that she had died about a half an hour before. Bro. Miller was the minister, accompanied us there, but we were too late. Funeral services on the 30th, by the writer, assisted by Samuel M. Miller, from Philpp. 21: 22, 23. JOSIAH BIRKINS.

KERNS.—Near Silver Creek meeting-house, Ogle Co., Ill., May 31, Mr. Elizabeth Kerns, aged 78 years, 3 months and 10 days. Funeral services at the Silver Creek meeting-house, conducted by Eld. Joseph Amick, and Emanuel Newcomer, from Phil. 1: 21.

WHISLER—May 11, Rebecca Whisler, aged 63 years, 3 months and 11 days.

She was a consistent member of the German Baptist church, and died in sweet delicacy by the writer, from 2 Cor. 5: 1, assisted by Bro. Samuel Beck and J. S. Bashaker. HIRE HARBAUGH.

ANNOUNCEMENTS.

Love-Feasts.

June 22, in the Middle District church, Miami Co., Ohio.

June 11, at 10 A M in the Cedar Lake church, Ashland Co.

June 1 and 15, at 10 A. M., Silver Creek, Ogle Co., Ill.

June 12th and 13th, at 1 P M., on the Panther Creek church, Iowa.

June 8, at 10 A. M., Shickleyburg, Pa.

June 12, at 10 A. M., Manor church, Indiana Co., Pa.

June 12 at 10 A. M., Wabash church, Wabash Co., Ind.

June 16 and 17, near Prospect, Furnace Co., Neb. Stop at of Grimes.

June 16 and 17, near Branch church, at Bro. Beeler's, on the north side of Horseshoe Lake, Lake Co., Ind. Stop at Hebron, Ind., or at Lowell by mail or by stage to the meeting-house.

June 8 and 9, near Bro. Jacob Wolf's, near Harlem, Bluffy Co., Iowa.

June 16 and 17, Spring Creek church, Chickasaw Co., Iowa.

June 16 and 17, Iowa River church, at the House of Worship, near Eldora, Hardin Co., Iowa.

June 16th, at 10 o'clock A. M., New Haven church, Ashland Co., Ohio, at the house of Bro. Jacob Miller, one mile east of Clarence City.

June 16 and 18, at 10 A. M., Pine Creek, Ill.

June 22 and 23, at 10 A. M., at the South Waterloo church, four miles south of Waterloo, Black-hawk Co., Iowa.

June 22 and 23, at 1 P. M., Wood River church, near Roseoe, Ill., at residence of Moses E. Beardly.

May 18 and 19, at 10 A. M., Monroe Co., congregation, near Frederick, Monroe Co., Iowa.

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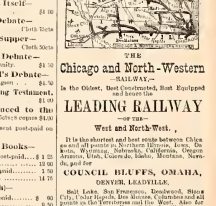

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Correspondence.

Rev.—Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—Malachi 3: 16.

A Visit to West Virginia.

HAVING long contemplated a visit to a number of the churches in West Virginia, on the 2d of Sept. last, I crossed the Ohio River, and met with the Brethren of the Lost River congregation at 4 o'clock P. M., for services. Addressed the people from Acts 2nd chapter, which chiefly some degree of interest. Bro. D. Caldwell is Elder of this congregation, and though embarrassed by the corrupt morals of a mountainous and sparsely settled district, yet a brighter day seems to be dawning. My next appointment was in Greenland.—As a subject of my discourse was Rev. 13, it is a prophetic beasts, the rise of Anti-christ and the second coming of Christ. There is these more fraught with interest to every Christian than the Second Advent of our Lord. Miller, Taurman and others have made mistakes; has it for this cause become a crime in the church? Not so, and the brethren have ceased to write and speak on the subject? It engaged the attention of apostles and martyrs centuries ago, who with burning and zeal kindled to energy a benighted world with the thrilling sentiment of hope this dispensation; and shall not we, who are nearing the approach of the world's crisis, lay off the lethargy that locks our energies, and with whatever power we have, encourage the Church to watchfulness, and warn the world of the impending judgment?

Bro. Wm. Michael, Elder of the Greenland congregation, was absent from home, and I had so was Bro. Marcellus Lyon, and a number of my former acquaintances and pupils. r pleasure at meeting was mutual. Not d from Greenland, my grandfather, Elder Jno. Hayes, resided, and I visited Bro. Lyon, and Bro. Jas. E. Hilkey, and many others—now in the Far West. Their removals a loss to the Greenland church, but I rejoice to see the Brethren in the West. ere are many kind hearts and congenial ends here yet, noteworthy among whom is Adam Michael, whose fire side I enjoyed, who accompanied me on my first visit to Preston Co. No one need fear the ess" in company with Bro. Adam, you may hold good-bye to melancholy at once. e days in his company among the springs ches of the Alleghanies will do much improve the health and spirits than so weeks in our popular "Summer resorts." ewing places" and what not.

The next church I visited was on Maple Preston Co., under the care of Elder A. Fike. Had a good congregation of tive listeners in their meeting house on Spring. Eph. 4: 1-6, was the basis of urse. The unity of the Spirit, the unity he body, the church the one mode of entr the Kingdom, and the means of making the peace and union of the church leading thoughts. There are earnest ers here, as in many parts of the Brother.

If there be one thing more than another, it is a Christian people have to do. it is wasted energy, to the disturbance of the church under God is to carry the wel into the world; not to "bite and devour brother" (Gal. 5: 15), not to pull down our Church, but to contribute, by kindness, all loveliness and meekness, with longsuffering, forbearing one another in love; "endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4: 2, 3.

ear Edgar, in this congregation, my brothand fellow-laborer, Jesse Hays lives. The family seems to have been the germ out which, under God, sprung the great part of congregation. Four of the Elders here are in the ministry, and the elder ael A., has labored long and earnestly for ist. The Brethren here have a wide field, ds, with a united effort, accomplish a work for the cause of truth.

nan this point I wended my way to the groves, sparkling fountains and purling ms of the Allegheny Mountains. Here ew the birds sing in solitude, where the hand of nature shuts out the busy hum ple, and we may sit down in silent, blissful ation. Here in where Elder Thomas Lyon and labored preaching the word, ed of the old patriarchs, raised up a large ly of sons and daughters in the good old sad at least was gathered to his fathers. This was, in an early day, the mission field of such Brethren as James Quinter, James Quinter, John Kline and Jacob Thomas. The Sun of Righteousness still shines, though tempest and thick clouds have crossed the path of the Alleghany church. I enjoyed the hospitality of friend Zachariah and sister Hawkins, and met with the Brethren and friends for public worship. Mark 15: 20 was the subject of discourse. Bro. Nines, a young minister, was present, and gives promise of future usefulness.

Laney's Creek church is in a deep glen at the base of the Alleghanies by the side of a big spring, the depth of which has never been ascertained. It has a brick structure, and within walls, I addressed the people there assembled, from Heb. 11: 17. This congregation was formerly under the care of Eld. Marin Cosner who has removed to Michigan.—It now forms part of the Greenland congregation. The pathway of the church here has not been without thorns, but peace and union now seem to prevail. I spent the time while here very pleasantly at the house of Bro. Dan. Clark. His mother lives with him, and combines in her disposition many of the Christian graces. In the quiet homes are to be found the Christian graces, the sweetest dispositions combined with the strongest faith. Toil on for Christ, though unnoticed by man, God remembers every tear, hears every sigh, and will prove silent ministrations, and when the Lord shall gather his jewels, then shall the righteous shine forth as the sun in the Kingdom of their Father.

The time for my return homward came, and I was provided with a buggy, and found that the Lord was kind to them in my absence. My visit was a very pleasant one to me, and seemingly to the Brethren with whom I was permitted to meet. In that better land, if not here, we hope to meet again where living waters flow, and sickness, sorrow, pain and death are felt and feared no more.

Moore's Store, Va. DANIEL HAYES.

Primitive Christian, please copy.

From Boston, Ind.—May 28.

Dear Brethren:—

WE arrived home from Annual Meeting on the evening of the 22nd and found all well. We thank the Lord for his protecting care over us and our family while gone. When we arrived near Richmond, our station, we could see some snow lying in the shady places, and when we came to Boston and found our family, they told us what the snow storm had done. As it was dark, we could not see the effects of it. It broke large limbs off the trees, and where there was fruit they might have them to the ground. Apple, peach, cherry, and pear trees all suffered from the weight of the snow that lay on the limbs and leaves, breaking the limbs off, and splitting them down the body. The snow was estimated to be from eight to ten inches deep, very wet and heavy. The corn that was just through the ground, was frozen, but do not think it will injure it much. Our vegetation is not hurt by the snow, we think the snow kept the frost from hurting anything on Monday night. We are having cold, cloudy weather, and considerable rain, and some hail occasionally. Wheat does not look very promising at this time in our country; it may make a half crop. Corn is not doing very well, as the ground is so cold and wet, it does not grow. The health of our country is good; church, spiritually, rather dull. Need some energetic brethren to come among and revive us by a series of meetings. JACOB HITE.

From Brownsville, Md.—May 31.

Dear Brethren:—

Our dear Brother, Landon West made us glad with a visit, as he returned home from A. M. These were our first personal interviews, and he labored in Christ, and encouraged us to go. Bro. West preached four effectual discourses while here, which were greatly appreciated by all that we have heard from, the last discourse was enjoyed fully as well as the first. We think it the best meeting that we ever attended. He gave us a farewell discourse, taking "Paul's farewell," as a text, and making a few brief and appropriate remarks as to a farewell scene and its effects. Then he presented some thoughts, suggesting, that in order to fare well we must do well, that if we wish to make make it, and if we desired to fare well, we must be continual to do well, and to get more properly at the matter, he felt to particularize. This he did in an effectual manner, marking out ways to the channels in which pure happiness and joy is attained. Among the rest was how to avoid difficulties and trouble in general society, in church and in the family, how we should make our approaches in society in a civil, genuine and a lovingly disposed way. Brother West only stayed three days in our immediate vicinity, but proved to love him in little time and were loth to part with him, but hope that he may come to us again and preach longer for us. Our little church is in peace, and good spirit, trusting that the good work of the Lord may prosper here, that the borders of Zion will yet be enlarged, And this will be, if we will all rightly apply ourselves to the work, and may God assist us to do so.

Brownsville, Md. DAVID L. WILLIAMS.

From Anderson, Ind.—June 3.

Dear Brethren:—

YESTERDAY the Antioch church met in regular quarterly council, and I am happy to say that we had a very pleasant and agreeable meeting. The tidal wave of discord seems not yet rolled up to us. While there may be some things existing among us that would not be tolerated in other places, still the love, and union of sentiment that exists among us, encourages us to think that the Holy Spirit has not entirely forsaken us. Peace, love, union, and a manifest desire for the advancement of the cause, are evidences of a spiritual life and growth. All these are strongly manifest, and hence the church concluded to hold a Communion-meeting on the 2d day of July, and a Love feast willing meeting to commence at 2:30 P. M. The most laudable zeal, and a desire to be with us on the occasion. Those coming by rail will stop at Andrews, formerly Antioch; meeting-house in town. But little other business was done except withdrawing fellowship from one member, this sometimes becomes a painful necessity, but bad conduct of some, at times renders it a duty to the body, in order to preserve the purity. May the Holy Spirit still strive with such, and may they finally return to the fold and be saved. J. B. LAIR.

From Longmont, Col.

Dear Brethren:—

A PARTY of eighteen accompanied us from A. M. to the Hygienic Home. Among the number were Eld. Jno. Knisely, of Ind., Eld. David Hupde, of the same State, Bro. Wm. Eld. Jno. Eld. Wm. and Eld. Jonathan Kelso, of Elk Lick, Pa. They all ministered in the Word with sound doctrine, to the edification and comforting of the saints, for which they have cause to rejoice in the due season of the bounties of God's grace.

Later came Eld. S. H. Myers, of Va., who will preach for us while here. He, with all who have visited us, speak of our country, especially the grand scenery. Of the Home, they speak in the highest terms. Bro. Knisely says he will tell all his friends, who are in need of rest or health, to come here.

Sister Lucinda Bosserman, of Mo., is now at the Home. She will soon engage in teaching school. More rain than usual has fallen here this Spring. The prospect for an abundant crop is excellent. J. S. FLORY.

From Washington, Kan.—June 3.

Dear Brethren:—

THE good things of May 26 and 27 are now on record, and a happy season it was to the Brethren present. It was not as large an audience as we expected, but the largest and ever feasted together in Washington. We had a strong force in the ministry; Bro. Geo. Smith, of Pa., who labored entirely in the Kansas, Bro. Allen Beyer, of Ill., and Bro. P. Wetzel, of Iowa, preached both German and English. Bro. Henry Brubaker, of Neb., joined the number in due season; preach two telling discourses, leave behind souls rejoiced; sinners were baptized for the remission of sins. It was a happy season; God was glorified; saints rejoiced, and the Spirit of love demonstrated. We thank the Father for it all, and pray for a continuation of the good work. A. F. DEETER.

From Mt. Etna, Adams Co., Iowa.—June 3.

Dear Brethren:—

OUR Love-feast is over. While we are editing this home this stormy day, and thinking, we are carried back to the time when we were all gathered together, and trying to fulfill the Scriptural commands. Our members turned out well. On account of short notice, our home ministering brethren were left alone to do the preaching, but they did ample justice to the occasion. We had a good meeting; everything in order. Love and union seemed to prevail throughout.

Our laboring brethren are, Eld. David Sink, David Markly, B. S. Sprague, M. Mossfield. As long as we have these, we need not complain, especially of our ministry. The Lord has stemmed the storms of many years, and put in all the best time of his life in preaching salvation to a lost and ruined world; and lo, these 40 years has he stood on the walls of Zion, crying aloud to a dying world. Though he is bowed down with age and labor, he still stands firm. Our church is composed of about sixty members. We have a good church-house, and we think a good country. Would like to have Brethren come and settle among us. Laboring brethren, stop with us; it would help to revive us.

A. M. HOPE.

Immense Immigration Coming.

WILL this country soon be overrun and demoralized by foreign emigration? This question is causing no small solicitude in some quarters. Notwithstanding the millions which have come to this country from the Old World, it seems the population is not rapidly increased. In sixty-seven years last past, the population of Germany (according to the *Home Missionary*) has increased 10,000,000, and that of the United Kingdom, 18,000,000. This is looked upon by them as something alarming, and it is thought that an extensive emigration movement would be hailed as a blessing.

But this is nothing to the cloud that is looming up from the direction of India and the far East. Immigration ride has just come to some crimes against human life, like child exposure burning of widows, etc.; and the population, already so crowded, is increasing more rapidly than food can be found. Ten years ago the population of a single province was 64,000,000, which an increase has been added within this time of more than 5,000,000. If the others could hardly find support (and it is fact applying equally to all India), that the myriads of people can hardly sustain themselves), how can the extra 5,000,000 be provided for? Millions of these people are learning the English tongue. Are they preparing the knowledge of our broad prairies and rich valleys—The invitation is abroad for all people to come and share these blessings; and hunger will impel them forward in a mighty flood.—China, notwithstanding the embargo, will, we may be sure, send her quota. And when they come, what will be done with them, and how will they affect the present and future condition of our own people? These are the perplexing questions.

From Swedonia, Kan.—June 2.

Dear Brethren:—

I LEFT home May 9, *en route* for A. M. At Wellington, I found I could obtain no reduced rates on A. T. & S. F. R. R., so I remained in Wellington over night. At 4 A. M. boarded the train on the R. C. L. & Southern Kansas, and at 4: 30 P. M. reached Lawrence. Hired conveyance to Bismark Grove.

A description of the Grove by me, is unnecessary. I remained here on duty, until the close of the A. M. May 17, at 11 P. M. I boarded the train for home. Leaving Lawrence, I soon fell asleep, and knew nothing until the conductor called out "Emporia." Was asleep, I found myself among a number of brethren and sisters.—Some stop to their homes, and others taking a "free ride" to see the "beautiful" State of Kansas. All seemed cheerful and happy. Had a pleasant ride, until, at length, we came to Emporia, the county-seat of our (Sumner) county. Here we found our dear Bro. Abijah Hollowy, who accepted us to his hospitable home. Here, a change of teams and drivers placed us under the care of our esteemed young friend, James Hollowy, who soon brought us, that is, our dear old sister, Frances Regingle and me, to our homes, at 8: 15 P. M.

On the morning of the 20th, I ride 13 miles, on horseback, to my appointment. At 11 A. M., met at the Preston S. H., and in the evening, at the Presbyterian meeting-house. Lodged with the kind family of Bro.

Samuel Stoner. On the 21st, rode home. On the 22nd, at 1 P. M., met in council. Had a very pleasant meeting—not a jar, or unkind feeling, to mar the love and peace of the church. On the 23rd, met in Communion service; had a very good meeting. A number of members were present from Cowley Co., Kan. Foreign ministers present were, Eld Peter Forney, of Iowa, and Bro. Jno. Holler, of Neb. Many thanks to the dear brethren for their words of comfort.

At our council-meeting, we received eight by recommendation.

A number of Brethren bought land in this county lately. Hope others will follow their example soon. Come along, brethren, there is room; and we will bid all orderly brethren and sisters a hearty welcome. Any wishing information about the country—price of land, etc., can address me at Swedonia, enclosing a stamp for a reply, and I will cheerfully give all I can. JOHN WISE.

From Greenville, Ill.—May 30.

Dear Brethren:—

HURRICANE CREEK Church Communion, on the 26th, passed off pleasantly. Elders D. B. Sturgis and D. B. Gibson were present from a distance; ministers belonging to churches were also with us. The church seems to be in good working order. We were much edified and built up. My prayer is, that the Lord may bless the labors of those brethren. May they, with us, be faithful to the end, and receive that crown that fadeth not away. CORNELIUS KESSLER.

From Bloomsville, Ind.—May 24.

Dear Brethren:—

WIFE and I intend, no Providence interfering, to take a Western trip, to visit friends and relatives, some time after Sept. 15. Any church desiring my week efforts as a minister, should inform me soon, so that I can select my route. I will notify them in due time, when I will start, and what route I will take, and how long I will stay at each place. Churches outside of the direct route, may also be visited, if not too far to one side. Hope to hear soon, so that I can also make some arrangements with the agents of the railroads. JOSEPH HOLDER.

From Lathrop, Cal.—May 27.

Dear Brethren:—

BIDDING farewell to my dear brethren and sisters at M. A. when it closed, I boarded the emigrant train at Lawrence, Kansas, May 18, at 2 A. M., for California. A ride of 48 hours landed us at Denver, Col. Thence, to Cheyenne, Wyoming T. Changed cars for Ogden; arrived in the time. Changed again, and on to Sacramento, sed down to Lathrop, where we arrived, the 25th, at 10 P. M.

Next day, went to Elder Wolfe's, just in time for their Communion. Met a sing the same evening, and next day, in Lathrop.—Weather warm. Health good, generally, among the Brethren. Thanks be to our Heavenly Father, for His preserving care over us. More anon. S. M. GOODNOW.

My Trip to Kansas.

On the morning of May 7, for the purpose of accompanying my sister, who expects to spend the Summer in Illinois, and to attend the Annual Conference, I left the pleasant associations of Huntingdon, *en route* for the West. The day was a fine one, and had it not been for the thought of leaving those behind who were deeply pained, I could enjoy the H. & B. T. R. R., which abounds with grand scenery, would have been richly enjoyed. Thus it is in life. Amidst the most pleasing circumstances, there is some cloud sorrow. The picture of a mother, with tearful eyes gazing after us, greatly marred our enjoyment. It is true, that those who go away, never feel the sadness that those who remain stay. A mother's love! What can surpass it in depth and tenderness? Nothing but the love of God toward His children.

In the afternoon, we reached Cumberland, Md., where we took the B. & O., for Chicago. This route was new, and as the scenery is rugged, there was much to interest and instruct. The crossing of the Allegheny was especially interesting. The scenery, to my mind, is finer than on the Penn. Central R. R., and the world-renowned "Horse-shoe Bend." At times, the train inclined so much to one side, that we thought there might be a possibility of going over the mountain side. Speaking of over-turns, I will relate an incident which occurred to us the 2nd, and which I shall never forget. We had spent the day in the "Queen of the West," Chicago. Here, there was a general confusion, but we safely reached the Rock Island Depot, bade our friends farewell, and at 10 o'clock, while the world was enveloped in darkness, and the rain falling rapidly, we were comfortably seated in one of the finest coaches we have ever seen anywhere. Sleep and quietness, seemed to be expected, especially when one is tired traveling.

On Thursday morning, at 7 o'clock, we crossed the "Father of Waters,"—the Mississippi, and entered the State of Iowa. The river was high and muddy, marring the picture somewhat, as I have a particular fondness for clear water. The day was quite cool and pleasant, rendering the trip enjoyable. At 9 o'clock at night, crossed the sluggish waters of the Missouri, and entered Kansas City. After an hour's waiting at the Union Depot, watching the many come and go, we left Kansas City, on the Union Pacific, and by midnight, were at Lawrence. Friday noon, I entered Bismark Grove, and, although far from home, and among strangers, I soon met with familiar faces and kind greetings.

There is something peculiar about Christian people. The cold formality is laid aside, and instead, the social qualities are manifested. We do not feel that we are among strangers, when among those of like precious faith. The tie of Christian fellowship is very strong, and greatly endears God's children to one another. This is as it should be, and as long as this is so, difficulties cannot do much injury.

The meeting throughout was one of interest and harmony. The love and good-will which seemed to characterize every heart, and beamed from every countenance, in language unmistakable, that the peace and welfare of the Brotherhood was the great theme. It was a grand reunion, and, believe, had a tendency to unite still closer, the hearts of those who were present. The membership was well represented, indicating the interest in the work to be done there.

To my mind, it was an interesting scene, to see the crowds assembled, coming from the East and the West, the North and the South, and I thought of the great meeting in the evening of the world, when they shall gather from the ends of the earth to meet, and sit down with Abraham, Isaac and Jacob, in the kingdom of God. But, although the meeting of kindred spirits was pleasant, the hour came to separate, never thus to meet up in. Before the Annual Meeting of another year arrives, many who made up that vast concourse, will be sleeping beneath the clods of the valley. To many of us, this may be the last. At M. we will ever regard, the great necessity of laboring with greater diligence for that meeting above.

I left Bismark Grove with a much stronger attachment to the church of God, than ever, and resolved to try to do more for the cause,—labor on amid discouragements and trials, believing that He who has promised to be with His people to the end of the world, will give the needed grace. Life, at the longest, is short, and the best we can do, and all we can do, is but a poor return for what has been done for us. After we have done all that is possible to do, we only have unprofitable servants,—have only done our duty.

At the close of the meeting, I accompanied some relatives to Lyndon, Osage Co., and spent a week. There are no members in that locality, and after having been six days among thousands, we felt very much isolated. My friends, however, did all they could to make my visit enjoyable. The people there seemed very kind, and expressed a desire to see to our Brethren settle among them. It is a beautiful country around Lyndon, and a number of farms are for sale. We visited an Indian camp, drove around through the country, and returned to Lawrence on the 25th, where I spent a few days very pleasantly, of which I will speak next week.

WALTER A. CLARKE.

From Bethel Church, Neb.—June 3.

Dear Brethren:—

OUR church is in love and union. We have had no additions for a long time. We are much in need of help in the ministry, as we have but two workers for a large territory, and one is young in the work; the other is getting old and feeble, so cannot expect much from them. We have a good farming country, and I think Brethren would do well to come and live with us. Will not some speaking brethren be prepared in the Lord, come and help us? We would welcome any of them. There is plenty of room here, and land is cheap. We are having a rather cold, wet Spring, but crops are doing well. Small grain looks fine. I hope Brethren, passing through, will stop and preach for us. Bro. Holsopple, of Pa., stopped with us a short time ago, and preached two sermons, which were much appreciated. SAMUEL TEYES.

Carleton, Thayer Co., Neb.

From Salem Church, Oregon.—May 28.

Dear Brethren:—

THE work of the Lord is moving along slowly in the Willamette Valley. Since Jan. 1, there have been 15 additions by baptism; 4 in the Lebanon church, Linn Co., and 11 in the Salem church; 7 of them in Marion Co., and 4 in Multnomah Co., and a few more applications for membership. Let the Lord have the praise.

I left home on the evening of May 23, *en route* for Eastern Oregon, and W. T., on a preaching tour. Am now in Prineville, Crook Multnomah Co. Expect to board the train at Portland, Oregon, on the morning of the 30th, and arrive at Walla Walla City, W. T., same day, at 9: 25 P. M. Bro. G. A. Shamberger, of Nodaway Co., Mo., arrived at my residence, May 18. Preached five or six sermons, which were very acceptably received. May the Lord bless him and his labors of love. Hope the Brethren will earnestly pray for us. DAVID BROWER.

Virginia Normal School.

THE catalogue of the Virginia Normal, at Bridgewater, is now ready for distribution, and will be sent to any one free, on application to the Principal, D. C. Flory, Bridgewater, Va. The work on the new building is progressing finely. The prospects for the next school-year are very encouraging; hence, upon the whole, we feel that God has sanctioned the work. D. C. FLORY.

Mt. Morris College.

THE Catalogue of Mt. Mor's College is ready for distribution, free on application. The College year has been a prosperous one. Two hundred and twenty-two have been in attendance during the year. Already, a larger number has been enrolled for the Freshman class next year, and, we hope, many more will be added. We expect to hear equally favorable reports from our other schools.

S. Z. SHARP.

From River, Huntington Co., Ind.—June 4

Dear Brethren—

OUR quarterly church-meeting of the Salamony church, came off Saturday, June 2. Business passed off pleasantly; the Brethren agreed to hold a Communion on Sept. 12, beginning at 5 P. M. Preaching next day, to which we extend a general invitation to all.

SAMUEL MURRAY.

From Gaylord, Sibly Co., Minn.—June 4.

Dear Brethren,

I WRITE this to give the information to the members scattered over the Northern District of Iowa and Minnesota, that I have entered the missionary field, and expect, if the Lord will, to devote the ensuing year entirely to the work of the ministry, and the general interest of the church. Any isolated members living in this District, and wishing to have a meeting, can be accommodated by writing to Bro. E. Showalter, Waterloo, Iowa, or myself. My address, until further notice, is Ottowa, Le Sueur Co., Minn.

J. A. MURRAY.

From Monument City, Ind.—June 4.

Dear Brethren:

OUR council-meeting came off last Saturday, at Andrews. Not a very large attendance, nor a great amount of business before the meeting, but everything was agreeably adjusted. Our Elder was called to attend a council in an adjoining church, and so was not present. Bro. Parker, of the Ogan's Creek church, was present.

On last Sunday, the Brethren met at the Hartshed-house, where a Sunday-school organization was effected. The writer was chosen Superintendent, and Bro. O. C. Ellis, Assistant. Hope the school will prove a success. J. W. SOUTHWOOD.

From Maxwell, Story Co., Iowa.—June 1

Dear Brethren:—

THE Love-feast for the Indian Creek church has been appointed for June 29 and 21; preaching to commence at 10 o'clock, on the 29th. A general invitation to all. The o'clock train from the West, the 19th, the 11 o'clock train from the East, the 20th, will be met for Brethren, over the C. M. & St. P. Meeting 3½ miles south of Maxwell.

D. E. BRUBAKER.

From South English, Iowa.—June 8.

Dear Brethren:—

OUR Communion is over. We had good attendance, both of ministers and others. Fair weather helped to make it a very pleasant meeting. The Brethren held fast the Word with power, and we pray God that it may bring good impressions, outside as well as inside the church. The Brethren hereabouts have all returned home. Kansas well pleased with the A. M. of '83, but, all looking over Kansas, are better contented here than before. PETER BROWER.

From Dunkirk, O.—June 8.

Dear Brethren:—

On last Sunday, I met with the Brethren at Mount Pleasant, for worship. Had good sermon on the subject of faith. After the sermon was preached, the installation services of Bro. J. R. Spacht were attended to, with the usual ceremony. The ministry at this point is now fully equipped to engage in the different departments of church work. May our Heavenly Father ever keep them faithfulness in performance of duty.

S. T. BOSSERMAN.

From Ashland, O.—June 7.

Dear Brethren:—

I went to the Mahoning church on the last inst., and returned the 4th. Two deaf sisters were received by baptism. On my return, I found sister Parker suffering from the effects of a fall, and a broken hand. The tendency to inflammation of the brain is considerable, yet we are hopeful, and thankful to trust to Him who will do all things well.

D. PARKER.

From Cottage Hill, Neb.

Dear Brethren:—

THE South Beatrice church is increasing rapidly in numbers, the influence of organization is manifest. The Otoe Reservation is now in the middle, causing much excitement among the people who are in quest of some of said reserve. Beatrice is crowded to its utmost capacity. The Brethren are in good spirits as regards the affairs of the church. W. H. MILLER.

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That Foot-Washing is taught in John 13, as a command to be observed in the church.

That the Lord's Supper is a full meal, and a union with the Communion, should be taken in the evening after the close of the day.

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YE HAVE DONE IT UNTO ME.

Lord, I was hungry, and thou gavest me meat;
Yea, thirsty, and thou didst give me drink;
And corn, and oil, and bread whereof to eat,
And modest raiment, and a honeyed meat of thine.

I was athirst, dear Lord, and then dost lead
My footsteps whither cooling streams flow
Through sunny a shady wood and flowery mead,
And where sweet winds from green spice-lands softly blow.

I was a stranger, Lord, foot-sore and sad,
And weary with long journeys from far lands;
But then didst take me in and make me glad,
And herded me beneath thine own strong hands.

Lord, I was naked, and thou clothed me,
As hides are, in raiment pure and white;
My stains then looked fairer, and more precious,
And didst exalt me in the people's sight.

And I was sick, Lord, sick to death of sin,
And all my soul was weary with weariness
And sore distress, but thou didst come
Me back to life, and health, and righteousness.

In prison, Lord, I lay, but thou didst come
And make me as a bird upon the wing of night.
Nor wert thou grieved, although my mouth was dumb,
And could not tell thee that thou wert my light.

Oh! thou wert ever better than my fears,
And though for all thy blessings, glorious Lord,
I bring thee naught but empty hand, and tears,
Yet even these shall gain faith's sweet reward.

—*James B. Ransom, in Christian at Work.*

ON THE AGE OF THE WORLD.

BY H. W. STRICKLER.

I HAVE just read, with much interest, your article on the ruins of Central America. My mind at once is directed to an extract by Richard A. Proctor, which I will here copy:

"The age of the earth is placed by some at 500,000,000 years; by others at 100,000,000 years; and still others of later times, among them the Duke of Argyle, place it at 10,000, or 20,000 years, the appearances have been gone through. Other planets go through the same processes. The moon, Jupiter, planets are so much from the earth, is that they are in a so much earlier or later stage of existence. The earth must become old. Newton surmised, although he could give no reason for it, that the earth would at one time be all its waters and become perfectly dry. Since then it has been found that Newton was correct. As the earth keeps cooling it will become porous and great cavities will be formed in the interior which will take in the waters. It is estimated that this process is now in progress so far, that the water diminishes at about the rate of the thickness of a sheet of writing paper each year. At this rate, in 6,000,000 years the water will have sank a mile, and in 15,000,000 years every ounce of water will have disappeared from the face of the earth. The nitrogen and oxygen in the atmosphere are also diminishing all the time. It is an imperceptible degree, but the time will come when the air will become so thin that no creature we know could breathe it and live. The time will come when the world will not support life. That will be the period of old age and then will come death."—*Quincy, Daily Herald.*

Now if we fix the epoch of the creation of the world according to the testimony of the sacred writers, it has scarcely existed 6,000 years. Those who suppose it to be of more ancient date, are contradicted by reason and the monuments of history which have escaped the dilapidations of time. The history of the human race does not go farther back than it has been transmitted to us by Moses, for all else that has been said respecting the origin of ancient nations, has been advanced without proofs. Neither does it extend beyond the deluge. As to the chronological books of the Chinese, they are evidently filled with errors. The Phenicians have no historian more ancient than Sanchoniatho, who lived after Moses. The Egyptian history does not go beyond Ham, the son of Noah, and the books of the Jewish lawgiver remain the most ancient as well as authentic of all the monuments of antiquity. If we consider the arts invented by man, we will find that few of them have been known more than two or three thousand years. Man, whose nature and reason give him an aptitude for the arts and sciences, is also stimulated to it by necessity and the desire of obtaining conveniences and pleasures, and by his vanity and ambition, as well as by luxury, the child of abundance, which creates new wants. This has been evident among men of all ages.—History informs us of the epoch when man had scarcely invented the most necessary arts, and those were but imperfectly understood, and when he was ignorant of the first principles of the sciences. Four thousand years ago men were in a great state of ignorance in regard to most subjects, and if we calculate the progress they have made since that time, and then go back to the remotest ages, we may with some degree of certainty determine the epoch when man knew nothing, or in other words that of the birth of the human race.—If that was to be dated farther back, it would have been impossible that the most useful and necessary arts should have remained unknown through a long series of ages. On the contrary, all that the human mind was capable of discovering would have been long since known, and from this circumstance we must necessarily conclude that the origin of the human race could have had no other epoch than that assigned by Moses in his history of the creation. It is absurd to suppose that men, during the space of so many thousand years, should have remained enveloped in darkness, from which they suddenly awoke, and all at once invented different arts and procured for themselves all the comforts and pleasures of life.

We may also remark that the greater part of Europe was formerly covered with forests, and that very few cities, towns, or villages then existed, and consequently the number of its inhabitants must then have been much less than at present. Germany, for instance, was one continued forest, from which we may judge of the paucity of its inhabitants. Men at first could only cultivate the open spaces which were found in certain parts of the forests. They had no private property in land and perhaps yearly changed their abode. In all Germany there was perhaps not a single fruit-tree—only nuts and acorns were produced. If we want to make a comparison between the inhabitants of ancient and those of modern Germany, we must separate those who dwell in cities and towns, and pay attention to numerous colonies that have emigrated from Germany; observe that most of the forests being now cut down, and the spaces they occupied converted into arable land, ancient Germany would then be found to contain a very small proportion of the inhabitants that it does now. When we consider other nations in proportion, how many millions of men lives were there then, than at present and how abundantly they must have multiplied since? Yet the forests that extended from Germany to North-eastern Asia, and those still remaining in Africa and America, prove that our globe is not near so well peopled as it might be. The farther we penetrate into the remote ages of antiquity, the less we find the earth peopled and cultivated till we reach the epoch of the improvement of the human race.

It is therefore impossible that our globe should have been so old, for if it had, it must have been as well peopled from time immemorial as it is at present.

Much more might be said on the accidental revolutions of the earth and its effects, but let this suffice for the present.

Lorraine, Ill.

If anything is possible for man, and peculiar to him, think that this can be attained by thee.

PROPERTY AND LIFE INSURANCE.

BY I. J. ROSENBERGER.

THE subject of insurance is at present before the Brotherhood. The matter stands confused in the minds of some brethren. We purpose in this essay to give the results of their investigations of the subject, hoping that it may aid the church in moving properly in the matter.

In our survey of the subject, we conclude, 1st, that the Scriptures do provide for, and have embodied in them the principles of fire insurance.

To illustrate:—When a brother suffers a loss of property by fire, his loss is a burden. Bro. Paul rises at this point and bids us bear "one another's burdens." Gal. 6: 2.

The brother is also in "need," to which we have the following appeal, "Whoso hath this world's goods and seeth his brother have need, and shuttetb up his bowels of compassion against him, verily how dwelleth the love of God in him?" 1 John 3: 17.

The above texts, with others that we might produce, do clearly provide for us to bear each other's burdens, share each other's losses, whether by fire or otherwise: but as the Scriptures do not literally require, but simply embody the principle of fire insurance; and as many brethren choose to carry their own risks, we therefore find it difficult to collect proper aid, unless there is a mutual understanding by organization, as the brethren have in many places. Order and system must characterize all we do successfully. We conclude,

2nd, that the Scriptures most clearly authorize the principle of life insurance; that the church is a life insurance company, a mutual aid society of the purest character, whose benevolence is free for all to enjoy.

It has never been the practice of the church, to thrust two, three or five thousand dollars on any person in need, and no question is most serious, whether that person whose success in life has not enabled them to gather an estate, would be capable of taking care of an estate if donated them. The man that makes money, alone learns how to take care of it after it is made. It has been the universal practice of the church at all times, to take care of her inmates in want.

We hold it to be wrong for brethren to join a temperance organization, for the church is a temperance organization of the purest character. To join any benevolent organization outside of the church is virtually saying that the church,—the Gospel is defective in that particular. It is simply lifting a benevolence out of the church, and placing it in the world, which is, most emphatically a species of "robbing God."

But it is claimed that life insurance is "a matter of business." To us, from a business standpoint, life insurance does not look commendable. The man that takes out a policy of two thousand dollars in a fire insurance company, instead of which he is the rightful owner; but the man that takes out a policy of two thousand dollars in a life insurance company, gets an insurance on a sum of money that he never owned, and never expects to give value received for it.

Another embarrassing feature of life insurance, as compared with property insurance, we see in the following. Take for illustration two thousand policies in a fire insurance company of three thousand dollars each. It is plausible to calculate that the amount of these policy fees will constitute capital enough to meet the losses that may occur; for it is only an occasional building that burns. Besides, the fees of those who sustain no loss, contribute to the aid of those who have sustained losses. In this there is a feature of mutual benevolence; but the agent that writes out two thousand policies of three thousand dollars each for a life insurance company—wherewith will he pay all those amounts as they become due? For every person upon whom a policy is written, must die some time.

The facts are that the greater portion of the funds of life insurance companies are paid by persons, who, by a false conscience, find they have made a bad bargain; cease paying their annual dues, by which they lose all they have paid.

I am aware that life insurance companies have paid sums that met seemingly pressing wants. I look upon these serving, simply as advertisements, and it is astonishing what a wide circulation they do obtain; but there is no account taken of the vast number of cases, in which men of scanty means take out policies, and under financial pressure become delinquent. It is of no interest to them to tell the number, while the unfortunates themselves, like other men who make bad bargains, are quite willing to never have the story told, hence the means are not at hand of ascertaining either number or amount of these unfortunate money-seekers.

Some one says, "I support none but mutual aid societies." Now in this the poor aid the rich more than the rich aid the poor. Besides you support and fee a lot of officers. In the above I fail to see either charity or benevolence. The only and sole source of gain is in the early death of the person upon whom the policy is taken. Long life is financial death and ruin to the policy-holder.

Fire insurance companies do a valuable service in preventing loss, by guarding the different avenues of danger. The statement "that the church allows the rich to insure their property, but will not allow the poor to insure their lives," is an unguarded expression. The facts are, the poor HAVE their lives insured on entering the church; heaven's written guarantee of the life that now is, and the one which is to come.

This same provision was in David's time; for he declares that "he NEVER saw the righteous forsaken, nor his seed begging bread."—The righteous in Pharaoh's time were to "eat the fat of the land." Christ bids us to "first seek the Kingdom of God and its righteousness," and all other things shall be ADDED unto us.

I humbly inquire, what more insurance do pilgrims and strangers want, than is given in the above? I fear the spirit of covetousness largely prevails in this worldly life insurance traffic.

That "life is property" is also an unlearned statement. Property is that which can be valued. While Christ empires, "What can a man give in exchange for his soul?"—I, with much propriety ask, What can a man give in exchange for his life? Its value is not to be computed.

MANY are complaining of their weakness who ought to be complaining of their worldliness.

A SINGLE sin, however apparently trifling, however hidden in some obscure corner of our consciousness, a sin we do not intend to renounce—is enough to render real prayer impracticable.

THE spirit of one earnest, enterprising Christian worker in a community arouses others to action—sometime shames them to activity and his good example becomes contagious. Leaders are wanted, earnest and bold, to lead to conquest.

Religious Essays

NOTE.—We write none other things unto you, than what ye read or acknowledge, and I trust you shall acknowledge even to the end.—1 Cor 1:13.

TRANSMITTED FAULTS.

"TAKE up the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." Cant. 2: 15.

Unreal foxes spoiling
The beloved vine
Transfixed to my trusting
By the One divine.
Little foxes, wherefore
Have ye entrance found
To the vine so precious
Growing in my ground?

Have ye heaped the fences?
Have ye climbed his wall?
Were there they springing?
Ye are very small,
And ye can creep slyly
Through a crevice space;
But I thought I closed up
Every open place.

And I watched by daylight,
And I watched by night;
For the vine that you are spoiling
Is my heart's delight,
I have kept the earthworm
From its precious root;
I have trimmed its branches,
But it bears no fruit!

For little foxes
Have assailed the vine
Transfixed to my trusting
By the One divine;
But they've been faithful
Since its birthday morn,
They were to the pruning
When the babe was born;

For they are the fillings
That I could not see
When they were my failings
When they dwelt in me,
Little faults unheeded
That I now despise,
For my baby took them
With his soul and eyes.

And I chide her often,
For I know I must,
But I do it always
Bowed down to the dust;
With a face all crimsoned
With a burning blush,
And an inward whisper
That I cannot hush.

O my Father, pity!
Pity and forgive!
Slay the little foxes
I allowed to live,
Till they left the larger
For the smaller vine;
Till they troubled the dear lily,
Dearer for their mine.

O my Father, hear me,
Make my darling thine!
Through I am so human,
Make her all divine:
Slay the little foxes,
That both vines may be
Laden with fruit, worthy
To be offered thee.

—*Selected.*

WE ARE SOLDIERS.

BY C. H. BALSBAUGH.

J. O. Culler: Beloved Fellow-Soldier:—

HEE YOU are "warring a good warfare," and hence addresses you as comrade in arms. "The kingdom of Heaven suffereth violence, and the violent take it by force." Christ brought us no dandy religion, no child's play salvation. The gates of hell will be strong, the legions of hell many, and our sinful nature in league with the arch-fiend and his infernal hosts, so that we barely escape the lake of fire by the skin of our teeth. Job 19: 20; 1 Pet. 4: 18. You wrote a sad, humiliating truth when you say we make criminal drafts on the Divine Mercy in taking our salvation much a matter of chance. Thousands there are who seem content with conventional piety, whose bible is a human standard, and whose peace is the approval of the minister and the bishop. Nothing lower will answer then the standard God gave in Christ. God undertook no shallow work when He became incarnate for the world's redemption. To redeem a lost soul is a greater achievement than to create. In originating and organizing matter, God spake and it was done. But in recovering lapsed immortals, He deals with wills that are endowed with the power of resistance and rebellion.

Man can fight his Maker, and ally himself to the Prince of darkness, be a soldier under the black banner of perdition, and defy God and Heaven. The redemption of such is being completed the treasury of Heaven, costs God of Life by his death, and reveals the true rank of man in the capacity of his nature to incarnate God Himself. And yet some contend he is not responsible. If his behavior were not in man by essential constitution, the Infinite he could not enshrine. When such a great personality is once broken in its allegiance and integrity, it puts God to the utmost strain to make atonement and close the breach, and puts man to equal stress to "make his calling and election sure." We must "wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," and need "the whole armor of God, that we may be able to withstand in the evil day, and having done all, to stand."

We cannot lie supinely on our back, or saunter over the battle-field with our hands in our pockets, or be carried through the conflict on some silken, down-stuffed palanquin of luxury; but we must "have our loins girt about with truth," our bosom secured with "the breastplate of righteousness, our feet shod with the preparation of the Gospel of peace," wear "the helmet of salvation" on our brow, and wield with a vigorous hand "the sword of the Spirit," and "above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked," praying always with all prayer and supplication *in the Spirit, and watching* thereunto *with all perseverance* and supplication for *all saints*. What a panoply for a Christian has! Well may it be called "the WHOLE *armor of* GOD." All this shows that our Redeemer knows man and his foes. And the way for us to know is by the very Spirit that made the Nazarene Carpenter Emmanuel. As *man* He knew *as and what* he did because He was the incarnation of Deity. "In Him dwell all the fullness of the Godhead bodily." "God gave unto the Spirit by measure unto Him," for He is very God, capable of holding all the contents of Jehovah. Jno. 5: 34. He is the Captain of our salvation, having met Apollyon on his own ground, and vanquished him with his own weapon. "Death is the wages of sin," and by death He destroyed him that had the power of death, and led captivity, gave gifts unto men, even thrones and crowns and sceptres of royal ownership with Himself in his everlasting dominion over all things.

We wrestle for a glorious destiny. Not the exalted seats of Cæsar, Alexander, and Napoleon; not for crowns and sceptres and throns of the mightiest monarchs on earth; not for wealth and splendor dug out of earth and sans and Jupiters and flashing constellations: but the glory that magnificence and wonders and exaltations and raptures of Jehovah-Jesus, the God of God, the Maker, Proprietor, and heir of all things as Emmanuel, our God, our prince, our king, our all, forever. Is not this worth fighting for, desperately, hopefully, confidently, joyfully, anticipating by faith the final victory and the glorious coronation? "So grounding of arms so long as we are in arms of flesh, so weak knees and penitent hands, no compromise with flesh and blood, but onward, ever onward and upward, raising the battle-shout in the immortal hosts, the sword of Almighty God and His Christ.

Be not afraid, my brother, that you are going to lose the day. "Strong in the Lord, and in the power of his might," "the gates of hell shall not prevail against it." Reclining on the whole panoply of the Cross, you will be "more than conqueror through Him that loved you." He gives the word of command, He sounds the arm to battle, He—maintains the heart with hope, and He thrills with "joy unspeakable and full of glory" so far after for lies shin at our feet. His promises are pillars of fire by night and cloud and will stand unshaken and untouched when "the elements shall melt with fervent heat."

Such a Captain can be trusted. He has routed the legions of hell single-handed. He has bled, wept, and prayed for His foes and their weapons. He made a show of them openly on the cross, triumphing over them in his glorious emancipation from all their malignant powers. Although He is our Father, our Savior and Brother, is on the Throne of Universal Empire, "from henceforth expecting till his enemies be made his footstool." Heb. 10: 13. Have Christ in thy faith, his Jasper seat at the right hand of God to His struggling, devil-tempted, world-tempted, flesh-tempted, followers on earth: "In the world yet shall have tribulation; but *be of good cheer*, I have overcome the world." Fight we must, and fight we will, for or against God. We are all soldiers, all bearing arms, weapons from the armory of Heaven, or from the armory of Hell. No neutrals in this matter, no middle-ground to be occupied in relation to flesh and Spirit, Emmanuel and Abaddon. On our banner is *Jehovah-nissi*, or the cross-banner and death-head of the champion of the bottomless pit. The issue is life or death eternal, life such as God's, or a doom where life itself is death in the most appalling sense.

Forward, soldiers of life, ye soldiers of Emmanuel, and charge to the hilt; and lose eyes, and hands, and feet, and life itself, and go maimed and halt and scarred and mangled into Heaven, rather than body and soul into Hell. A great cloud of witnesses is watching and beckoning us from ramparts of the Holy City, and if we endure unto the end, they will give us long welcome to the Gates of Pearl to share their fellowship and glory forever.

THE CHURCH OF CHRIST.

BY W. H. ROOSE.

No. 14.—Baptism.

SOME mention has been made in other articles concerning the plan of salvation. It is held by some that we can do nothing to merit the favor of our Heavenly Father. So we believe; but we do not believe we can obtain Divine favor without being instruments in bringing it about. Some teach that faith is not needed, or has no power, no meritorious work to do it. So we teach, if it be a dead faith. In this they join issue with infidelity. The case is similar with repentance. Man has never yet, since the Adamic creation, received a blessing from God in answer to a petition, except it were given upon condition. Naaman's leprosy was healed on condition that he dip himself in the river Jordan; Jericho's walls fell on condition that they be encircled thirteen times; the Israelites were cured on condition that they look upon the brazen serpent, etc.

We hold that there are three conditions of pardon. Our sins have been atoned for, if we believe; but we must believe before the work. The besiegers of Jericho surrounded it, that is, traveled around its walls for seven consecutive days, and on the seventh day seven times, in order to take possession of it; so, in order to have our sins pardoned, we must, of God, we must comply with three conditions, and, in the third is embraced a triple action. We cannot please God or bring our salvation to pass, without doing something; thing to show that we desire to enjoy its fullness.

We cannot enjoy it without loving God, and if we love Him we will unhesitatingly do what He has commanded the penitent to do; yet, many claim they have realized "the unsearchable riches" of the kingdom of God without even submitting to a single law of God. We do not desire to contradict these people, but would humbly say that their experience and the Word of God are greatly at variance. God has made a way, or given power to the penitent, from the thralldom of sin, and if we would throw off its fetters and gain our liberty, we must meet Him at the place He has promised to receive us.

We have been commanded to believe, repent and be baptized by the King Himself, and it was also proclaimed by the faithful followers of Christ on the day of Pentecost. Peter declared unto his hearers the sufferings of Christ and the crucifixion, their guilt, and the final result of their sins, and the resurrection of the Redeemer. They were sorely pricked in their hearts, and were anxious to know how they could be saved. The Jews believed. Were their sins forgiven? Were they the recipients of Divine grace? Were they in the pales of the church? Nay, verily. If so, they were born of God, the children of God, and they were, why did they not know it? They asked what they should do. They knew they lacked something yet. They evidently were only begotten of God; they had not received the adoption of sons. They were not the children of God, for His Spirit did not bear witness with their spirits, that they were told of by Paul.

We are also told that they who gladly received the Word were baptized, and about three thousand were added unto them. Were they added before baptism? No, for then the unbelievers would be "among the number." No unbeliever believes Christ, and do I believe there was any partaking about modes or actions in baptism either. They were told to be baptized in the name of Jesus Christ, i. e., by His authority. They were those who was no longer to live by selfish and reserved calculations. Love and a conscious guilt of sin caused them to yield, to be led as dumb sheep to the slaughter.

Philip was sent of an Ethiopian who was reading a prophecy that referred to the trial and execution of the Savior. He did not understand its meaning, but the Spirit was ready to do its work and directed Philip to join company with the eunuch and make it clear to him. Philip did so, and the eunuch *was ready to do his duty*. We have no record of his disputing with Philip that baptism had no saving power, or that sprinkling, pouring, or single immersion, would answer as well as that commanded by Christ. Philip taught baptism as one of the ordained principles. He taught Christ and taught him whatsoever Christ had commanded them, because the eunuch wished to be baptized before Philip even knew that a work of faith or repentance had been wrought in the eunuch's heart.

We might dwell for some time upon Paul's description of his own conversion, and the jailer's experience, but it would only be echoes from Peter on Pentecost. Peter is recorded by Mark in the sixteenth chapter, and Philip's work with the Ethiopian. The experience and teachings of these men, who were filled with the Holy Ghost and their Leader, all blend with perfect harmony, but I would remark, with deep regret, that they do not harmonize with the teaching and doctrines of churches of modern times.

Why is this variance? Why this departure from the primitive church? Does the Spirit not guide the counselors of the present? Does It bear witness that the Powers of Heaven have satisfied another code of Laws? Does It witness the repeal or amendment of the statutory laws in the Kingdom of Grace? Nay, verily. For the same law and doctrine that was used eighteen hundred years ago, will stand the test until all principalities shall dissolve and their leaders' statues shall crumble to the ground. It shall remain in all its fullness and glory to the end of time. It will either reign in the hearts of men in its fullness or it will condemn in the Judgment.

We hear some say that baptism was not a condition of pardon as given on the day of Pentecost. We cannot see that a disconnection can possibly be made. Christ did not say, "He that believeth and is saved shall be baptized." He did in the way some would have it read. Peter did not say, "Repent, every one of you for the remission of your sins, and be baptized," yet this is the construction in which some to convey the ideas were intend it to convey.

We are told that by making baptism a condition of pardon, we make it a baptismal salvation, thereby virtually denying the cleansing power of Christ's Blood. They fail to discern the difference between a procuring cause and an acceptance of that cause. Suppose there would be a poor, starving family in a neighborhood, and you would tell them if they would take a basket and go to the granary and measure some corn, they might have it and they would ask you to measure in the corn for them, would you not consider them very ungrateful?

We do not wish to put the Atonement at a discount; hence we claim that if it is not deserving of true, unreserved obedience, it is truly insignificant. We should not reckon it a debt, but an act of mercy. Then again, we are brought into covenant relation with the Three Divine Powers—Father, Son and Holy Spirit—by the rite of baptism. Paul says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" The building in process of construction is finished in the act of baptism.

We deem it necessary to follow the subject further, as we have said enough to throw some light on the doctrine of perfecting faith by obedience.

OLD ORDER MEETING.

I HAVE been in attendance at a meeting, called by the Old Order faction of the Rocky Ridge congregation, for the purpose of assuming a separate position from the church by dissolving fellowship. Having of this arrangement, I felt it a duty to be present, so as to answer the Bible Brethren and sisters in this, the hour of their trial.

When I arrived, the official members were in private council, the faithful and the infected. When they all came into the meeting-house where the rest of us were, we thought we discovered that our presence was not cordial with much pleasure by some of them, but we felt that we were in the line of duty and therefore did not feel unpleasant.

The meeting was opened by the senior Elder, by singing, exhortation and prayer; then reading the first chapter of 1st Corinthians, without note or comment. Want he wanted with 1st Corinthians, I did not know. If I had been going to make a case against them, I should, in all probability, have selected that chapter as a base of prosecution.

Next in order was the reading of the Minutes of Resolutions; then a speech against the decisions of Annual Meeting, and an enthusiastic declamation in favor of the Resolutions, without presenting a single Scriptural testimony, or logical argument against the one or in favor of the other; but, substantially, simply a declaration that the Annual Meeting was responsible for the divisions in the church, and that they remedied it by adopting the Resolutions and separating from the body of the church.

He was then followed by a junior Elder in a short speech, simply endorsing the former. The sum and substance of the whole was, that they must, and were determined to take for their rule of action the traditions of the fathers, the little usages and customs allluded to in the Resolutions of Separation.

And now, having exhausted their resources, they became quiet; and after a painful silence of some minutes, Elder J. W. Eller took up the side of the Old Order. After alleging the history of their congregation for the past few years, the wheels of the church being clogged by the jealousies and fault-findings which were continually disturbing the peace and prosperity of the church, the members, and the success of the cause,—he then took up a line of argument showing that there was no conflict between the decisions of Annual Meeting and the Holy Scriptures, and that the Resolutions were conceived in mischief, that they were weak and inconsistent in themselves and ruinous to their Brethren. Showing that they were in their construction, so as to be impracticable in their application and liable continually to be in themselves the cause of contention and intermeddle, and that as a rule of action they were far less susceptible of promoting order, humility, peace and vital Christianity, than the rules laid down by Annual Meeting.

He was then followed by the writer, in support of the positions taken, giving a brief analysis of the decisions of Annual Meeting upon some of the questions in dispute, and of the Resolutions, pronouncing them as impractical a way as possible, so as to get the subject clearly before the most limited and least cultivated minds, showing, by the way, that to put the most unfavorable construction upon the points of departure complained of, it did not justify the step taken, the dissolution of the body, destroying the peace of families, as then and there exhibited; husbands and wives, parents and children, brethren and sisters separating, and instead of coming up in our united strength against the enemy, their energies would be exhausted in devouring each other and dishonoring our blessed Christianity.

Elder Peter Nininger then made some touching and appropriate remarks, addressed personally to the sister Elders, concerning their long co-operation together, with the declaration that if he could not be saved by continuing in the church, in his opinion his case was a hopeless one.

Speaking time was closed, and the Elder proceeded by saying virtually that their minds were made up, and that nothing would change their purpose. He then called upon all in favor of their movement to rise upon their feet, when thirty responded, many poor sisters weeping pitifully. We thought them more to be pitied than blamed, and concluded that a fearful responsibility would rest up on somebody.

The rule was then given by the Elder, touching the salutation as follows, that church fellowship being dissolved, as such the kiss would be withheld, but might be extended to particular persons as a matter of courtesy. To this Bro. Eller responded that he was glad they had defined their position; that now settled the matter clearly to be their sole responsibility rested of separating, and where the church was, and further, that that was a long step toward the worldly custom of kissing as a matter of courtesy. Under their tutors they had been exceedingly cautious, by to hold the point; they were the church, but in this meeting the last vestige of a foundation was taken from under them; and accordingly, Bro. Eller claimed the right to continue the use of the church property and the meeting-house, without interference, and gave them the privilege of the use of the house when not otherwise occupied.

In short, I want to say that Bro. Eller has managed the whole case with great skill—moved slowly but firmly, exercised patience and forbearance—and now holds every point in his own hands, with the eighty or ninety members, three sisters and twenty-five brethrens. In all the efforts and all the conduct of the faithful brethren, a commendable, Christian spirit characterized their proceedings.

On the following day, the faithful members were called together in council, and were again instructed on the relative positions of the two sides of the question. The voice was then taken and the brethren expressed satisfaction with the church and a resolve to stand together in its labors for the promotion of the cause of the Master, in the upbuilding of the church, and in sympathy with the flowful of those who had left the church.

In conclusion, a warm exhortation was given and cordially accepted, that while their church fellowship was dissolved, they would not allow any interference in their social or business relations, but to be kind and courteous to all, and thus show a different spirit to some who were inclined to kick the cold shoulder and even go out of the house when the faithful brethren were addressing the congregation.

Such were some of the 'Old Order' on the first day meeting. Some five or six of those who went off were present on the second day, and I am of the opinion they were favorably impressed. I would not be surprised that, sooner or later, there will be some reunion.

But for the present we anticipate further mischief, as we learn that J. H. Lemon, who lives in Fairfax county, and who is rife with for scandal, and now for insubordination, has been on a visit to Roanoke in company with a seceding Elder, and was supposed to be on the way to other churches, to work mischief.

I designed to say that one who went off with them, was a man who had left the church some years ago and co-operated with a little progressive faction, but who failed to maintain a standing, collapsed, and has since been (after a fashion) carried by the church, and others of doubtful moral character and inconsiderable to the church, and the church. Such are now the associates of those who are too holy to let the shadow of the church of the general Brotherhood fall upon them. Why is this? Let them rise and explain.

B. F. MOOMAW.

From the Primitive Christian.

THE LOST BROTHERS—A NARRATIVE OF TRUTH.

Geo. and Joseph Cox of Bedford Co., Pa. Compiled by Matthew Sell.

The father, worn down with grief and fatigue, implored his neighbors to help him continue the search for his lost babes—for how could they live among the wild beasts of this dreadful desert, or pass the approaching cold and dreary night, without their father? their weary heads, or a morsel of food to satisfy their exhausted, hungry and feeble bodies? Time to the cells of suffering humanity, the neighbors, relations and friends met again, and continued hunting and calling for the little wanderers, until night came down upon the mountain, and shrouded all in gloom. Then building fires, many remained through the night in the forest, thinking that the children might see the lights, and come to their friends and be saved. Others returned to the home of the bereaved parents, to minister comfort their afflicted hearts. But when the weeping husband returned to his sad and melancholy home, it was only to meet the trembling form of his sobbing and mourning wife, who, falling upon his bosom, cried in a voice of intense anguish: "O my husband, are our children lost forever? Will George and Joseph, our dear little boys, no more come to us?" Bending beneath the weight of his bitter sorrow, reeling to a seat, he replied: "If they can never come again to us, my dear, we can go to them. O then, let us remember that if we find them no more on earth, we can find them safe in heaven. How often has it been said that those two harmless, loving babes would not stay long on earth—that they would soon be saints in heaven. And it may be, that our blessed Father has called them, and that they have gone away together to their Father's home. But if it be the will of God to take them yet for a little while, he will not let them perish, for he that gives the thirsty worm its dew-drop, and feeds the outcast raven, will not forget our poor lost children. O, no, he will not let George and Joseph starve and die." Then covering his face, he wept aloud, and said, "O my children, my children, I fear I shall never see your feet! Our Heavenly Father's will be done!"

The gloomy night seemed to pass sluggishly away; the morning came in cold and cloudy, and the hearts of the people were turned toward the lost sufferers, who were far away in the wilderness, shivering with cold, and crying for bread. But the alarm was sounded far and wide, and hundreds of the kind and sympathetic neighbors were starting for the mountain at an early hour.

THE TRACKS OF THE CHILDREN.

O to see them every hour, to sit and dine
Their cabin hearth with our sparkling pine, this cold
In our heart's table; hearts too capable
Of every line and track of their sweet trace:
Not one hour, not one day, not any obstacle
Must randomly their relise. —*Shakspeare.*

The morning was damp and cold. The sun was obscured by dark and heavy clouds, and the northern winds were piercing bitter, even to those who were well clothed against the inclemency of the weather. Every heart, therefore, for the lost ones who were far away in the cold desert, with little clothing to screen their shivering limbs from the biting frosts, and no fire to warm them in their painful wanderings, nor a taste of food to satisfy the hunger that gnawing, gnawing among the branches, swamps and rocks of the mountain waste. But the day had scarcely opened before scores and hundreds of people were gathering to the mountain, from every part of the adjoining country. They came in groups and bands, and hasted away to the wilderness in search of the lost brothers. The valleys and hills and vales were everywhere explored, every thicket, marsh and cliff was searched, till all the adjoining dells and crags resounded with the call of the hunters for the children, but no response was returned, nor sound heard from the lost and bewildered brothers.

The day was passing away, and no trace or sign of them had yet been seen. At last tidings came to the anxious and weeping bringing my tidings to the bereaved and frantic parents, of their lost and starving children. The weary father, having returned through the night, and having slowly and painfully ascended the mountain in a cold and dismal night, threw his tired and exhausted body on the couch where his mourning wife was reposing. They wept and lamented for their absent babes until all the people present were moved to tears of pity, for the broken-hearted parents.

"Lost and heaven," said the father, "what is it that our little children can not be found? Have they been devoured by the prowling wolf or ferocious panther, or can they still be wandering on through the pathless woods, hearing food, and calling for their father and mother, while their tender limbs are scarred and torn with the thorns and underbrush of the mountain, and their tracks red with the blood of their wounded bare feet? O lovely children, would to God we could see your endeared faces once more before we die!"

The night passed away, another day bleak and cloudy, came upon the mourners, and yet there came no sound from the babes in the desert, and before the clock had tolled the hour of ten, more than a thousand people had gone away in search of the lost sufferers. Far and near, all over the face of the mountain for miles around were scattered hundreds of searchers; from the deep recesses of the forest, from the rocky ragged peaks of the Alleghanies were seen the busy hunters searching every retreat, examining every nook and exploring every dell: with the anxious expectation of finding the poor lost brothers; but all exertions seemed in vain, no voice or foot-print could be heard or seen of the little boys. Another day closed and brought with it a cold, snowy and stormy night. The parents lonely with intense anguish, that their children were still away in the cold and freezing desert, and that if they were not already devoured by the wild beasts, must be enduring the most bitter agony from cold and hunger, that could possibly fall to the lot of intellectual beings.

"O" said the mother, "how can the poor, starving little creatures survive this dreadful night? O, I fancy I see them perishing!—They are staggering slowly along, the steep and rugged side of the mountain. George is trying to help little Joseph over the snow-covered rocks—they are hoarse with calling for their mother and pleading for bread—poor little lost falling on their bare heads and melting down into the little singlets of their hair, until their trembling bodies are wet and chilled with the fallingstorm. Their little garments are almost torn from their beautiful and delicate limbs. Their naked feet are marking every step in the snow with blood. Their upturned eyes are full of tears that are continually rolling down their pale and hungry-pinched cheeks, as they reel and fall among the logs and rocks, and rise again, and fall continually, they cease not to cry, mother, mother, mother." Another day passed, the sun rose in dark and gloomy, while a cold wind swept along the mountain. The condition of the children had moved to exertion the hearts of pitying hundreds, and they came in multitudes from every part of the adjoining country, until more than two thousand people were ranging the mountain in search of the little boys.—Far and wide, upon the peaks, in the far-down gorges, and away in the desert there hunting for the bewildered and famishing brothers. At last a murmur came through the desert and ran along the mountain that traces of the little wanderers had been discovered; every heart beat high with hope. Then came the news that their little tracks were visible away in the unbroken wilderness, nearly ten miles from the home of the parents. Hundreds gathered to the spot and with anxious search expected soon to find the lost and lamented brothers.

THE BIBLE TRUTH.

Why is life given
To be wrecked from w-? no either why
Obtained at cost so high? Why know
What we receive, would either not accept
Life offered, or soon beg to lay it down,
Feeling life's gift not life? —*Milton.*

The excitement concerning the lost boys had now become tremendous. It was now the morning of the ninth day since the little brothers had wandered into the dark and inclement desert, yet no sign or sound had been seen or heard by the eager thousands, that could lead them to the spot where the little sufferers had laid down to die. The morning was bleak and cold, yet notwithstanding this, multitudes after multitude, filled every road and path that led to the mountain, until the solitude of the wilderness was broken by the sound of the footsteps of three thousand people searching for the children. Far and near, away up on the mountain peaks and far down in the deep chasms where torrents dash headlong, the hunters searchers go, but all in vain. The day fled and still no sight or voice was seen or heard of the wandering babes. Another night veiled the world in its dark and dreary shade. The parents worn down with exertion, side by side, were seated in their mournful home, still weeping for their absent children; bowed with their faces on their hands, they lamented for their lost babes. Joseph, with tearful thoughts, bedeled them with pity and wept at the anguish their broken hearts endured.

THE DREAM.

Divinity hath oftentimes descended
Upon our shoulders, and the blessed tongue
Have, in the calm and quiet of the soul
Conversed with us. —*Shakspeare.*

The morning was cold and lowering; the rising wind and falling rain betokened a tempestuous day. Yet notwithstanding the driving storm, the people were gathered by hundreds to renew the hunt for the children, until thousands of anxious searchers were everywhere, far and near, for miles in the wilderness, roaming the mountain for the lost brothers. The sad and mournful, with tearful eyes and gazing toward the desert and inquiring of every passer-by for their children, but no tidings of George and Joseph came to their listening ears.

(*To be continued.*)

Nero, the Roman tyrant, prepared himself to murder thousands, when he became emperor, by catching flies when he was a boy. He showed his early training.

Brethren at Work.

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YOUR PAPER.

The date after your name on your paper shows to what time you have paid. Receipts will be sent on request and a request for receipt. Thus "*J. Doe, 96*," means that the paper has been paid for up to that time. "*J. Doe, 96*," shows that the time will then expire.

If no receipt or credit has not been given within two or three weeks from time of payment, notify us at once.

The Hindoos pray to 330,000,000 gods.

The Mormons expect 20,000 converts from abroad this year.

Bro. Jas. R. Gish has just returned from a trip to Marshall Co., Ill.

The obituaries are crowded out this week. They will appear next issue.

Price of the paper from the first of July to the end of the year is 75cts.

In Great Britain there are 3,483 Baptist churches with a membership of 299,618.

Eld. T. B. Wenrick, of the Union City church, Ind., is reported dangerously ill.

There are about 20,000,000 Methodists scattered over the different parts of the globe.

Eld. James R. Gish, of Roanoke, Woodford Co., Ill., would like to have the post-office address of A. J. Moomaw.

The number of Baptists throughout the world is about 2,829,582. They have 21,868 pastors and missionaries.

The Mennonites in this country now number 410 churches or congregations, 250 ministers and about 20,000 communicants.

Dillard Roberts has been ordained to the ministry, and Harvey Mote to the deacon's office. Both from Union City church, Ind.

Bro. D. M. Miller, of Lanark, went to Morristown, Rice Co., Minn., last Thursday, to attend the Feast there and spend three or four weeks in the mission field.

Brethren, can you not wait with Christ one hour? Why, oh why, will you sleep, while the minister is trying to deal out to you the Bread of Life? Can you not wait one hour?

Parties who send us papers that we may read certain articles in them, should always mark the parts to which they wish to call our attention, otherwise they may escape our notice.

We learn that the Brethren at West Branch, this county, had a good Feast last week. We regret very much that we could not attend. We are kept unusually busy at this time.

In a man of Paul's ability and experience should desire the prayers of the church in his behalf, how much more should the uninspired preachers of this day crave the prayers of the faithful?

When in the Supreme Court of Connecticut it was proposed to hold court on Good Friday, Judge Beardsley remarked that he knew not why judges should hold court on that day, and he was Position Pilate.

In company with D. L. Miller and Joseph Amick, we spent last Saturday in Chicago. The weather was extremely warm, and we had so much to see after that we did not enjoy the trip as we would liked to have done. We did not have even five minutes time, to call on some of the members.

The Hebrew colony in Middlesex Co., Va., has 500 acres under cultivation and a population of good crops. It is much pleased with its location, and all the men in the colony have declared their intention to become citizens of the United States.

We have not been able to keep track of all the cyclones and tornadoes that occurred last week in different parts of the United States. In all there were perhaps twelve or fifteen, and some of them were very destructive, causing a considerable loss of life and destruction of property.

The Brethren have completed their new meeting-house, one mile east of Brooklyn, Ia., and will open the house for regular services beginning, Sunday, June 24. They will also have meeting Saturday evening. Bro. S. Z. Sharp has promised to be present on that occasion, to preach for them.

Bro. Amick returned from Indiana last week shortly after the paper was on the press. He reports a good Feast at Mottsville, a strong minded Brother, and sister baptized. He also stopped with the Brethren at Naperville, Ill., on his return. Four were baptized there within a week.

"From Detroit to the Sea," is the title of a very entertaining pamphlet just issued by W. H. Beverly, of Detroit, Mich. It is published in the form of three pleasure books, viz: the Sea and White Mountains, and will prove very beneficial to those desiring to enjoy a pleasant excursion for this kind. Price 30 cents.

There is living in this country an old lady who has read through the Bible at least fifty times. She once read it through in fifty hours, reading two hours each day for twenty-five days. As an unbeliever, she began to read it from curiosity, but had not finished reading it for the third time before she became a firm convert to its truths and doctrines.—*Albeus (Ga.) Banner.*

Most of our ministers must content themselves preaching to from one to two hundred persons each Sunday. They think they are doing a good work for God by preaching for it, but if some of their best thoughts were reduced to writing, they would be able to reach thousands. We will be pleased to have some of your good thoughts for the benefit of the cause you so earnestly advocate.

Over 100 Indian boys and girls, representing sixteen tribes, have been under instruction at Hampton, Va., during the past year. They have learned to read and write; they have had practical lessons in industrial pursuits—farming, shoe-making, harness-making, tailoring, kitchen-work, etc., and they have learned the practices of civilization. This is the way to solve the Indian problem.

The Love-feast in this congregation came off last Thursday and Friday. The attendance was very large, interest good and preaching lively. There were a number of ministers present from adjoining congregations. Bro. Joshua Shultz, from Iowa was also with us, and preached the opening sermon on Thursday. The number that communed was nearly two hundred. It was the time when we have a feast here. The first day was very warm, and the second cool and pleasant.

Sister Lizzie E. Myers, of Nora, Ill., has gone to her long home. She was a sister of rare Christian purity, loved and respected by all who knew her. She passed away last week. She went to Colorado last summer with a view of regaining her health, but the golden bowl was too near shattered by the iron grasp of disease to be restored. She returned to her home in time to have her mind turning about her, in the presence of her kindred, and pass from a loving home on earth to a still better home above.

This week we submit a few articles that have an important bearing on church matters—Bro. Beer's article shows that free routines are not adapted to the age we have known this for some time. His article contains some points well stated. Bro. Moomaw tells the condition of affairs in one of the congregations of Va. We publish his article on account of the kind spirit it breathes for the welfare of those who consent to leave the household of faith. We would prefer all good news, but occasionally our readers will see that which is not so encouraging.

A substantial brother, writing from Southern Illinois says; I think the Minutes should be more explicitly worded by the church and if they are based upon Gospel authority they should be enforced. I think the decisions of District and Annual Meetings are not respected as they should be.

It is said that by local-option elections in Georgia the saloons in fifty counties have been closed. In one county one-fifth of the voters attended this method of restricting the evils of intemperance in other localities. One difficulty with this plan has been that after a community has decided not to permit liquors to be granted, it has not had moral force sufficient to compel obedience to the law which forbids selling without license. In Georgia, however, a more effective public sentiment seems to prevail, for it is said that the moral force that carried the elections against licenses has been sufficient to enforce the law.

On another page of this issue will be found an article on Poverty and Life Insurance by Bro. I. J. Rosenberger. It is a question on which our people are much divided, and it can hardly be expected that those holding opposite views will be anxious to have their side heard too. We would not like to give the paper up to controversy on this or any other subject. Persons holding opposite views can state these views without replying to each other. In this way light on a question can be stated without involving the writer in a controversy. Prudent writers in this way can make even differences edifying and profitable.

It cannot be expected that everybody will reach the place of meeting before the services open, for there are always some who engage to be just a little late. These often disturb the meeting by the rude manner in which they enter the house. They close the door with a slam, walk up the aisles as though they meant to make all the noise possible, and seem to act as though it was their business to keep the people from hearing what the preacher had to say. A few such persons will most effectually destroy all good impressions, and may be made in the opening of the services. If they must be late, let them enter the house as quietly as they can, and if possible, get to their seats without making any disturbance whatever. Better take a back seat than to disturb the congregation.

Bro. J. G. Royer has closed his connection with the Monticello (Ind.) High school. The Monticello *Herald* says:

The closing of the school year of 1882-83 also ends the connection of Prof. Royer with the public schools of this place. At the close of the schools one year ago he stated to the board that he would not be an applicant for re-election, as he wished to rest from his educational labors. But at the meeting of the board which soon followed it was determined to make an effort to retain his services. He was asked to remain another year, and after considerable time he consented, with the express understanding that this should be his last year of service. During his long connection with the schools here he has shown himself *par excellence* the man for the place. His discipline has been unobtrusive and prudent, his management has been such as to make our schools a credit to the town and his withdrawal is much to be regretted.

We wish to suggest to our contributors that in their writings they say as little as possible in the way of stirring up a feeling between the church and the two elements that have just gone off from us. They have fully made up their minds to pursue an independent course, and all that we can do will not likely retard or deter their movements. It is the duty of our writers to defend and explain our doctrine in what ever way it may be required in the most good, but to spend time writing up the local disturbances will not likely prove profitable to the cause. It becomes us to aim for a higher Christian life, that we may make better men and women; a life that will inspire all to feel better. If possible, let us forget the past, and look to the great future. In order that our readers might be kept posted on the different movements, we occasionally publish some facts concerning the work of the two elements. It is well that they know the facts, but to publish much concerning local troubles will render the paper very objectionable to many of its readers. We hope all our contributors will receive these remarks kindly, and aid us in keeping the paper free of matter that does not tend to edify.

Prof. Daniel J. Pinckney, of Mt. Morris, died in Chicago last Sunday, whither he had gone to attend the Commencement exercises of a Law School, from which he was graduated this year. He was, for a number of years, President of Mt. Morris College. He was a fine-looking old man, about seventy years old, full of life and enterprise. He leaves behind him a large circle of friends.

The first book printed on a printing-press was the Bible, but the press has not always been consecrated to such commendable work. It is said that heathen presses are active all over India. At Lucknow are twenty-six publishing houses sending forth Hindoo and Mohammedan books, one of these running eighty presses and employing 700 hands, and from this one house were issued 90,000 copies of the Koran and 80,000 of the chief Hindoo religious books yearly.

REVISED MINUTES.

This week Bro. I. J. Rosenberger has something to say concerning the Revision of the Minutes, that is now in the hands of the printer. It is a subject about which many would like to say considerable, but perhaps it would be best to let the matter rest till the Revision goes into the hands of the reader. It is to be printed in pamphlet form and sold to such as may want to purchase it. We know nothing of the condition of the copy that has finally been agreed upon, as we did not have the opportunity of examining it, but we did examine the arrangements of the copies that were prepared by two individual members of the committee, and these copies were not only concise, but they had the different departments of the Minutes as systematically arranged as any one could expect, and we presume that the individual talent of the committee ought to be able to produce a book still better than that prepared by any single member of the committee. For our part we are willing to wait till we can see in printed form what has been done. When the work is ready for sale it will be duly announced.

OUR ANCESTORS.

On another page will be found an article from the pen of Bro. H. W. Strickler, on the age of the world, that has suggested to us the necessity of this article. Please read Bro. Strickler's article before reading these remarks.

We may not be amiss to remark that when we come to determine the age of the world scientifically we have a very difficult problem on our hands. The age of man on the globe is not so hard to determine. It is generally agreed that man has not existed beyond six thousand years, and the truth of this the Bible stands in unison with science. But concerning the knowledge and skill of man, we dare not predict with too much certainty. Years ago it was supposed that the telescope was a new invention, but later discoveries go to prove that the ancients, more than three thousand years ago, knew the use of the lens. In some respects we know that the ancients far surpassed modern ingenuity and skill. They, thousands of years ago, reached attainments in science and art that we know nothing of. We know the mysteries of astronomy and geometry about the Great Pyramid of Egypt to puzzle the best scholar of this age, yet that Pyramid was built more than 4000 years ago. Enough of the remnants of the "lost arts" have been found to convince the most learned that some of our ancestors, ages ago, could teach us much in the arts and sciences if they were living. Long before America was discovered by Columbus it was inhabited by a race of people noted for their skill. They accomplished some things that are a wonder even to the present age. Since then mighty forests have grown up, and in places obliterated every trace of their existance, especially in this northern climate, but enough has been discovered to enable us to know we are treading the ground of a once powerful and intelligent people. And if this happened with nations ages ago, we know not what may yet happen to this boasted age of arts and sciences. The unwritten history of this world contains things that would startle us if we could only read them.

The Bible contains the earliest authentic history that has come down to us. Books were doubtless written before them, but they have been irrecoverably lost. Then the Bible history is confined to only a very small portion of the globe. Very little is said in it of countries outside of the Northern part of Africa, and a very small portion of Asia, lying east of the Mediterranean Sea. It takes up the history of God's special few, and delineates the history from the beginning to with in 400 years of Christ. What is said of other nations is accidental. In proof of these Bible narratives we have the ruins of Egypt, Palestine, and the regions round about Babylon. The history of other places must be obtained from other sources, and we have ancient records to that effect can be found than the ruins that may be seen in various parts of the world. These ruins do not in any way contradict the Bible, but they tell us of nations that existed in other lands, where the Bible was at that time unknown. Perhaps the day will come when we shall know more of these lands, and the people who inhabited them, but for the present we must be content with the simple thought that in remote ages some of these now forsaken lands, were once inhabited by a race of intelligent and cultured people, whose history is as much of a mystery to us as are the colossal ruins they have left behind. We can learn enough from them to show that man has been intelligent and even learned, long ages ago. Speaking of natural things Solomon once said, there is nothing new under the sun. Such language might almost be applied to the arts and sciences of to-day. We know many things that our ancestors did not know, but they knew things that this age, with all its boasted knowledge cannot discover.

The population of Germany during its prehistoric age can have but little bearing on the condition of man in the more, favored parts of the globe. The territory lying east of the Mediterranean Sea is very properly regarded as the cradle of the human race. And which has in true we must not wholly ignore the grand lessons that may be learned from the ruins in Egypt, Central America, and even other parts of the earth. While the dense forests of Germany were filled with uncivilized warriors, other parts of the globe were peopled by a race whose skill enabled them to build temples and cities that would be a credit to the intelligence of any age. We may have much to boast of in this age, but after all we may not be so far in advance of our ancestors as some pretend to believe.

FIFTY YEARS AGO.

Some people are a little peculiar in regard to their standard of right and wrong. They refer to the practice of their fathers fifty years ago, and maintain that what they did at that time was right, and if right then, it must be right now. It is a little strange to us, as they go back not one hundred years ago instead of fifty. If age is to settle the question, the earlier date we can fix upon, the better.

But it so happens that there are certain things which please certain people, and it happens that some of these certain things were practiced fifty years ago. They do not take into account that the fathers of fifty years ago were men of like passions as they are now, and that they were just as liable to make mistakes. But these fathers of fifty years ago never set themselves up as a guide for generations to come. They professed to be Christians, and attempted to follow the best light they had. The Bible was their standard of right, and not the practice of men fifty years before. They had the same book their fathers had, and perhaps could read it as well. It was the book that served as the standard of right in all ages of the Christian church. This same book is handed to us, and we must read it for ourselves, and obey it to the best of our understanding. In the judgment we are not to be examined by what our fathers did fifty years ago, but by what is in the Book that our fathers transmitted to to their children. If in settling questions we would refer less to what our fathers did, and more to what our fathers read in the Bible, we would be able to arrive at the truth much better. Our fathers never intended that we should look at the Bible through their spectacles. They looked at the good Book for themselves, and certainly desired that we do the same.

Of course we should respect our fathers of fifty years ago, and not pronounce them in error unless there are good reasons for so doing. They did a grand work, as well as did their old fathers in former generations—they laid a foundation for many successes, and laid a foundation that has stood the test of time and criticism. The doctrinal part of their work will perhaps never be much improved by future generations, but the expediencies may in a great measure be better adapted to our surroundings. The expediencies are the things generally referred to by persons who cling so closely to the doings of fifty years ago. They do not seem to know that their fathers of fifty years ago had expediencies that materially differed from what they practiced fifty years before their time. They do not seem to realize that the doctrine of the Bible remains the same in all ages of the church, while the expediencies change.—A better understanding of this point would do away with much of the contention concerning things we read about. It would enable all parties to settle questions on their merits, and not by the views of some one who lived in an age when a different way was better adapted to the age and surroundings of the church. Let those who contend for a thing just because it happened to be that way fifty years ago, first determine whether the manner of doing that particular thing is clearly designated in the Scriptures; if not, it is doubtless very unwise to make of it a point that cannot be varied by the church in this so called age in former ages. We need to prove all things, and hold fast that which is good.

DEATH OF SAMUEL KINSEY.

Samuel Kinsey, editor of the *Vindicator* is no more. He died at his home near Dayton, Ohio, week before last, of hemorrhage of the lungs. During the Winter he contracted a very severe cold from which he never recovered. What effect this will have on the Old Order element is difficult to tell at present. There was no man among them who so well understood how to run a paper in the spirit of that element, and in harmony with their views. In this respect his place will be hard to fill. Samuel Kinsey has been a close literary student from boyhood, and possessed a well-stored mind. He was also a man of fine poetic ability, and is the author of some very good poetry. We regret to lose our editor, not that we favor the move that he so strongly advocated, but on account of his ability to accomplish good.

We have met him a few times, but never became very intimately acquainted with him. We always regarded him as a fascinating man, and a careful thinker. We never knew him to become excited. He was married to one of Eld. Peter Nead's daughters, and now leaves a family of several children. To them, in their bereavement, we extend our sympathies.

SOMETHING FOR ALL.

One of the best ways to produce universal purity in the church, is to supply all the members with pure, elevating literature in the form of papers, pamphlets and books. The human mind is inclined to partake of the nature of that on which it subsists, hence pure food for the mind tends to produce pure, healthy thoughts. The thoughts regulate the conduct. It therefore follows that special efforts should be made to fill our periodicals with the best and most encouraging matter that we can procure. Most of our readers have some excellent ideas that would make very edifying reading if reduced to writing, but they fear to make the attempt, thinking their education is not sufficient to enable them to appear before the public with credit to themselves and the cause. To all such we desire to say, that our business is to help them to get their thoughts in shape, and place them in a readable form before the public.

There are hundreds who might write short edifying articles, if they could only be induced to make the attempt, and the object of this article is to induce several hundreds to make the effort, and repeat it as often as they have something good to say. If your article contains but two hundred words it may do more good than many of the long essays which are read by the few only. Heed the following instructions if you are not in the habit of writing for the press:

1. Select a subject and write on that subject.

2. Make no apologies or preliminaries at either the beginning or ending of your article.

3. Write with pen and black ink on good paper, leaving one inch blank at the top of each page, and write on every other line only. This will leave room for us to make such corrections as your article may need. When you have finished your article, leave plenty of room for the editor to make corrections if needed.

4. Put up your thoughts in the best shape you can. We will fix up the grammar, punctuation and spelling for you. What we want is good ideas, good thoughts, and if they do not happen to be in good shape we will cheerfully make all needed corrections.

5. Do not be afraid of getting your article too short; the shorter the better.

6. Use no personalities, but write something that is good and is calculated to edify others.

We hope to hear from hundreds of our readers who feel disposed to help fill the pages of the B. at W., with good, pure reading matter. When you write do not forget to give your name and address plainly written.

SATURDAY NIGHT.

Sympathy for Sinners.

Does, the modern church fully reach the divine idea of duty to the fallen and sinful? This ideal was embodied in the example of Christ, in his practical sympathy for the most degraded and despised people. No man was too vile for Christ to associate with him; the outcasts of society became his companions and brethren and friends. His sympathy for them was manifested in personal intimate fellowship. It was, as the word "sympathy" implies, a "suffering with" the suffering. He bore reproach and social ostracism for their sakes. He even incurred suspicion of complicity with their crimes. This was the effect of that touching expression of gratitude by the "woman which was a sinner," in the presence of the notables who were assembled with Christ at the feast in Simon's house. It was evident that he was not a prophet, and it awakened grave suspicions that he was a bad man. So the fact that "this man receiveth sinners and eateth with them, was regarded by the good society of Christ's time as proof that he was like those with whom he associated.

The real test of Christian sympathy, taking place in our day, is the ostracism of sympathizing with and sacrifice for the sinful. We see this too rarely now-a-days. The common modes of expressing sympathy do not involve any sacrifice of social standing. We give in abundance to relieve the needy or evangelize the wicked, is not conclusive evidence of Christian sympathy. The Pharisees gave alms to the poor, and yet reproached Christ for associating with them. Many a man gives much to public charitable institutions, who would double his gifts if necessary, to avoid being the almoner of his own charities. So when a Christian seeks to ostracise the sin of Christian sympathy, it is no proof that he has it himself. The debt we owe to the poor and vicious cannot be paid in talk or money. Talk and money are cheap, and money is a poor substitute for heart-felt interest in the suffering. The test questions, What did Christ do? He fed the vile and hungry crowds with bread. So do we. He ministered to them with his own hands, and sat down and ate with them. So do we not. That is all the difference between the reality and the semblance of sympathy, between the full discharge of our duty to the needy and a thin apology for not doing it.

We may express in one sentence what distinguishes and differentiates Christian sympathy for the vicious from all mere semblances and pretences to it; it is that love for them which willingly incurs and cheerfully endures sacrifice, and, when necessary, suspicion and reproach for their sake. This shows the specious character of much that goes under the name of Christian sympathy; but which will only go so far as it can relieve the wretched and save the vile without the sacrifice of respectability by personal contact with them. So the command, "Deal thy bread to the hungry," is obeyed by dealing it at arm's length, by the poor and penurious, and we endow public charities in which agents are hired to bestow our alms upon paupers we never see. Great and truly Christian as the work is which is done by many of these institutions, they are yet liable to abuse; and in so far as they serve to keep apart the extremes of society—to keep the rich from that personal contact with the poor and personal observation of squalor and misery, which is indispensable to a genuine Christian sympathy, they do not realize the true ideal of Christian benevolence. According to Christ's example it is not enough to send a hired substitute, however well furnished with the means of relief, to the poor.

We must go there ourselves sometimes, have some fellowship with the suffering, and bring them to our own firesides and tables. "When thou makest a feast, call thy friends not thy rich neighbors, but call the poor, the maimed, the lame, the blind." Do not avoid personal contact with the wretched, as though you feared contamination, but take them to your heart, identify yourself with them, and suffer, for their sake, if need be, as Christ did, the reproach of having low tastes and affinities.

Christ did not mingle with sinners for the purpose of enjoying their sin, but for the purpose of doing them good. We pay much attention to the learned and rich, but care as little for those of low estate, not for not only seeing their sin, but the sinner also. Christ labored to lift up the sinner, and place him above sin. He pitied him, helped him, and at last died for him. O how ungrateful we are to one another.—*Compiler.*

YOUTH'S HELPER.

Number two of the *Helper* contains a page of "Short Messages," rich in idea—awakening for the young. The second page presents a well-written lesson on Spiritualism, followed by "A Ride to West End," by Prof. Howard Miller. Walter Briggs has an entertaining article on "Contraband of War," while the last of Sister Mary Dove has "A Talk Between Geese and Turkeys," followed by "A Lover's Catechism." "The Lazy Corner," on page four is a field for mind exercise.—Page five opens up with "The Letter Basket" about the letters being quite interesting. "The Friendly Circle" contains matter designed to awaken thoughtful minds. Page six contains an excellent article by Mrs. Holsinger. The seventh page brings out "Paul's First Mission." This is the title of a series of articles which will be found of Bible readers. Character will be truthfully delineated in these letters. The last page contains a picture and brief account of the "State Normal School" at Warrensburg, Mo. Price of *Helper* six months, fifty cents, or $1.00 per year. Address Youth's Helper, Warrensburg, Mo.

Additional Correspondence.

From Sandfield, Mich.—June 11.

Dear Brethren:—

Thanks to the goodness and mercy of God, we have again been permitted to enjoy a very pleasant Communion-meeting and season of worship together in this, the Sandfield church. We assembled on Friday afternoon the 8th, at 4 o'clock. Met again after about an hour's intermission around the tables to commemorate the sufferings and death of our adorable Lord and Master. Attendance large, attention and order with a few exceptions quite good. There were five ministering brethren present, besides our home ministers, and there were about seventy-five communicants. Church in union, and we feel glad to say that since the 10th of last month there have been added to our number by baptism; two of them young in years, and four by letter. We had a very heavy shower of rain last evening. The season thus far has been wet and cool; so much so that farm work has been very much retarded. Health generally good. PETER B. MESSNER.

Home and Family.

Morrn—And the fruit of righteousness is sown in peace of those that make peace.—James 3: 18.

Lies—White and Black.

THERE are ten thousand ways of telling a lie. A man's entire life may be a falsehood, while with his lips he may not once directly falsify. There are those who state what is positively untrue, but afterwards say, "may be," softly. These departures from the truth are called "white lies;" but there is really no such thing as a white lie. The whitest lie that was ever told was as black as perdition. No inventory of public crimes will be complete that omits this gigantic abomination. There are men high in Church and State, actually useful, self-denying, and honest in many things, who upon certain subjects, and in certain spheres, are not at all to be depended upon for veracity. Indeed, there are multitudes of men who have their notions of truthfulness so thoroughly perverted, that they do not know when they are lying. With many it is a cultivated sin; with some it seems a natural infirmity. I have known people who seemed to have been born liars. The falsehoods of their lives extended from cradle to grave. Prevarication, misrepresentation, and dishonesty of speech appeared in their first utterances and was as natural to them as any of their infantile diseases, and was a sort of moral croup or spirit, and scarlatina. But many have been placed in circumstances where this tendency has been day by day and hour by hour, been called to larger development. They have gone from attainment to attainment, and from class to class, until they have become regularly graduated liars.

The air of the city is filled with falsehoods. They hang pendent from the chin delivers of our finest residences; they crowd the sidewalks of some of our merchant princes; they fill the sidewalk from curb-stone to brown-stone facing. They cluster around the merchant's counters, and blossom from the end of the merchant's pudd'ick, and sit in the doors of churches. Some call them "fiction." Some style them "fabrication." You might say that they were subterfuge, disguise, delusion, romance, evasion, pretence, fable, deception, misrepresentation; but as I am ignorant of anything to be gained by the hiding of a God-defying outrage under a lexicographer's blanket, I shall chiefly call them what my father taught me to call them—*lies*.

I shall divide them into agricultural, mercantile, and mechanical; leaving those that are professional, social, and political for some other chapter.

First, then, I will speak of those that are more particularly *agricultural*. There is something in the perpetual presence of natural objects to make a man pure. The trees never issue "false stock." Wheat-fields are always honest. Lies and oats never move in the night, not paying for the place they have occupied. Corn shocks never make false assignments. Mountain brooks are always "current." The gold in the grain is never counterfeit. The sunrise never flounts in false colors. The dew sports only genuine diamonds.

Taking farmers as a class, I believe they are truthful, and fair in dealing, and kind-hearted. But the regions surrounding our cities do not always send this sort of men to our markets.

Day by day there creak through our streets, and about the market-houses from wagons that have not an honest spoke in their wheels, or a truthful rivet from tongue to tailboard. During the last few years there have been times when slender economy has foundered on the farmer's firkin.

Rural districts are accustomed to rail at great cities as given to profligacy, and to be proud of unrighteousness; but our cities do not absorb all the abominations. Our estimates have learned the importance of taking a treating to the size and style of apples in the top of a farmer's barrel, as an indication of what may be found further down. Many of our people are necessitated to watch to see how correctly a bushel of beets is measured; and there are not many honest milk-cans. Deceptions do not all come from the country. When our cities sit down and weep over their sins, all the surrounding counties ought to come in and weep with them.

In the next place we notice *merchant lies*. Behind the counter and behind the counter. A merchant can, to the last item, be thoroughly honest. There is never any excuse of falsifying. Yet how many will, day by day, hear by hour, utter what they know to be wrong. You say that you are selling at less than cost, and that it is right to say it. But did that thing cost you less than what you ask for it? If not, then you have lied. You say that article cost you twenty-five cents. Did it? If so, then all right. If it did not, then you have lied. Suppose you are a purchaser. You are "trading down" the goods. You say that that article, for which dollars is charged, is not worth more than four. Is it worth no more than four dollars? Then all right. But is it worth more than the value of getting it for less than its value, you willfully depreciate it, you have lied. You may call it a sharp trade. The recording angel writes it down in the journal of the books of eternity—"Mr. So and So, merchant on Water street, or in Eighth street, or in State street; or Mrs So and So, keeping house on Science street, or on Madison avenue, or Rittenhouse square, told one lie." You may consider it insignificant, because relating to a insignificant purchase. You would despise the man who would falsify in regard to some great matter, in which the city or the whole country was concerned; but this is only a box of buttons, or a row of pins, or a case of needles. Be not deceived. The article purchased may be so small you can put it in your vest pocket, but the sin was bigger than the Pyramids, and and the echo of the falsehood will reverberate through all the mountains of eternity.

You throw out on your counter some specimens of handkerchiefs. Your customer asks, "Is that all silk?" no cotton in it?" You answer, "It is all silk." Is it all silk? If so, all right. But was it partly cotton? Then you have lied. Moreover, you lost by the falsehood. The cunning man, who bought of Mrs. Doylestown, or Poughkeepsie, will find out that you defrauded him, and next Spring, when he again comes shopping, he will look at your store door, and say, "I will not try there. That is the place where I got that handkerchief." So that, by that one dishonest bargain, you picked your own pocket and insulted the Almighty.

Would you dare to make an estimate of how many falsehoods in one day, from morning to night, Dry-goods men, and clothiers, and fruit-dealers, and dry-goods establishments, and importers, and jewelers, and hardwaremen, and coal-merchants, and stationers, and tobacconists? Lies about saddles, about buckles, about ribbons, about carpets, about gloves, about coats, about shoes, about hats, about watches, about earrings, about books, about everything. In the name of the Lord Almighty, I arraign commercial falsehoods as one of the greatest of abominations in city and town.

In the next place I notice *mechanical lies*. There are those who men who administer more to the welfare of the city than artisans. To their hand we must look for the building that shelters us, for the garments that clothe us, for the car that carries us. They wield a widespread influence. There is much derision of what is called "*mechanical*" work, but it is the latter that is of the world's prosperity. I think that the Christian will be muscular. We have the right to expect of those skilled men of all trades the highest possible integrity. Many of them answer all our expectations, and stand at the front of religious and philanthropic enterprises. But this class, like the others that I have named, has in it those who lack in the element of veracity. They cannot, in the trades. In times when the demand for labor is great, it is impossible to meet the demands of the public, or to work with that promptness and perfection that provoke a other times be possible. But there are mechanics whose word cannot be trusted at any time. No man has a right to promise more work than he can do. There are mechanics who say that they will come Monday, but they do not come until Wednesday. You put down in their journal that they will you shall be completed in ten days, but it is thirty. There have been houses built of which it might be said that every nail driven, every piece of plastering on, every yard of pipe laid, every shingle hammered, every brick mortared, could tell of falsehood connected therewith. There are men attempting to do ten or fifteen pieces of work who have not the time nor strength to do more than five or six, and who, by promises some of them filled kept all the undertakings within their own grasp. This is what they call "*nursing*" the job.

You cannot always calculate correctly, and you may fail between you cannot get the help that you anticipate. But now I am speaking of the willful making of promises that you know you cannot keep. Did you say that that job should be mended, that cost repaired, those brick laid, that harness sewed, that door grained, that spout fixed, on that week, and Friday or Saturday knowing that you would neither be able to do it yourself nor get any one else to do it? Then, before God and angels, you are a liar. You may say that it makes no particular difference, and that if you had told the truth you would have lost the job, and that people expect to be disappointed, and that excuse will not answer. There is a voice of thunder rolling among the drills, and planes, and shoe-lasts, and shears, which says: "All liars shall have their place in the lake that burneth with fire and brimstone."

May God extirpate from the world commercial lies, mechanical lies, agricultural lies, and make every man, the world over, to speak truth with his neighbor!—*T. De Witt Talmage.*

ANNOUNCEMENTS.

Love-Feasts.

June 23 and 24, at 10 A. M., at the South Waterloo church, Ont., near Waterloo, Ont., near the Waterloo church, Ont., near.

June 23 and 24, at 1 P. M., Annes church, Stony Creek, Iowa.

June 23 and 24, at 1 P. M., Wood River church, near Beaver, Neb., at residence of Moses Y. Roberts.

Aug. 18 and 19, at 10 A. M., Monroe Co., near Frederic, Monroe Co., Iowa.

Aug. 18 and 19, at 11 A. M., Rock River church, 2 Pendleton Co., Iowa.

Sept. 16, at 11 A. M., Goodhartsville church, Ind., at the house of Jno. A. Hodge, two miles east of Goodhartsville, Ind.

Sept. 20th, at 1 P. M., Bear Creek church, Florida, Ind.

Oct. 13, at 1 P. M., in Yellow Creek church, Elkhart Co., Ind., seven miles north-west of Goshen.

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Correspondence.

—Then they that feared the Lord spoke often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name—Malachi 3: 16

Query.

JAMES 5: 20:—"Let him know that he which converteth the sinner from the error his way, shall save a soul from death, and shall hide a multitude of sins."

Question: Whose sins are to be hidden?

M. J. McCLURE.

Morrisonville, Ill.

From Cerro Gordo, Ill.—June 10.

Dear Brethren:—

AFTERNOON Love-feast in Hurricane congregation, Ill., May 26th, on return from a Good meeting. Church prospering and baptized during and since my series of sittings. A splendid Sabbath-school has organized. Bro. L. Neninger was elected minister. Joseph Jones and another brother were chosen to the office of deacon. Love-feast at Millmaine was an enjoyable one. Bro. M. J. McClure and G. W. Cripe most of the preaching, and did well. My health is improving very slowly.

D. B. GIBSON.

From Abilene, Kan.—June 10.

Dear Brethren:—

THE Chapman Creek church had her Love-feast May 26th. It was a Feast long remembered by saints and sinners. The preaching was good, and the order of the members was praiseworthy. One was added to the church's people by baptism during the fitting, and one a week before the Feast. We were several ministers from other places present,—Jacob Trostle, of Md.; Jos. Hanna, of Ill.; Bro. Eshelman, of Pa.; D. Brown and Peter Forney, from Iowa. We had an abundance of rain. It is too wet to be core, and has been so for the last week. May we had a heavy shower, with hail, to the ground. The wheat crop is somewhat injured.

JOHN FORNEY.

From Velpen, Ind.—June 7.

Dear Brethren:—

WE, that are so far from the church lonesome and perhaps would be more so, were not for the BRETHREN AT WORK. There are eight members at this place. We are in the Southern part of Indiana, about forty miles from the nearest organized church, but we are not forgotten by the Brethren. The ministry brethren visit us about twice a year and we are very glad indeed that we are favored so much. We are situated on the St. Louis and Louisville R. R. Last December John Kaylor and Lewis Kinsey visited us, and we had our last meeting. I would say, if any of the Brethren think of visiting us, they should stop off at Velpen. We live half-mile from the station, and some of the members live nearer.

CORDELIA A. WHALEY.

The Revised Copy of the Minutes.

Dear Brethren:—

I PRESUME that it is known to the readers of the B. AT W., that the Committee on Revision of the Minutes did not appropriate sufficient length of time to fully complete their work before Annual Meeting. The most obtained the Committee to complete their work, and authorized them to publish an edition to go before the Brotherhood as a trial copy. My object is to come before next Annual Meeting for adoption, amendment or rejection.

Many brethren are looking for the revised copy to relieve their peculiar views; now I would want those brethren to be disappointed since this article. While my name stands united with the work, yet I wish to say the work does not suit me; and as the work is unlike any copy presented by either of the committee, I may safely say none of the rest of the members of the committee, that it does not suit them.

Somehow, by tame, gently yielded his will until all the copies resulted in one, revised copy.

The work is now ready for publication, and as soon as convenient be offered as a trial to the Brotherhood. We weekly suggest that the brethren on examining the work, do not ask too much of the work. Do not place your expectations too high, by way of the work meeting the various peculiar views.

I. J. ROSENBERGER.

From Union City Church, Ind.

Dear Brethren:—

WE met Saturday, June 9th, in council, at the Jordon meeting-house, in the Northern limits of Union City district. An election was held for a minister and a deacon. The lot fell on our brethren, Dillard Roberts, for minister, and Harry Mote for deacon. May they ever receive a sufficiency of the grace of God to enable them to discharge the responsible duties now required of them. One more received by baptism since our last report.

Our elder, T. B. Wenrick, is dangerously ill. That his life may be prolonged is our prayer. His wise counsel is much needed.—A church's prosperity is greatly dependent upon the exemplary character and disposition of its elder.

W. K. SIMMONS.

Sudden Death.

CHRISTIAN Neninger departed this life, May 17th, 1881. He was born Dec. 8th, 1808, in Virginia, but lived for a number of years in Kansas. For the last three years he has been a resident of Oregon. He came to this place nearly one hundred miles, where he lived up to his death. He had complained for a day or two of feeling ill, but was not so sick but he could be about the house as usual.

Wednesday night, about one o'clock, he complained of feeling sick and got up to start a fire. Sitting down on a chair, he suddenly fell forward, and when his wife had lifted him into the chair, she found that his spirit had fled to Him that gave it. He was buried on Friday.

In his short stay here he had gained many warm friends, who regret his sudden death. He leaves a family of small children and a dear companion to mourn their loss; but they mourn not as those who have no hope. May the Lord cheer them on their way.

E. R. WIMER.

Ashland, Oregon, May 18.

From Lancaster Co., Pa.

THE annual Love-feast of the German Baptists of the West Conestoga district, Lancaster county was, attended by about two thousand persons. It was held in the church, one and one-half miles from Milway. About one thousand persons were present at the opening exercises on Tuesday afternoon.—The ministers numbering eight, sat behind a table about twelve feet long, their wives sat with table to the left, and the deacon at a table to the right. The communicants occupied the central seats in the church, and the visitors and young folks sat on raised benches, the aisles on one side, and the females on the other.

After devotional exercises, Rev. J. Y. King of Mohrsville, Berks county, delivered an interesting discourse from John 1: 1—"In the beginning was the word, &c." He was followed in some remarks by Rev. George Bucher, of Lebanon county. An intermission of an hour then occurred, during which supper was served in the basement of the church. It consisted of beef, bread and butter, apple-butter, pickles, red-beets and coffee. All present were invited. It was furnished free by members, some of the ministers contributed money and others the articles of food. All the honors were also fed free at the nearest farm, that of Israel Witter. After supper, services were held that lasted one and one-half hours.—Rev. Bucher read the 13th chapter of 1st Cor. and advised the members to examine their hearts and see whether they were proper communicants. He was followed by Rev. J. Goble, of Mount Joy county, who also spoke on the subject of self-examination.

During an intermission of half an hour the Lord's Supper was prepared. After the Lord's Supper had been administered, but before it was partaken of, the 13th chapter of John was read, and the ordinance of feet-washing was observed. Rev. King spoke on the subject of feet-washing, and Rev. Bucher on the subject of the Lord's Supper.

After feet-washing, Communion was observed. The 19th chapter of John was read, describing the sufferings and death of Christ, and some remarks were made on the same subject. A link or combination was formed and all the members greeted each other with a holy kiss, which was started by Elder Samuel Horley, who after giving thanks, broke bread, and as the loaves were handed around each brother broke off a piece about one and one-half inches wide. The Elder, however, broke all the bread for the sisters. Pure grape wine was used to represent the blood of Christ, the brethren drinking from one cup, and the sisters from another. The evening services, which were attended by about 2,000 persons, closed with devotional exercises at 9:30 o'clock, after which about one hundred retired to their homes in the office of the church and the rest went home.

Breakfast in the basement was partaken of at 6 o'clock on Thursday morning, and services were commenced at 8:30. Discourses were delivered by the Rev. Abraham Brooks, of Berks county, and Revs. Gotwals and King. At 11 o'clock the services closed finally, after which some 700 persons sat down to dinner.

AT EPHRATA.

The annual Love-feast of the Brethren of the Ephrata district, began at 9:30 on Thursday morning. About a dozen ministers and several thousand persons were in attendance. The church, similar in size and appearance to that near Milway, is located a mile from Ephrata. The kitchen and dining-room are located in the basement, and the table in the attic. Sermons were preached in the morning and afternoon by ministers from a distance, and in the evening the Lord's Supper was observed. There are about three hundred communicant members and four ministers in the Ephrata district. The ministers are Bishop Hurley, Isaac Keller, Wm. Price and Israel Weaver. The church was opened at seven o'clock in the morning, and preparations began to cook a free dinner for the large crowd that was expected.

—Lancaster Era.

From Tennessee.

Dear Brethren:—

OAKLAND church, Blount Co., Tenn., was favored with a visit from Elder F. W. Rowe, of Washington Co., Tenn., who held a series of meetings. A church meeting was called the 28th of April, to set the church in working order, and an election was held to organizing to expel one member. The choice fell on brethren John Bowman and John E. Kleppe. May they faithfully discharge their duties, in preaching the Gospel of Christ, to a sinning and dying world. There was, also, an election for deacon. The choice fell on brethren Thos. Krouse, Eddie Bowman, and Thomas Marsh. All being duly installed and assigned to their work, they seemed to realize the responsibility of their respective engages to a over life, to march on in her spiritual progress, to higher aims, and nobler aspirations for that holiness without which no man shall see the Lord.

There is a large field here, white and ready for harvest, but the laborers are few. There are many brethren living in places where land is high, and they are not able to buy, but must rent at very high rates. Here, land is low, where brethren, with small means could purchase a few acres, more or less, and make a pleasant little home, and help us to build up the cause. Bro. Dove labored at two points, Oakland and Miser's station, preached fifteen sermons, with much interest manifested by old and young. Much good seed was sown in hearts of the people, and we hope some fruit may be gathered in time. There were no accessions to the church by baptism, though some were reclaimed.—His last sermon was the funeral of the aged sister, Elizabeth Krouse, who died while he was with us. She was 81 years of age, leaving one week, living with her son Nathanial T. Krouse, an eminent physician, a dutiful son to his aged and affectionate mother.—*D. B. Kleppe, in Primitive.*

Bro. M. T. Bare's Reply.

KEPLER, CRAWFORD CO., KAN., *June 4, '83.*

Dear Brethren:—

I herewith send you an article for publication, if you in your judgment see fit. You will see that it was suggested by the *Progressive Christian* and tendered I do not feel as if I had been treated light in the matter, as you will see it is a rejoinder to J. H. Wirst, to his reply to another article of mine, which was through *Proof.*, No. 17. In his reply, he asked me several questions, which I have tried to answer in this article. What I suggested of him, that Wirst and others have been lenged and hunted to be meet them on the issue for a long time; and even Wirst, in his reply to my question, throws out his challenge again. I consider this article as the first effort to support our position; and to allow him to answer my questions, and ask no questions, and give him full liberty to express himself, then not to have the right to defend myself, I think is not fair. Moreover, they have always advocated a free criticism, but as soon as this, my first attempt to vindicate our side of the question appears, their free criticism vanishes, and my pen must be muffled.

M. T. BARE.

Rejoinder to Rev. J. H. Wirst's Reply in Progressive Christian, No. 17.

Dear Brethren:—

I MUST say that I regard your answers to my questions in the main evasive.

1. Your explanation of anti-christ will not do. Certainly it is to schismatic, rebellious and trouble-makers in the church of Christ is to be against Christ, hence anti-christ. Now I do not care to discuss, in this article, who is the church of Christ; but it is to be presumed that the churches claim to be the church of Christ; hence all schismatics, trouble-makers and rebellious characters are anti-christ to the church in which they cause disturbance; consequently, the church is justified in expelling them.

And now, Bro. Worst, here is your inconsistency, that I complain of. If I thought that the conservative part of our Brotherhood was half so corrupt as you make out of the rest of the writers of the *Progressive Christian* make them appear to be, I certainly would not complain sod that fault because they severed our fraternal relationship. No, but rather rejoice; for I would not fellowship such a polluted set. And again, if we are the representatives of the Jewish church, and the conservatives are the representatives of the Christian church, why complain of the separation? and why try to intimidate our members, not to vote for the expulsion of you and your friends? Did Christ or His apostles ever desire fellowship with the Jews? Did they complain because the Jews did not fellowship them? I think not. Then go thou and do likewise.

2. You say that you did not take the position of absolute sinlessness, but simply sinlessness. Perhaps you did not mean to take the position of absolute sinlessness, but I still think your explanation is "Echoes from the Confession Book" in Dunkerdom. You ask me, would you favor a man guilty of adultery voting to expel a man for drunkenness? No, sir. Or a man guilty of covetousness voting to expel one for adultery? No, sir. Would you favor the idea of a man guilty of violating one decision of A. M. voting to expel a member for violating another decision of the same body? Then that would depend on what the decisions were. And now, Bro. Worst, if you will come and point out those adulterers and covetous and tatlers and liars and dishonest characters, we will try and attend to them. We do not go off and insinuate that we are full of them, and then complain because we do not let you fellowship such. You ask me, what did Christ mean when He said, "He that is without sin among you, let him first cast a stone at her"? I think He meant just what He said. But I think that had no reference to us, in executing the law of God in the church. Christ understood, by perceived their object in trying to get an accusation against him for violating the law of Moses, or else to compel him to contradict Moses on the law where He said, "Thou shalt not kill," etc. Now, will you tell me what Paul meant when he said, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the traditions which he received of us"? 2 Thess. 3: 6, also 1 Tim. 6: 5.

3. You still think that the position of A. M. is a matter of certainty, and would debar ninety-nine out of every hundred people on the globe. I must here again repeat my former question, which you did not answer, namely, that it is a fact that the A. M. only asks us to refrain from the foolish, vain, grossly and extravagant fashions of the world, in dress? If any it is. Then I fail to see how it would, or could, in any way preclude, hinder a Christian, Arabian, Indian, Japanese, Brazilian or any other nationality, from accepting and practicing the same, while we only would ask them to abstain from the vanity of their nations—fashionable attire—which is a manifest token of the spirit of the world, the outgrowth of the spirit of pride, which is an abomination in the sight of God. Now, you do know that any positions to Gospel. The things highly esteemed among men are an abomination in the sight of God. And you do know that there is nothing more highly

estemed among men than the fashionable attire of this world. But you seem to boast your singularity, and ask, "Are we peculiar? I ask, is not everything in nature uniform? Is it not a true saying, that birds of a feather will flock together? Why then, is it unreasonable that Christians, who are commanded by their King to come out of the world and be a separate people, should so dress as not to be conformed to this world, but should be so uniform as to be identified as the citizens of another Kingdom, the soldiers of the cross? And why is it such an intolerable thing to conform to a custom of dress that is comfortable, convenient, neat, tidy and decent? Should it be more ridiculous or objectionable to follow a fashion that is extravagant, costly, foolish, cumbersome and uncomfortable?

But you seem to go a great ways for an argument, when you cite me to some of those obsolete decisions of '66, etc., which have never been enforced, to my knowledge. I must call your attention again to Denmark. I can creditably informed that when our brethren went over there to organize the Denmark church, those citizens of Denmark exclaimed, "How odd they look! They look just like the old apostles." Where are those Danes? Danes got the idea of how the old apostles looked? I guess they must have drawn their conclusion from the Scriptures. I do not care to criticise your conclusions, but you say I must recollect that Denmark is but a small portion of the United States. I fail to find it in the United States: Denmark is a foreign country, and consequently the customs and usages are as different from those of the United States as the average of foreign countries, and I believe that those Danes give our Brotherhood more credit for our distinctive features in uniformity of dress than even our home members. Again I reiterate that A. M. does not insist on absolute uniformity, only a corresponding uniformity, amounting to a non-conformity to the world.

5. My interrogation as to whether you will allow your members to indulge in all the vain, gaudy, foolish fashions of the world in dress—your answer is not clear. You may preach against the vain, foolish fashions in dress, but unless you insist some standard according to the Gospel, you will not be any more successful in keeping your members from following the fashions of the world and bringing pride into the church than the Methodists and others. They also preach Gospel plainness as strong as we do or can do. But what where are their members? If you would find them, you would find them in the greatest display of vanity in dress, go to your towns and cities to the different churches. How many poor folks will you find there such as the Master pronounced blessed? Not any. Why? Because they cannot afford to keep pace with their rich brethren in dress. And why is it thus? Because they have failed to keep up the standard their fathers (uniformity in dress); and I fear, Bro. Worst; that you will be no more successful than they. They also started out with the thought not to raise the standard, that is not to draw the line distinctly between the Holy Ghost had already drawn it. But their grounds were untenable, and you will find yours just as untenable, in my humble opinion.

Your question: How do you regulate the costly array where a pompous elder purchases a fifty-dollar suit, in the order, and helps to expel a sister for wearing a seventy-dollar hat, not in the order? This is the way, Bro. Worst; you point out that pompous elder, and we will attend to him. As for the seventy-dollar hat, I have to say this to say. The cheapness of the article is no valid excuse for indulging in a foolish, vain fashion. In this day of cheap jewelry and cheap paraphernalia of worldly style and fashion, I am satisfied that may a poor soul, with very little money, perhaps only a few pennies, is decoyed into the poisonous fangs of the old slimy serpent.

6. That liberty of conscience:—You say that you very much desire to hold Sunday-school conventions, but the A. M. will not allow it. Now, Bro. Worst, since you so persistently urge us to furnish the plain Gospel for all that we do, and unless we can furnish a plain "Thus saith the Lord," you will not respect it, but will set it aside as a tradition of the elders, will you allow me to hold you to your own rule? Will you please tell me in what chapter or verse in all the Bible will I find the following or its equivalent? "Let your Sunday-school workers call a general conference, and let them and there discuss the best ways and means for promoting the best interests of the Sunday-school," etc.

You further say, "We desire to preach the Gospel as the only and all-sufficient rule of faith and practice, and that obedience to it alone is all that is essential to salvation; but when we do that, we are expelled for being progressive." Now, Bro. Worst, in all due respect for you, I have been to conference for I have always preached the above sentiment and in all places, and I still preach the same, and I know that all the elders I have ever heard still preach the same, and I have not expelled nor even threatened with expulsion on account of it. There must be some mistake somewhere about this. Again you say, "We desire the liberty to expose the corruption and crookedness generally, but the way in which we are allowed to do it, is so circumscribed that it is dangerous work."

Now, do you mean to say that we suffer all the abuse in the church and make no effort to correct the same? I hope not. Now, is it not a fact that the liberty of conscience you wish to enjoy is the liberty to dress as you choose, to express your opinions regardless of principles? This is what I first stumbled at in your declaration,—the liberty of conscience in dress. I stopped to ask myself the question, Where is this liberty? Nowhere. From the city of Paris, France, to the remotest parts of the earth, all the fashion-worshipers, of every nation and grade, do, and cannot enjoy greater liberty than this. Is this liberty desirable?

Your last question:—"If every Minute Annual Meeting has ever passed, should be lost, would it, in the least, work to the detriment of the Christian cause?" I answer, Bro. Worst, although I think the Minutes of A. M. have been much abused and misapplied, and that much harm has been done thereby. Yet I think, upon the whole, it has been the means of holding our Brotherhood together as long as they have. However, if we had no Minutes, and were just starting, I suppose that the first thing necessary would be to hold a conference or convention to get together for the best means and ends to promote the interests of the church.

And now, let me ask you to step with me back to the days of yore, and look at the church of our choice and see how it was. No Sunday-schools, no protracted meetings, no high schools, and a great many liberties and privileges we now enjoy, we could not then enjoy; even at the time the liberty of the press was restricted. And now, Bro. Worst, according to your own standpoint in those things, the Minutes of A. M. are of immeasurable worth to you. For you know, but for those Minutes, we could not enjoy those things.

In conclusion, do you not think that, in view of the great progress the church has made, and the great liberty we now enjoy, and privileges we now enjoy, we could not enjoy but for the Minutes, that the liberty of the press was restricted. And now, Bro. Worst, according to your own standpoint in those things, the Minutes of A. M. are of immeasurable worth to you. For you know, but for those Minutes, we could not enjoy those things.

In conclusion, do you not think that, in view of the great progress the church has made, and the great liberty we now enjoy, and privileges, allowing us more privileges than we could reasonably have hoped for, at the time we joined, does it not look rather ungrateful, to say the least, for us to rise up in rebellion and make division in the church and clamor for more liberty and cause grief and lamentation from center to circumference in our beloved Brotherhood? May God in mercy help us and save us. Farewell.

M. T. BAER.

From Fauquier Co., Va.—June 11.

Dear Brethren:—

ACCORDING to the arrangements made at the District Meeting at Mauertown, Shenandoah Co., Va., May 12th, the Brethren met in council meet at Midland, Fauquier Co., June 2, to organize the church here. Brethren appointed were Elders Isaac Long, David Baker and Samuel Shamer. Elder Solomon Long, Elder and Deacon Sam'l Snell (spoken of) were here; some other Brethren from the Valley were with us. Forty-one members answered by letters and several did not hand in their letters. We have here about fifty, three from Rappahannock to Manassas Junction, distance about twenty-eight miles, on the Virginia Midland Railroad. All came here in the last two years. The church was organized and we made choice of Elder Isaac Long as our Elder and Bro. Solomon G. Snell as speaker.

Many hearts were made to rejoice when we looked back twelve months from that day, when the writer of this bit of church news was in the Valley, proposing that the Brethren form a company of twenty families and move to Fauquier. Now to think that in this short time, we have more than we asked for! About eighteen months ago, when the pioneer brother, Joel Garber, and family came here, it was nearly nine months before the first preaching could here by the Brethren. Eld. John A. Miller and I were the first to preach the doctrine in this county, thirteen months ago, with perhaps half a dozen sermons, and we were compelled to discontinued for eleven months. I was here perhaps four or five times, and a few other brethren, during the time from May, '82 until March, '83. I went out in the Valley and came here with my family. I have been holding meetings here regularly at different points, while there are many calls that I cannot answer. There is a great demand for having the Word preached here in its simplicity.

We also made further arrangements at this meeting to build a house in which to worship. We began early in the Spring to raise means to build and we have met with encouragement on every side (but still need more) We propose to build 30x45, 15 feet high, supposed to cost $800. We have not of the lumber on the ground; expect to raise it directly after harvest, and have it ready for a Love-feast in the Fall.

This is a fine country here in what is called the Piedmont region. There are three counties, Culpepper, Fauquier and Prince William, where homes can be had as cheap as anywhere in the United States, taking certain things into consideration. Land can be had from $10 to $40 per acre, according to improvements; $15 to $25 land with improvements, such as house, stable, orchard, fence, etc., will yield from 12 to 20 bushels of wheat per acre and 20 to 40 bushels of corn, grass according. This is a fine grass country; water good, climate good as any in the Middle States; and where the water and climate suits, I think it is a good fruit proposition. The citizens are kind, sociable and common.

In conclusion, I will say, this is the country we have come to, you are tired of the West, with its changeable climate and many objections with only one advantage,—if it can be called an advantage—that is, its rush around, hurry, worry and energy. I believe the time is come that the South can be settled up and our Brethren can preach the Gospel as a witness throughout the whole South, for it has about quit politics and gone into business.

If any brother has a suggestion to make in regard to the height of our church, whether it is too high to sound right, we will hear it gladly. If any we want it right. If any what information about this country, we will gladly give it. We want more brethren here to help us preach and live out what we preach. We were baptized while the baptism were with us. The brethren stood up boldly in defense of the doctrine, proving to these people that I was not alone, on the great ancient principles of the doctrine of Christ. May the Lord bless our church, and as that have come out, that we may be faithful to the end.

JACOB HEDRICK.

[A house 30 by 45 ought to be not less than sixteen feet in the clear, nor should it be higher than eighteen feet. It will also sound better if the speaker stands at the end instead of the side. It is good to have the people enter the house at the front end, and have the speaker's desk at the other end. There should be no window just behind the speaker; and windows should be placed on either side of the speaker, so that when looking at the preacher, your eyes will not be dazzled by the light of a window directly behind the speaker's desk. If all the seats are made exactly six feet long, two rows, end to end, can be placed in front of the desk, and one row on each side of the house, against the wall, leaving two aisles three feet wide. This arrangement avoids an aisle in front of the speaker, and also does away with the danger of getting different length seats mixed, as the seats will fit any place you may put them. ED.]

An Announcement.

THERE will be a Love-feast at the large meeting-house, Solomon's Creek District, Elkhart Co., Ind., at 6 o'clock, P. M., June 23. There will be preaching next day.

D. SHIVELY.

The Dayton Convention.

SECOND DAY.

MET at 8:30, attendance small for a time, but later the Hall was well filled but never crowded. First work was miscellaneous business.

Mason asks to know the power of the two evangelists appointed yesterday, and whether it be without limit. Bashor tries to explain, but Spangle moves to reconsider. Bashor opposes. Meeting not in the best of working order, as some were not present. Some little jangling at this point, and Moderator quite possibly in his decisions. The report of the Committee on duty, qualifications and support of ministers, was read by its foreman, and from what I could hear of it, I think it good of the best productions of the meeting.—It gave the Word in principle of its suggestions and the report was accepted.

Committee on education, reports a paper from Ashland, Ohio, and calls this a *New Organization*, but upon a second reading one of the Committee saw the point, and moved to strike out the word *new*. It was done and the paper accepted.

Committee on appoint a committee of three to arrange for a collection in the church, so forthwith, to aid Ashland College. A brave card from California was read and it says "more in the issue like men."

Culp of Mo., by letter, asks the convention to aid him in his church relation. Moderator says he does not think it best to state at this time all the facts in the case, and thinks it best to deal with only such papers as concern the welfare of the church. Motion adopted. The case of the church at New Enterprise, Pa., was named by Replogle, but he is not in attendance. Present it to the Committee on Reconstruction.

A letter in sympathy with the convention, from Philadelphia is read and it asks for open Communion with the branches gone of from the Brotherhood.

A good letter from Dayton, Ohio, was read stating the neglected condition in which this zealous little mother has been left. Anotherone from North Ill., W. Va., stating they have thirty-five members, and of these one half are Progressives and they want a Committee. A long bright letter from Eld. Isaac Long, Va., was read by Holsinger, which assumes natural ground, and conclude with wrong on every side, and advises cautious steps to be taken, but upon the subject of rebaptism entirely overlooks Acts 19:5.

Committee on reconstruction report again that two duly qualified elders be appointed to answer calls from isolated bodies.

Committee on Name and Charter report that they regard the name adopted yesterday as settled, and advise that a committee of three be appointed to obtain a charter of consolidation. Adopted. LANDON WEST.

(To be continued.)

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That Feet-Washing, as taught in John 13, is a divine command to be observed as the church.

That the Lord's Supper is a fit meal, and is consecrated with the Communion, should be taken in the evening after the close of the day.

That a Non-Conformity to the world in dress, conformed only walk and conversation is essential to true Religion and Christian purity.

It maintains that in public worship, or religious service, Christians should appear as shown in 1 Ti. 4, 5.

It also advocates the scriptural duty of anointing sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and Apostles have enjoined upon us, and aims, amid the fluctuating theories and discords of modern Christendom, to lead out a band of men and women to be faithful unto death.

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MINISTERING SPIRITS.

Hebrews 1: 14.

They are evermore around us,
Through unseen to mortal sight,
In the home of golden sunshine,
And in sorrow's starless night;

Drop'ping earth's most sacred pleasures,
With the peace of sin forgiven,
Whispering to the lowly mourner
Of the painless joys of heaven.

Lovingly they come to help us
When our faith is cold and weak,
Guiding us along the pathway
To the blessed home we seek.

They are with us in the conflict
With their words of hope and cheer,
When the foe of our salvation
And his crowd assaults us near.

And a greater one is with us,
And we mink not from the strife,
While the Lord of angels leads us,
On the battle-field of life.

Seldom do we think upon them,
Seldom we believe them nigh;
Like the orbs of heaven shining in sunshine
That the stars have left the sky.

They have been our guardian angels
Since this weary world begun,
And they will our watching o'er us,
For His sake who died for man.

AND THEY SPOILED THE EGYPTIANS.—Ex. 12: 36.

BY J. S. MOHLER.

Many things under the Jewish dispensation are representative of things under the Christian economy,—are the alphabet of the Gospel. In the Gospel sense, an Egyptian is a sinner, and a Hebrew, a child of God. In our dead nature we represent both. Before our Hebrew nature can be made free, our Egyptian nature must be spoiled.

The Egyptians in the land of Ham held the Hebrew captives with a firm grasp, determined not to let them go. Having held them in bondage for 430 years, they considered them their lawful captives. It required nothing less than the Omnipotent hand of God to deliver them. By great wonders and mighty judgments were the Egyptians chastised, till, by the slaying of their first-born at the hour of midnight, they were completely humbled. Instead of regarding the Hebrews as their slaves and inferiors, they began to regard them with fear and honor, so much so that they cheerfully loaned them even their jewels—one of the last things to loan, on account of value. So extensively did the Hebrews borrow that they spoiled the Egyptians of their valuables.

From this we learn some important truths. Our Egyptian nature is very domineering, a hard task-master, imposing heavy burdens. Our Hebrew nature is crying by reason of bondage, and struggling to become free; but the greater the effort to become free, the more grievous becomes the burden, and God must interfere in our behalf before freedom from sin can be obtained. Not infrequently are God's judgments brought to bear on our Egyptian nature to accomplish our emancipation from sin. Those judgments may consist in disappointed hops, in the vivid lightning flash and awful peal of thunder, in sickness and death of loved ones, the ravages of disease and storms with their dreadful results. When our first-born, our Egyptian nature, is slain by the power of truth, our Hebrew nature rises up with respect and honor, and is made free from sin, and becomes the servant of God.

The spoils we borrow from our Egyptian nature, whether moral, mental or physical, are simply the attributes of our nature with which God has endowed us for His honor and glory, but which sinners use to the gratification of their carnal or Egyptian natures. When our first-born is slain, our Hebrew or spiritual nature appropriates all those noble attributes, which we had perverted, to their proper and legitimate use, as God designed, and in this sense Christians *spoil the Egyptians.*

It is to be feared, however, that many who have named the name of Christ, instead of spoiling the Egyptians, are allowing the Egyptians to spoil them; are longing for the flesh-pots of Egypt, the weak and beggarly elements of the world. We must needs spoil the Egyptians completely, otherwise there will be a constant quarrel for the spoils, and in the end the Egyptians may become victorious. We need to spoil the Egyptians in our motives, desires, wills, affections, conversation, dress, associations, etc. When these spoils are taken from our former task-masters and appropriated to their right use, there is nothing but glorious skeletons left to lock at, from which we turn away in disgust, and press towards the mark for the prize of the high calling of God in Christ Jesus. If we have not spoiled the Egyptians as completely in the past as we might have done, may the Lord help us to take more spoils and appropriate them to His praise and glory.

CONFUCIUS.

The richest production of any clime is the great man—the man who is great in the best sense of the word. He is more than mountains, rivers and seas. We ought to feel thankful to the Author of all good, as shrubs, herbs, vegetable petrifications and the huge bones of animal monsters; but we should be more grateful that it gives us a few great men who are its life and history.

So far as a man is great and true, he belongs to all time, like the sun and moon and stars.

May we not safely say that Confucius was distinguished by all the elements of character that entitle him to be classed among the great men of the world?

Through the long ages of the Chinese Empire, with its millions of population, he is about the one great man that has appeared, the vast shadow of his mind covering all.

The whole power of the Chinese nature is represented in him.

Temples rise to his fame in nearly every city and village of the Empire.

The scholar burns incense to his memory when about to undergo his public examination, while to the millions of this massive race his name is the synonym of wisdom itself. No man is accounted wise or learned who is not familiar with his books.

"To understand Confucius," says an intelligent writer, "is to understand China. He had no idiosyncracy. He was an incarnation of the national feelings; and he was only greater than the rest of his countrymen by being imbued with that genius which gives vitality and energy to thoughts that lie dormant, though existing in the minds of meaner men."

The age to which Confucius, in his personal history, belongs, makes him the cotemporary—or nearly so—of Herodotus, Pythagoras and Solon.

He was born five hundred and fifty years before Christ, the same year that Cyrus became King of the Medes and Persians. His birthplace was the petty kingdom of Lu-now, the province of Shantung.

The Chinese, in their embellishments of his history, tell us that his birth was attended with heavenly music filling the air. It is also related that when he was born five characters were seen on his breast, declaring him to be "the maker of a rule for settling the world."

During his youth, he was poor and unknown, though his gravity and attention to study attracted the notice of his townsmen.—When he approached manhood, he was esteemed remarkable for his wisdom and his knowledge of antiquity.

He diligently studied the books of the old authors, seeking to discover the means by which the ancient kings and sages sought to obtain the perfection of morals.

The result of this study was a conviction that the social virtues were best cultivated by an observance of the ancient usages of the country, and accordingly resolved to devote his life to them, and to their permanent establishment in China.

This great work he accomplished. And when we consider the effect he has produced on the most populous nation of the globe, we shall perceive the mighty result of his labors.

The actual amount of influence he has exerted perhaps exceeds that of any oth er human being, save Aristotle alone.

Appearing to have a clear view of the work, to which he felt himself called upon to engage in, he entered upon it with systematic diligence. He resolved to establish schools where his principly should be taught to pupils who would go forth and spread his doctrines through the empire. He also proposed to write a series of books setting forth his views. All these things he lived to accomplish.

After having traveled over the country for some time, Confucius returned to his native State of Lu, where he remained ten years.

His house now became a sort of lyceum, open to every one who wished to receive instruction.

His manner of teaching was to allow his disciples or others to come and go when they pleased, asking his opinion on such points connected with the morals, politics, history or literature, as they wished to have explained. He gave them the liberty of choosing their subject, and then he discoursed upon it.

He had at this time some three thousand disciples. These consisted of persons of all ranks and ages. There were, however, a select few, who attached themselves to his person, lived with him, and followed him wherever he went.

The leading features of the morality taught by Confucius are subordination to superiors, and kind, upright dealing.

From the duty, honor and obedience owed by a child to his parents, he proceeds to inculcate the obligations of wives to their husbands, of subjects to their prince, and of ministers to the king, while he makes *him* amenable to heaven.

These principles are perpetually inculcated in the Chinese classics, and are embodied in solemn ceremonials, and apparently trivial forms of mere etiquette.

Probably it is this feature of his ethics which has made Confucius such a favorite with all the governments of China for many centuries past, and even at the present day.—Confucius never spoke as a prophet. He did not attempt to establish a new religion. He claimed no divine inspiration, and never professed to stand on the ground of a supernatural revelation.

His chief aim was to establish among the people principles of virtue already theoretically recognized. One of his profound political maxims was; "Study man in man; for from that which is in man may be learned that by which to govern men."

For all that appears to the contrary, his faith in what he had taught remained as adamant to the close of his life.

On the banks of the same river where his scholars once gathered around him now stands his sepulchre, while in his many temples, visited by the reverent footsteps of millions, flowers, fruits, perfumes, and incense are everywhere offered to his memory.

Some might wish to know something about the personal appearance of one so highly distinguished and reverenced among the millions of his countrymen. His figure, we are told, had fine proportions. He was tall and stately. His eyes were large and well-formed. His countenance had an olive complexion, with beard long and black. His chest was broad, and his voice had force and sharpness. His forehead projected greatly.

His disciples testify that he was in manners mild, affable and bland, and at the same time venerable and composed. He was regardful of others, being always kind and courteous. When he reasoned and reproved, he was grave and severe.

Considering that Confucius lived hundreds of years before Christ, the Sun of Righteousness, dawned upon the world, we can regard him, with Socrates and Plato, as one of the great lights and benefactors of the world.

SISTERS BREAKING BREAD.

BY I. J. ROSENBERGER.

Sister's rights and privileges are among the topics of controversy of the day; and among the points is that of breaking bread.

The Scriptures nowhere say, whether sisters should break the bread of Communion, or have it broken to them; hence it remains one of the questions that must be settled by the spirit of the Gospel.

1. It should be remembered that under the law, women were excused from all military duty, neither did they serve in the priesthood, because women were not allowed to go beyond the court of women, toward the holy house of the temple.

2. Under the gospel, woman is not "to usurp authority," but to be "in subjection." Neither Christ nor the apostles ever called woman to positions of authority in the church, hence do not administer, but are administered unto; and like under the law, they in the normalcue share all the benefits of the gospel.

I therefore conclude from the spirit of the above Scriptures, that sisters should not break bread, but have the bread broken to them.

Few people desire to exchange earth for heaven, and a few of those desirous of it simply because they despair of finding unconsciousness to their sufferings in this world. The number of those who have an intelligent conviction of the necessity of being to be there because it is better adapted to their well-being, is extremely small. The great mass, even of those who profess to be laying up treasures in heaven, have about the same preference as the Bishop of Limerick. Being in failing health, his physician told him that it would be necessary for him to seek rest and a change of air at Nice. The Bishop seriously declined to do so. Then said the doctor, plainly, "My Lord, I tell you candidly that your case is a most serious one; and if you do not go to Nice you must very soon go to heaven." O, well, in that case," replied the Bishop, dismally, I will go to Nice."

Every man has in his own life follies enough, in his own mind troubles enough, in the performance of his duties deficiencies enough, without being over curious about affairs of others.

Noble county, Ohio, with a population of 20,000 people is well worthy of the name it bears. There is not a saloon in the whole county, there is not a case on the criminal docket, and not a person has been arrested for a whole year on a criminal charge. There were only two civil suits last year, and if it hadn't been for a meddling lawyer, three of these would not have been recorded.

Religious Essays.

NOTE.—We write some other things some you, than what ye read or acknowledge, and I trust you shall acknowledge even to the end.—I Cor. 1:13.

THREE.

Or all thy promises, O Christ,
This sometimes seems the best:
Come to me but labor,
And I will give you rest?
We get so tired, we cannot care
For many things. We creep
Like weary children near to thee
And only pray to sleep.
We have been strong to dare and do;
We have gone forth to fight;
We have tried to be victors
Have striven for the right,
Where then had rolled as we have gone,
With gladness and with fear
But what can weak out hearts and hands
Aye! to do for thee?

We have gone forth to work among
Thy busy servants, Lord;
Oh, pleasant were the energy songs
We sang with sword accord!
But night comes after the long day,
And we, by care oppressed,
Come to thee, Master, for the dark,
And ask for leave to rest.

Oh, Jesus, thou wast weary, too,
And thou will understand
Why the unfinished tasks are put
From out the nervous hand.
We think thou for this patient love
That gives to us its best;
We turn from all the world beside,
And come to thee for rest.

—*Marianne Farningham.*

LAY HELP.

BY C. H. RALSBAUGH.

To Sister Nancy Spurell, of Dunkirk, O.—

I have a debt of gratitude to pay since been rewarded a hundredfold for the fruit you sent me a month ago, and have eaten the more abundantly and with a keener relish of the soul-feasting, soul-gladdening fruit of the evergreen Tree by the grace and loveliness of your Christian liberality. Love has many sorrows, weeps an eternal river of Divine tears, and yet pays itself as it goes with the luxury of sacrifice. "For God so loved the *know* that ye are my disciples, if ye have *love one to another.*" Jno. 13: 35. *"Greater love* hath no man than *this*, that a man *lay down his life* for his friends." Jno. 15: 13. Mere or love is but pretension and mockery and selfishness. *"God* is love," and nothing would express his infinite, fathomless, eternal feeling but the giving of his *Self*, his only-begotten, well-beloved, co-equal and co-eternal *Son*, and therefore *Him*-self. *"Behold*, what *manner* of love the Father hath bestowed upon us"—mark upon us, sinners, enemies, subjects of wrath and heirs of hell. Subjects of wrath, objects of love. Deserving hell, offered heaven. Fighting against God and ourselves, entreated of him with tears and blood and dying groans. *How* must God feel toward us! he the heart that is not melted and quickened by considerations like these!

"He that dwelleth in love dwelleth in God and God in him." Love sums up the bliss of the Eternities, is the element of the Cross, the attractive power of sainthood, the glory of life, here and hereafter. Thence comes all our help from God and each other. He that dwelleth in love fulfilled the law—the eternal law. "Love worketh no ill to his neighbor." Love is the essence of the Uncreated, which went forth in the Logos whose the Universe was made, and is, and transfuses, binds, upholds all things. This clinging, cementing, binding, unifying element, is the life and beauty and power and blessedness of the universe. "I am in the Father, and ye in me, and I in you." Jno. 14: 20. If this were understood, vitally and practically understood, the church would be characterized by the unity of life and zeal and means that distinguish the Antediluvians. Wrong minds, wrong faiths, and wrong wills, break up the organic relation of the members to the Head, and to each other. Heaven begins and discord, recrimination and dualistic. Organization means unity, sympathy, help.

Of this there is too little among us to give that concert of aims and measures on which the influence and efficiency of the church depend. The idea and sense of the unity of God, as expressed in Christ, and meant to be expressed in his body, is in a great measure lost, and the result is a self-centred, self-seeking, self-exalting, refractory individualism. This is "the root of bitterness which defiles so many," in our ranks, and yet to many it has lost day; to-night his soul may be required of him." If then the past is gone, and the future may never come to us in life, it becomes us to improve the present. God in his mercy offers salvation now. Now is the accepted time; now is the day of salvation. What is it that is offered? SALVATION. The time present, how important! It includes the past and the future. Be the past what it may it not, there is a blessing in it.

Throw years away, throw empires and be blameless. The present seize, now is the accepted time, now is the day of salvation." No nowhere promises to accept you to-morrow. Think, O think of your soul and its value; think of Jehovah and His love; think of Christ and His precious blood; think of heaven and its eternal blessedness; of hell and its terrible torments.

Upon your present conduct rests your eternal destiny. What are you sowing? What are you working? What has you done? Let conscience answer. Think of the past and all its guilt; of the future and its great uncertainty; of the present as yours. To-morrow may be late. How you may wash away your sins, calling upon the name of the Lord, inspiring a new life, rejoice in glorious hope, enroll your name among the children of God, and become a glorious citizen of the kingdom of Heaven.

Improve the present; "My Spirit," saith the Lord, "shall not always strive with man." O sinner, turn your steps toward Heaven. The Savior is waiting. He invites you to come, to leave your sins and sinful companions. Delay not, or it will be too late; a moment you may wish when the world will lack wealth to buy it.

Panora, Io.

"BUT WHERE IS YOUR RETREAT?"

BY CHAS. BURGER.

THESE were the words of Washington, when one of his generals explained to him the plan of battle. After examining the details, Washington said, "The plans are well laid, but where is your retreat?" The answer was, "O God! I never thought of a retreat!" This was a grand lesson, given by a great man. I have often thought of his words. When I see a boy using tobacco, using just a little for tooth-ache, or to "be big," I think of the words, "But where is your retreat, boy, boy dear, he is carried away by nature calls loudly for the weed, and lo! he is taken prisoner, a slave of tobacco.

When I see a young man frequenting taverns, I hear and think of the words, "Look out for the retreat." A drunkard, and then—step by step he is carried on, and ere long, you will see him reeling along the street. Yes, him; who thought he could have off at any moment, is a slave of the monster drink. When I see a silly girl disobey her parents, and disregard their advice, and instead of staying at home in the evening, promenade the streets with her lovers, and, goes to parties, and instead of learning habits of industry, spends her time in dressing, etc., I think "the die is cast." For ere long, you can see a heart-broken mother, tied to a drunkard husband. There is no retreat.

Some one has said, "Marriages are made in heaven." But I doubt not that a great many are made by the "other party." And once in the snares of the enemy, where, a life-long bitterness, or a life-long weary road of foresight, want of right training; and by this means the retreat was cut off.

Again, when I see a young man spend more than he earns, or see him run in debt, taking great risks, when I see a man in debt, and when he has not half enough money of his own, I pity his family; for when these change, you can see life-long sleeves, working to keep the wolves above water, and often when they go down, they will catch at straws like a drowning man.

"Owe no man anything." It is wise for a Christian not to be in debt deep water. The credit system has ruined many noble lives; for to haste to get rich, they run in debt, had to work hard, and at last their health gave way, and by their lives in pain. Their retreat was cut off.

Again, when I see a once consistent church member, a brother or sister, going back to the world, once, perhaps, who had made a proud clothing into the flames, or turned the looking-glass to the wall—discarding those principles of first love, he will be led in an hour, by a crowd will be cut off, and the enemy will keep him forever forever, a slave of sin, and at last a prisoner forever.

When I look at mankind as a whole, many, yea, millions are cutting off their retreat. They serve the mammon of this world, live in sin, work under their general, the devil. Day by day, year in and year out, they think of turning back. They, too, will repent; but ere long, they will be in hopeless, fainted eternity, in everlasting punishment, a prisoner, no hopes of pardon, no retreat.

But, my dear friends, one wiser than Washington has said, "Now is the accepted time." O, do not tarry, but turn, and serve Him who has overcome death and the grave; One who Himself has gone before and has overcome the sin strongens of the enemy; who has laid the plans for the battle, pointed out in detail everything for you to do, and given the promise that He will be with you, even unto the end of the world. That One was no less than the Son of God himself.

It may also teach us, as parents, a lesson, to teach a child "in the way he should go, and when he is old, he will not depart from it." Many a young man, who has been here and by a little foresight, a little timely advice, who afterwards were deaf to all entreaties and prayers! Brethren, sisters, and sinners, think of these things, and if you are near the of a retreat, should you fail to win the battle, better stop at once and follow safe ground.

Reidsville, Pa.

THE WIFE.

BY IKE MARVEL.

THE heart of a man, with whom affection is not a name, and love a mere passion of the senses, turns from the quiet of a home, and toward the goal of his worldly joy and hope. And as you fasten there your thought, an indulgent yet dreamy fancy, paints the loved image that is to adorn it and to make it serene. She is the lady of your God-given Eden on aden, that hangs like music on your ear, as you go out to the every-day labor of life. At evening she is there to greet you, as you come back wearied with your toil; and her look, so full of gladness, chents you of your fatigue; and she stands her arm around you, with a soul of welcome, that beams like sunshine on her brow, and that fills your eye with tears of fresh gratitude—to her, and Heaven.

She is not unmindful of those old-fashioned virtues of cleanliness, and of order, which give an air of grace and which secure comfort. Your wants are all anticipated; the fire burns brightly; the clean hearth flashes under the joyous blaze; the old elbow-chair is in its place; the slippers are warming; and all this haunts you like no accusing spirit, and yet penetrates your heart with a new devotion toward the loved one who is thus watchful of your comfort. She is gentle; keeping your love as she has vowed, and she nourishes yet modest virtues, which radiate from her whole life and action. She steals upon your affections like a Summer wind breathing softly over sleeping valleys.

She gains a mastery over your sterner nature, by very contrast; and wins you unwittingly to her lightest wish. And yet her mastery is so gentle, so modest, so subtle, which avoids conflict with your manly pride; she subdues, by seeming to yield. By a single soft word of appeal, she robs your vocation of its sternness; and with a little tears of that fair hand, and one pleading look of that earnest eye, she disarms your sternest pride.

She is kind; shedding her kindness as Heaven sheds its dew. Who indeed could resist her? Who is that man, who refuse her kindness day by day, as flowers live on light? There is none of that officious pundo, which blunts the point of benevolence; but a thousand little every action with a blessing. If trouble has come upon you, she knows that her voice, beguiling you into cheerfulness, will buy your fears; and as she draws her hand, and looks up into your earnest face, and confiding way with which she takes your hand, and looks up into your earnest face, will drive away from your annoyance all its weight.

As she lingers, leading off your thought with pleasant words, she knows well that she is redeeming you from care, and soothing you to that sweet calm, which is the balm, and such a wife can show bestow. And in sickness—sickness that you almost covet for the

sympathy it brings—that bond of hers resting upon your fevered forehead, or those fingers playing with the scattered locks, are more full of sickness than the wind round one of friends; and when your failing strength will permit no more, you grasp that cheerful hand with a fullness of joy, of thankfulness, and of love, which your tears only can tell.

She is good: her hopes live where the angels live. Her kindness and gentleness are a sweet fragrance which will long cheer and refreshment which are born of faith. Trust comes into her heart, as rivers come to the sea. And in the dark hours of doubt and foreboding, you rest hardly upon her beyond faith, as the treasure of your human life and in your hidings, you look to that frail hand, and that gentle spirit, to lead you away from the vanities of worldly ambition to the fullness of that joy which the good inherit.—*Selected from the Bridal Bouquet, by D. G. Conner.*

THE USE OF SLANG.

BY J. B. MOATS.

This evening I come before my desk, with the intention of writing an article on the subject of slang. I am sorry to say, we do not see enough written on this topic.

The use of slang words and phrases has become very popular, not only with the degraded and uneducated, but also with the refined and cultured. Ladies and gentlemen who have been reared almost from infancy within the walls of colleges and high schools are addicted to this sinful habit.

Some of our great writers spoil their productions by the use of slang. Many of our young men would be good speakers and debaters if they would not use slang. Some of our lady friends would be good associates if they would not occasionally use one of those unnecessary words.

Like an old saying, a boy that will steal a little in his youth will steal more in his manhood, so it often is with those who use slang language. Some will, after a while, use bywords; and from this they form a sinful habit of swearing. I know of young men who can hardly hold a conversation without taking the "name of God in vain." A few years ago, they would not swear at all, but occasionally use a by-word.

Little children are taught to use slang as soon as they can talk. How can they help it? They think everything their parents say is right, and they try to be as near like people and mamma as they can.

Again, sometimes before parents are aware of it, young people who are talking to their children will sow seed in the heart that will grow and spread until it produces great evil. Did you ever think of it, young men and women? Did you ever think how responsible we are for every word we say in the presence of children? We do not realize what an influence we have over children. We do not realize what one word we say may lead to. Long after we are known no more, that word so carelessly spoken, may be living; yes, still living.

Now the question is, how are we to avoid using slang, especially when we are in the habit of it? About this question we think of at present, is for each one to think over what he intends to say before saying it. I believe it would not be long before we would be rid of the habit.

Kind reader, let us try it, and see if it will not do some good. It will be a grand thing for our thinking faculties; it will give us pure and holy minds; it will send us to our grammars and dictionaries; it will bless those who may read this, but who are acquainted with us, will wonder where we have been getting our education.

O, how we admire those whose language is pure! Never do we hear those vulgar expressions fall from their lips. The old age always anxious to become acquainted with them. Their influence will be for good; and though their graves are unknown, a moment will be standing that will perish only when time is no longer.

Yes, long after we are dead, our graves may be forgotten; no marble monument or tombstone may mark the spot, yet the influence we are daily building up will still be alive. And what is better way to build up a good influence than by the use of good, pure language? Every person tells just what he is by the language he uses.

This makes me think of something I want to say to girls that are becoming acquainted with young men. Watch every word they speak; watch their language; watch, and be sure they amount to something. But if you hear him using slang and unnecessary language, you may know that he is a deficient piece of humanity. May we all succeed in becoming pure and holier.

From the Primitive Christian.

"THE LOVE OF BROTHERS—A NARRATIVE OF TRUTH.

Geo. and Joseph Cox of Bedford Co., Pa. Compiled by Matthew Sell.

"O my husband," said his weeping companion, "our dear little sons are going from earth forever; they will come back no more; their poor feeble bodies have been devoured by merciful beasts, or they have wrung in crying for bread until they have laid down and died with hunger. O, no they will never come back again; we will hear their prattling, hearth-stone voices no more on earth. They have ceased to lean their rosebud cheeks upon our bosoms; we will no more stroke back the curling ringlets from their smiling brows,—our George and Joseph have laid farewell to earth. Cowering beneath their little blankets, in their toys and their little bouquets of flowers, and there are their little arm-chairs, now vacant and solitary. And this Bible, is the book they read to us, and we hear no more, and here are their births recorded within its sacred lids. O, sweet babes, how short your stay was with us! George, only seven and Joseph only five years old. Where are the record their deaths? shall we say our blessed Savior took them home? O, yes! he has taken them to their Father's house, where they will not hunger, nor thirst, nor weep any more; and yet they cannot come back to us, but in a few days more we will go to them."

Another day passed by, and was numbered with those beyond the flood. Another night came upon the world, and faded the earth in its mantle of gloom. The winds began to blow, and a mournful stillness rested upon the surrounding desert. No voice nor sound disturbed the silence of the wilderness, save moan and howl of the wind. The hungry wolf broke through the gloom and brought to many a heart a fearful sadness for the fate of the absent children. Many were the views, conjectures and speculations concerning the "lost brothers." Some said it could not be otherwise than that the babes were devoured by the beasts of the desert, so no trace or sign of them could be found. Others were would have it that the children had been taken away by a gang of Gypsies that had been strolling through the country. Others said that the little boys had been stolen and placed within the walls of a secret religious institution to be educated in the faith of Pio Nino. And others believed that the bewildered and exhausted sufferers had fallen into one of the numerous mountain streams and drowned. But the great majority of the people believed that the children were yet in the wilderness, and that they should double their exertions to find them. The second morning passed away, another dark and rainy day dawned upon the world, and with its dawning came the excited thousands. Neither time, money, nor exertion was spared. The whole subject of conjecture was determined to ascertain what had become of the lost brothers. Far and wide, over all that mountain region did the surrounding country pour the inhabitants, but they returned without any tidings from the children. Hungry and exhausted, thousands of the searchers returned, but provisions, liberally and to spare, had been provided. The day passed away, and throughout the excited vicinity exerted themselves to supply the weary hunters with food as they came in hungry from the desert. The third morning had dawned, but twilight had scarcely gone, before the trump of assembling hundreds was sounding along the mountain. A larger range was now to be ranged, deeper wilds examined, and more distant haunts explored. Away through that uninhabited region in pathless woods, along rocky steeps, across hazel-clad vales, over mountain peaks and through barren plains, the eager thousands pushed their way, but all in vain; no trace or whisper within the range of sight or sound came to the weary hunters. Another day departed from the dull stream of time, and left the hopeless fate of children; another night overshadowed the mountain, and clasped the world in its sable wings, but as usual, the gloomy desert throughout the region of excitement was everywhere illumed with the fires of the hundreds. All darkness night went by and ushered in a cold and cheerless day. Yet in a little while the mountain resounded with the moving thousands returning once to their laborious task in the wilderness. Other fields and other haunts were searched, and more distant wilds explored, but the day expired and another night embraced the world without bringing any information of the lost ones. The third morning again had dawn in a little rest to be able to renew their labors in the morning. The night soon fled away and at an early hour, Mr. Dibert, one of the anxious searchers, informed Mr. Wysong, (another of the sympathizing hunters,) that he had a singular dream concerning the children.

"What was the dream?" enquired Mr. Wysong.

"Why," said Mr. Dibert, "on the seventh night after the children were lost, I laid myself down upon my bed thinking of the sufferings of my poor children, starving and lost, and I fell asleep and dreamed that I was standing on a certain point of the Blue Ridge and I saw in a direction that had not yet been explored, the little boys seated at the mouth of a large tree, (the top of which, was partly decayed) situated in a narrow vale through which a small brook meandered, that came out of one of the mountain gorges."

"Why did you not make it known sooner?" asked Mr. Wysong.

"I have always had so little faith in dreams that I did not think it worth relating," said Mr. Dibert.

"Why sir," said Mr. Wysong, "Divine Revelation has informed us that through the dreams of good men, events for the hidden future, were made great, have been scripture problems, mysterious and mighty have been solved and explained, and the boundless roll of future ages, with the rise and fall of empires, nations and states, and cities, unrolled in dreams and I therefore think that all good men should notice well such dreams."

"Well, sir, said Mr. Dibert, "I never would have thought of my dream, but I not last night dreamed the very same dream."

"Then sir," said Mr. Wysong, "there can be no doubt but that George and Joseph have there laid down to die, and if you think you can find the place, we will proceed immediately there."

"I believe I can find the place, unless it should prove to be nothing but a dream," recurred Mr. Dibert.

"Then let us go at once," said Mr. Wysong, who, with Mr. Dibert, left immediately for the place described in the dream.

(To be continued.)

ARE PAPERS AN INJURY TO THE CHURCH?

BY S. G. LARKING.

"For every kind of beasts, and of birds, and of creeping things, and of things in the sea, is tamed and has been tamed of mankind; but the tongue can no man tame; it is a restless evil, full of deadly poison." Therewith bless we God, even the Father; therewith curse we men which are made after the similitude of God; out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." James 3:7-10.

"Why evil do we Lord, Lord, and do not the things I say?" Luke 6:46.

"Dost thou preached a man should not steal, dost thou steal? Thou that hadst a man should not commit adultery, dost thou commit adultery?" Rom. 2: 21, 22.

CAN we accuse our Creator of having done wickedly by adding to our body a member that is useless, or a member that is no good, says the tongue is? Should we pray to God earnestly, with tears, for him to remove this member in which there is so much danger. And I cannot be too hard for curses and blessing? The cry comes back from the ends of the earth, never! no, never!! Man is responsible to his Maker for the use which he makes of his tongue. Should we be so careful as to saver our right hand from our bodies, because, with it, we have the power to slay our fellow-men? Must we take our own life, in order to get rid of the sword, because we are murderers, fornicators, blasphemers etc., living in it? Again the shoot reverberates from pole to pole, no, never! Man was created by God for a good, good and wise purpose. Then it is obligatory upon us to answer the design of our creation. In order to answer the design of our creation, we must be Christians, and a true Christian is consistent, formed in wisdom and self-effacement. Look into the future and saw our day when he wrote Rom. 2: 21, 22. The Christian does not say "Be not conformed to this world, etc," and then gather together all the treasures he can, and when a call is made for help, say, I would give something if I knew that this would be the last time, he gives as the Lord prospers him. Would you not, O readers, who just and now year after year, feel sad to hear God say, "I will give plenty this year to feed the nations, locusts I am not asked for anything in the future"? You who fill the ark, does not God allow your fields to bring forth plentifully, a variety of crops, your cattle to increase, your fruit trees to bear choice fruit, year after year, but your wealth continue to increase? You ought rather to seek to know when help is needed, without giving grudgingly when you are asked for help. The Christian does not give sparingly, nor ill, ugly to his brother or friend who differs from him upon any subject whatever, but reasons in a loving way with him, and if he fails to convince by sound reasoning, still treats his opposer gently and meets him with a pleasant countenance. If preaching is any benefit to the church then Sabbath-schools are equally as much, because the little ones are instructed in the ways of the Lord. They are soon to take the places of older ones in government, and unless the tender twigs are bended after, they may be killed by the chilling frosts. The price of old papers is good means of disseminating either truth or error, known to this generation, and any one that publishes a paper, or teaches in the interest of life eternal, is responsible to the church for what he publishes or teaches. We must admit that a sound sermon printed, is read by a greater number of people, than if it had been delivered from the pulpit. Must we stop preaching because some one publishes a false doctrine? Must we banish our church papers because the editor sometimes allow a false doctrine to slip out please every one? The publishers are only human like other people, and sometimes err just like you and I do, and if they never did anything that was wrong or had to feel sorry for, then indeed they would be perfect—so, we must be patient as church members who will not take the church papers, but take from one to five secular papers, including illustrated love-story papers. Now brethren and sisters, I believe that we must stand in opposition to our editorial brethren, you should hold up their hands in the struggle, and when they make a mistake, show it to them in the meekness, and rest assured that they will gladly receive the correction and heartily thank you for it. O dear brother, help build up that which is good, as well as help break down that which is evil. Learn to discern between good and evil, and encourage every good thing whether new or old, also putting down every evil thing, yet being very careful not to pluck up any wheat while pulling out the tares. Never justify a wrong in yourself by referring to the act of another. Never condemn an institute whose principles are right because one of its members steps aside and falls into error. Remember the world is watching you, and you appear to them as giving a poor light, whilst you are complaining of the darkness of others. "How blessed are the poor in spirit, they enter into the Kingdom of Heaven," says Jesus, yet the church is striving for wealth that shall perish with its using, and that which drowns men's souls in perdition. There are several times in our course we should feel that we are free. The most prominent and dangerous is covetousness, next is malice or ill will toward our Bro. Self-will, not giving as the Lord has prospered us, as well as others that we might mention. What! say you that church members are guilty of these sins? Yes, to our shame and mortification we must acknowledge it. Yes, Christian Brethren, brethren, on the flowery banks of the crystal stream of the "River of Life," within the Pearly Gates of the New Jerusalem, before God and angels, I say, Repentance, faith in trust to meet you, where the redeemed ones shout anthems of praise to him who hath been found worthy to open the "Book and unloose the seals thereof."

The fireside is a school of infinite importance; it is important because it is universal, and because the education it bestows, being woven in the web of childhood, gives form and color to the whole texture of life.

Be that waits for an opportunity to do much at once, may branded that life in idle wishes, and regret, in the last, his useless intentions and barren zeal.

Brethren at Work.

Published Weekly.

D. L. MILLER & JOSEPH AMICK,
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YOUR PAPER.

The date after your name on your paper shows to what time you have paid. Unless both are prompt and a request for payment. **THIS IS A FINAL NO.** shows that the paper has been paid for up to that date. **"2 APRS. '04."** shows that the time will then expire.

☞ If proper credit has not been given within TWO or THREE weeks from time of payment, notify us at once.

CONSOLIDATION.

THE consolidation of the BRETHREN AT WORK and *Primitive Christian* has now been fully agreed upon. Most of the points were settled by the proprietors at a meeting held by them in Kansas City, the next day after the Annual Meeting closed at Bismark Grove. It was there agreed to organize a joint stock company to be known as the **Brethren's Publishing Co.**, located at Mt. Morris, Ill., and Huntsdon, Pa. The Company was immediately organized, and incorporated as such under the State laws. This part of the work was done shortly after the Annual Meeting.

Hereafter the Company will publish one paper instead of two. Both names will be dropped, and the consolidated paper called **The Gospel Messenger.** For the present it will be put up in the sixteen-page form. Those who desire to preserve the paper, can stitch and cut before using it. Remember that this is the last issue of the BRETHREN AT WORK, and hereafter you will receive **The Gospel Messenger** instead. We regret to part with the name that had become so near and dear to us, but it did not seem fair to drop one and not the other, so it was agreed upon to drop both, and send out the consolidated paper under a new name.

We hope this arrangement will greatly please all our readers, as it will enable them to get all the news in one paper. The price of the paper will remain $1.50 per annum. Those who have subscribed for both papers will have their time extended, while those who have subscribed for either paper will have their time filled out with the consolidated paper. Look for the GOSPEL MESSENGER next week. It may chance to be a few days late.

BRO. Evans, writing from Frederick, Dak., says, our readers may expect to hear from him soon. He seems to like his new home, very much, and says crops are doing well.

THE Annual Meeting at Bismark Grove lacked considerable of paying expenses. On this account the Committee of Arrangements will not be prepared to report for some weeks yet.

THE school-house may be expected to eventually settle the silver question down in Tennessee. No groggery will be allowed to do its bad work anywhere in the neighborhood of a school building. Arkansas has a similar law.

Too much of the religious contention of the day is about theories and not enough about the practical duties of life as clearly taught in the Scriptures. We are living in an age when the practical duties of life should be clearly and forcibly taught both from the pulpit and the press.

A TRAVELER through the Mervo oasis, a garden spot in the great Desert of Sahara, discovered seven Jewish families who have been established there for an unknown period of time, and who have preserved intact the costume, religion and language of their ancestors, who were probably Cushites. There are many stories of isolated Jewish communities in Central Asia.

THE GOSPEL MESSENGER next week.

LOOK for the consolidated paper next week.

ALL orders for the Fall Report and Minutes have now been filled.

BRO. Cyrus Bucher, of Fulton Co., Illinois, has been elected to the ministry.

BRO. S. Z. Sharp is spending this week preaching in Iowa. He left here last Friday evening.

MAKE it a point to send in church news as early as possible. If delayed too long it fails to be interesting.

THE church in Fulton Co., Illinois, seems quite prosperous this season. A number have lately united with the church there.

OUR callers during the last ten days were quite numerous. We cannot name all of them, but we appreciated their visits very much.

WE are pleased to learn that sister I. D. Parker, of Ashland, Ohio, is slowly recovering from the injuries received the first of the month.

BRO. J. F. Eberole, of Ohio, has purchased a farm one and one-fourth miles east of Warrensburg, Mo., and will now make his home there.

WE are now sending out statements to all those indebted to the firm of Miller & Amick. We hope those receiving these statements will respond immediately. If you discover any mistakes, report to Miller & Amick at once.

THE earth seems to be in tribulation in South America. Ecuador was visited by an earthquake on the 19th inst. Several villages were destroyed. Mount Cotopaxi is in active eruption, and the people near by are in great terror, fearing a repetition of the catastrophe of six years ago.

BRO. C. S. Holsinger wishes to inform the churches of Northern Illinois that only four of them have responded to his request for aid as directed by the late District Meeting. He hopes to hear from the other congregations soon, that they may enter upon their work with substantial assurance of sufficient aid.

ELD. David Franks, of Cerro Gordo, Ill., writes that he had a very pleasant trip to Monticello, Ind., where he attended the Feast a few weeks ago. He thinks the church there is in a good working condition. He says the members there are not afraid to go out into the lanes and highways, and persuade the people to come to Jesus.

SPEAKING of the Free-will offering to be made to Bro. Hope, Bro. M. M. Eshelman writes: "Let the Hope Gift be for him and family, not to spend for others, but for him and family. Benefit him in his old days, as he has given his all to the Lord. Let him now reap of our carnal things; God move the hearts of his people thus."

THE following are the names of those who graduated at the college last week. Four of them are members: Mary J. Stoss, J. N. Falkenstein, Jennie Fearer, Grace Mahon, Annie L. Sharp, Anna S. Miller, E. S. Young, Jennie I. Mackay, John Heckman, A. E. Gebhardt, Kate Kepner, A. Moshoman, Georgie Bixler, Geo. E. Dawson, and A. L. Shute.

WE are compelled this week to decline an interesting piece of correspondence, on travels in the West, just because the writer crowded his lines so close together that it is very difficult to read. Matter intended for publication should never be written between the lines on ruled paper. Fine writing of this kind injures the eyes of the compositor.

IMMEDIATELY after the school closed at the College, last week, a full force of hands were put to work cleaning up the rooms and getting them in a good condition for a large attendance, expected at the Fall term. One thousand dollars are to be expended in constructing more rooms, and making additional improvements about the buildings. We will have no more preaching in the Chapel till the work shall have been completed. We have three other places in this congregation where services are held.

TWO DAYS FROM OUR DESK.

LAST Tuesday was a busy day for many of the citizens of Mt Morris and vicinity.

The day opened beautifully and was just cool enough to make it enjoyable. It was the day set for the graduating exercises in the College, and is always considered a very important day by the people of the Mount and those who have children and kindred in the school. Visitors commenced arriving Monday evening, some even earlier, and by Tuesday morning quite a number of strange, and and also familiar faces from other places were seen on our streets.

The Chapel commenced filling long before nine, and by half past nine the large room was densely packed with neighbors, students and visitors. The building was wholly free from all kinds of displays usual on such occasions, save a single cluster of beautiful flowers placed on the stand. Promptly at half past nine some of the school officers and the graduating class of 1883, composed of fifteen students, entered the room and took their places on a large low platform in front of Joseph Amick then read a Psalm and opened the exercises with prayer. Each of the each of the graduates stepped to the front and recited his or her production prepared on purpose for the occasion. They were allowed seven minutes each, and it is astonishing how much may be well said in so short a time. The several productions were well well composed, but they were well rendered, and contained much good practical sense. The management of the exercises was in the hands of the efficient President, D. L. Miller, who was particularly anxious to have nothing introduced into the exercises that could be considered objectionable. Bro. Sharp, after a very appropriate address to the class, delivered the diplomas. Thus closed the College work for the present. Many of the students left for their homes in the evening, and many more the next day.

We left soon after the exercises closed, to attend Prof. Pinckney's funeral, in the beautiful cemetery, one mile west of Mt. Morris. It is one of nature's charming groves, and seems a suitable location for the resting place of the dead. Many beautiful monuments mark the resting place of distinguished persons, who have long since been laid away beneath the overhanging branches of forest oaks. Here away from the noise and din of city life, among the silent trees, is found this interesting city of the dead.

The funeral services were conducted by the widely known Dr. Thomas, of Chicago, who for heresy was expelled from the M. E. church a few years ago. He was listened to by a very large assembly. His manner of speaking is very impressive, yet unusually slow. His sentences are short, and yet long enough to seem fitting for the occasion.

As soon as the discourse was ended we took a seat with our Bro. Samuel Price in his buggy, and after a drive of eight miles reached the Pine Creek meeting, where the Brethren had commenced meeting in the afternoon. We found a large gathering of people, and among them a number of ministers. The Love-feast services commenced at seven in the evening, and was very largely attended. The number that communed was very large. Perhaps not more than half the people were able to get in the house during these services, and better order we never saw anywhere. Even those outside of the house behaved themselves in a very commendable manner.

At night we lodged with Bro. Henry Rowland, a very pleasant place indeed to spend a few hours. One who does not travel much hardly realizes how many good people there are in this world. We also attended the forenoon services the next day. The attendance was still large, and the interest unabating. Some were baptized on the first day of the meeting, and one a few weeks before.

This church seems to be in a harmonious and prosperous condition. It is in charge of Bro. Edmund Forney, who governs with moderation and discretion. The members are quite united, and have had some of them quite prosperous in the things that pertain to this life. There is not a finer tract of land to be found in the State than that in which the Pine Creek church is located. The farms are well improved, the buildings neat and well constructed, and the people in the church and out of it are of the most orderly class. There are also many River Brethren in this locality. They have a meeting-house in the same neighborhood. And by the way, they are not a bad class of people to have in any community.

On our way home we stopped one hour at Bro. Samuel Price—we hardly know whether to call it his farm, his shop, or his manufacturing establishment. It is about two miles south of Mt. Morris, near the Sterling meeting-house, and almost a little town of itself. Besides his farm, Bro. Price has built up a carriage and wagon trade that would be a credit to any town. Here, out in the country, are manufactured as highly finished carriages and wagons as are seen on any of our streets. And so far as we know he has built up this trade with no adventizing, aside from his work, which always speaks for itself.

Thus ended two days away from the editorial desk. We returned much refreshed, and even encouraged in the good work we are engaged in. We would like to get out among the Brethren more than we do, but we find that we cannot properly edit a paper and do much traveling, hence our friends will please excuse us for not visiting them more.

MOSES.

MOSES was a man of God, for he was sent by God, and stood as a mediator between the Children of Israel and Jehovah. He had special preparation for his work, both in learning and experience.

When called to the work, he finally accepted and entered upon his duties with energy and wisdom. His object was to obey the Lord and carry out all his instructions, yet with all his learning and the special divine help received from the Lord, he was not able to withstand some of the temptations which were thrown in his way. He did that which was wrong, and for that reason was not permitted to enter the Promised Land. He was flesh and blood like we are, and was also prone to err.

Moses was a great leader, and was selected by God to perform a work requiring remarkable skill as a leader and statesman. As a leader he was energetic, cool-headed and sagacious. As a statesman he was well educated in all the arts and rudiments of the most advanced civilization of that age, had been brought up among the rulers of Egypt, where the science of government was made aspecialty, and had himself taken an active part in many public movements. At the time he was called of God he was eighty years old. He had spent forty years in the courts of Pharaoh, and forty years herding sheep in the wilds of Arabia. During the first period he obtained his learning and practice as a leader and statesman. His experience in the wilderness solidified his acquirements and much added to his qualifications for his great work. His work was to lead the Children of Israel from under the yoke of the Egyptians, by whom they had been held in bondage for many years. It would be hard to conceive a more difficult task. He possessed all the necessary skill, combined, but those he was to deliver had neither training nor knowledge for fitting them to take part in so important a work, while on the other hand, the Egyptians, their enemies, were both skilled and numerous—that Moses undertook the work, for he felt that God was on his side. He instructed the people, and succeeded in getting them started on the journey. The first obstacle was the Red Sea. This, by a special miracle, they passed in all safety, while their enemies were drowned in their attempt to follow.—One would suppose that the great battle had now been fought, the victory won, and nothing but success and prosperity would greet them on every hand. But such was not the case. Moses found it easy to lead the Children of Israel from under bondage, but to keep them from turning back to the flesh-pots

of Egypt, required all the skill that he could command. His patience was sorely tried, and at times it would seem that he was almost discouraged. He spent forty years in this trackless wilderness, and died the day he was one hundred and twenty years old, on the east side of Jordan, in sight of the Promised Land. It would require a volume to narrate his work in detail. It is probable that he was never idle, but continued at work till the day of his death. He was a man of too much energy to do nothing. The Lord buried his body in a valley in the land of Moab, and no man was ever permitted to see his sepulchre.

This is the last we hear of Moses for four hundred and eighty years. He then appears with Christ and Elijah on the Mount of Transfiguration, nearly 200 miles north of where he was buried. He was seen by a few of the disciples, then disappeared, and has not been seen by mortal eye since. His name still live in sacred and profane literature so long as this earth shall be peopled, but he will no more appear on earth till the morning of the resurrection.

JUDAS.

On another page of this issue will be found an article concerning the character of Judas. The writer claims that whereas he was a duly chosen apostle he must have been a righteous man at the time he was called to the apostleship. We fear that the object of Judas' call to the apostleship is very much misunderstood by most expounders of the Scriptures. From John 6: 64 we learn that he was an unbeliever long before he betrayed the Savior. Verse 70 of the same chapter says that he was a devil at that time. Luke says he was a thief, Luke 12: 6, while John says he was the son of perdition, John 17: 12. These Scriptures seem to indicate that Judas was a wicked man from the beginning, though he was numbered with the twelve, and took part in the apostleship.

We think that his selection, as a witness, was the result of foresight upon the part of the Savior. These twelve were to travel with him, hear all his teachings witness his conduct and manner of life both privately and publicly.

He did nothing that they were not permitted to see, nor did he teach anything that they were not permitted to hear. He made them his most intimate friends, and received them as his bosom companions. And to make sure that the world could not accuse him of practicing deception in regard to his character and manner of teaching, he takes into his confidence an enemy,—a representative from the ranks of Satan, one who did not believe. (Some men are willing to invite infidel friends into the house to see and hear all that is done and said, but who ever before heard of a man taking a bitter enemy into his circle of intimate inspectors? Had he selected all friends, the people could have questioned their testimony, on the ground that friends will magnify the virtues, and conceal the defects of those they love and reverence. But by having an enemy as a witness, such a charge could be successfully met.

After spending three and a half years with the Savior, Judas is induced by Satan, whose servant he was, to betray Christ. When he saw that Christ was condemned to be put to death, he immediately returned the money to those who had hired him to do the horrible work, and confessed his guilt in presence, "I have betrayed the innocent blood." Matt. 27: 4. This he did just shortly before his death. It would be expected that his friends would declare Christ innocent, but when an enemy voluntarily comes upon the witness stand and testifies to the world that Christ is innocent, we have testimony that would be received and highly prized in any court of justice.

This will enable any inquiring mind to see that Judas' selection is not a misfortune, but rather a matter of weighty importance in defense of Christ's character and the character of his work. To his disciples he said, "ye are my friends if ye do what I command you." John 15: 14. It would be natural to suppose that his friends would vindicate his character when assailed, but that an enemy should, while standing near the brink of death, declare Christ innocent, is more than the world could reasonably expect. And what he has done so, it places the character of Christ and the nature of his work beyond question.

PLAIN OF ESDRAELON.

WHEN DR. Thompson wrote his work, "The Land and the Book," he described the great plain of Esdraelon as given over to the wandering and plundering Bedouins, and predicated that if their invasions were not stopped, the land would belong to the lawless Bedouins, and become barren and uninhabited, except by the nomads and their flock.

All this has, however, been changed. The Sultan has acquired the eastern portion of it, and the Sursocks, the richest bankers in Syria, own nearly all the villages and lands from the foot of the Nazareth hills to the sea. The plain of Esdraelon is now a magnificent grain-producing country. It cost 850,000 last year to transport the Sursock crop to the sea-port. The Bedouins have been crowded east, and are constantly coming to the east side of the Jordan. Engineers are surveying a line of railroad to run through the great plain and open up a new country to traffic and travel. The productiveness of the land under intelligent treatment justifies the traditions of the days respectfully supported in ancient times.—*Commercial Gazette.*

FRAGMENTS.

BY E. S. YOUNG.

SUCCESS is due more to a hundred small things, any one of which in itself seems of but little importance, than to one or two great things.

An Indian philosopher was accustomed to call time his "estate," an estate which produces nothing of value without cultivation, but duly improved, never fails to recompense the labors of the diligent worker.

One of the many uses of steady employment in turning every fragment of time into value is, that it enables a man to compete with the most successful business men. The path of success has never been a primrose path of dalliance, and it is steeper now and thornier than ever before. Competition is greater today than it has ever been before. Laurels are elbowed from the way and he who stumbles is often trampled to death before he can recover. Carlyle says: The race of life has become intense; the runners are treading on each other's heels. Woe to him who stops to tie his shoe-strings. Indeed to people recklessly squander that which they can never redeem again. This seems to me to be waste in its worst form. It is a truth which can not be too often repeated, that lost wealth can be replaced by industry, lost knowledge by study, lost health by temperance or medicine, but lost time is gone forever.

In building an English cathedral, the architect had planned a number of stained glass windows, through which the light was to stream in softened and many-colored splendor upon the worshippers, but as it approached completion it was found that there was one window short. The architect was in despair, when an apprentice stepped forward and offered to meet the want. He had observed that the workmen who made the windows, lying aside many a ball of glass enough it were of no use. During his odd moments he carefully gathered these and fashioned a window. It was fitted into the vacant place. When the cathedral was completed and the light streamed upon the altar and priest, it was seen that the window made of fragments was the finest of them all.

The works of nature bear a stamp of Divine power, and the imprint of infinite resources, but there is no waste of material or power.—An unchanged mind would doubtless conclude that sand is wasted. The fruit that grows upon the stem and withers away before it reaches maturity, the numberless leaves which die and fall to the ground and decay, and many forms of life which last but for a day, seem to be of little use or purpose. More advanced knowledge or exacter science solves the mystery and says nothing is ever wasted by nature; that she gathers up every atom and turns it to use. Not a flower that dies, not a dewdrop that sinks into the earth, not a snowflake which lasts but for a moment and then vanishes, not an Autumn leaf that flutters from the branch, not one of these is lost, they are constantly re-appearing in new forms of life and giving new forms of beauty.

Time is the most precious and yet often the least prized of one's possessions. Strictly speaking, time consists only of past and future. The present is an inappreciable point, while we can let it speak in it, it is gone. The pen of the poet and moralist, the pencil of the painter, the chisel of the sculptor, the voice of the Divine, alike impress this solemn fact upon our souls.

God in his infinite wisdom has seen fit never to give two moments together, nor grants the second until he has withdrawn the first, still keeping the third in His possession.—Whether it shall be ours or not, remains with Him to determine. Richter has wisely said: Then count not delay for a single moment, the hours fly by us. Above hangs the future, unchanged, and underneath grows the past and becomes always larger as it flies back. And thou asked what remains with me, I answer, the present, however much time may fly away from you, the present is your eternity and nevertheless the present is a decreasing all things," says one. "Snatch the day," is an inscription on a dial in High St. Lewis. The motto, "Slippery Time," is very impressive and suggestive as it stands in bold letters over an old cottage.

The poet is familiar to you all, "Take care of the pence, the pounds will take care of themselves." How much more important is the truth, take care of the moments of time, and the hours will take care of themselves.—Yet with all the evidences, how slow we are to estimate rightly and reap some benefit as the moments pass by.

What great results have been achieved and will be achieved by economy of time! A German physician committed the Iliad in Greek to memory during the time in which he passed from one patient's residence to the next.—Franklin took even from his sleep and meals, time for study, and for years strove to grasp every moment for his own instruction. Elihu Burritt mastered eighteen languages and twenty-two dialects: not claiming any rare genius, but acquiring the fragments of time which he could take from his occupation as a blacksmith.

The few busy workers I have planned felt by their own experience that life, though short, is long enough when its moments are properly employed, and for every necessity. They were of the same opinion as Arnauld. When Nicole said to him "We are now old; is it not time for us to rest?" "Rest," exclaimed he, "have we not all eternity to rest in?"

Strive to see what you can build by turning to use the broken fragments of time, received more precious by their brevity. When the visitor reaches the gold-working room in the United States mint at Philadelphia, the guide informs him that the singular floor is a network of brass to catch the particles of the precious metal. When the day's labor is completed, the floor, which is in sections or parts, is removed, and the gold-dust is swept up to be melted and coined. Learn from this still nobler economy of time. Strive to save the gold particles of time, which seem of little value singly, but in the aggregate are rich riches. Seize every moment as it flies, grasp every opportunity as it meets you; for those once lost are like water which flows back from the cures of the rower,—gone forever.

In these fast-flying moments, characters are formed and confirmed. Consciously or unconsciously, we receive impressions from every minute as it flies. Not only do the great events, whether good or ill, the great sorrows that have left their shadows, influence life and destiny, but the numberless little and unnoticed incidents have a part in moulding our nature. As the tiniest wavelet as well as the strong, storm-driven billow that dashes against the cliff leaves an impression on the rock, so events of the present leave eternal impressions on the soul.

Mound Morris College, Ill.

The Full Report of the Proceedings of the Annual Meeting of 1883 is now on our table. It is the best put up report of our annual Meeting that has yet appeared. We have glanced over the contents hastily, and find that the reporter did his work well. All orders for the work have been now filled. It will pay those who were not at the A. M. to read this report and see the kind of spirit that pervaded the meeting, and the way questions were discussed. The meeting had no occasion to appoint a committee to revise and patch up the report. It comes before the public from the hands of the reporter, and may be regarded as quite correct. Price, 30 cents per copy, or 88.00 per dozen.

No one who loves this land of freedom would object to celebrating the declaration of American independence on the fourth of July, provided it is observed in a creditable manner, but when the exercises consist of races, clownish amusements and dances, it seems no more that proper that members should be cautioned to absent themselves from such gatherings. The reading of the Declaration of Independence, religious exercises and a suitable oration would be in keeping with propriety, but the way these exercises are now carried on shows that there is but little reverence for the day. This is the reason that the Brethren generally advise members to stay away from such celebrations.

Announcement.

LOVE-FEAST at West Pine church, near Woodstock, Ill., July 4, at Bro. Joseph Turner's, to commence at 10 A. M.

REPORT OF DONATIONS RECEIVED.

For the Poor.

☞ The following sums have been donated by the persons named, to send the B. AT W. to the poor:

John E. Bossinger,	50
Lottie Kettring, Pa.,	75
L. T. Shellaberger, Ohio,	25
A Brother, Ill.,	1 00
Artemas Smith, Ind.,	1 00
Benjamin Kessler, Ill.,	1 00
Samuel Ridenour, Ohio,	50
A Brother,	2 00
Previously reported,	22 90
Total,	$29 90

A sum, amounting to $34.45, has been expended for the purpose designed by the donors.

Donations for Friends.

☞ The following sums have been donated by the persons named, to send the B. AT W. to the persons specified by them:

Alpheus Humphrey,	1 00
Jacob Hawver, Ohio,	1 00
Geo. W. Pohter, Ind.,	1 00
Michael J. Good, Va.,	1 00
J. E. Young, O.,	1 00
S. W. Hoover, O.,	1 00
John Reiff, Ind.,	75
Previously reported,	153 65
Total,	160 40

For the St. Louis Church.

☞ The following amounts have been received at this office since our last report:

Eldorado church, Mo.,	4 00
Lafayette church, Ohio,	7 00
Amos Shellberger,	1 00
Total,	$11 00

For the Arkansas Meeting-House.

Amos Shellberger,	$1 00

For Orphans' Home, Southern Illinois.

Amos Shellberger, Ohio,	1 00
Catharine Elliott, Mo.,	1 00
Total,	$2 00

For the Danish Mission.

Amos Shellberger, O.,	1 00

Home and Family.

Motto.—And the fruit of righteousness is sown in peace of those that make peace.—James 3: 18.

A Common Mistake.

ONCE I ridiculed the dogma laid down by a celebrated teacher that it was a sin to be sick. And I still believe it to be wrong to say so. In this world of disease and death, it is impossible for all to avoid illness always. We hear about in our bodies the seeds of sickness. Germs of mortal ailments float in the bright sunlight. We inhale them while ministering to those whom we love and serve. Therefore it is and true in the abstract that it is a sin to be sick. But it is fearfully true that the larger part of our physical suffering is the result of imprudence, neglect of well-known duty, or positive violation of the obvious laws of health. These laws violated in youth may not be followed by capital punishment at once, but the time will come when the penalty must be paid to the uttermost farthing. Murder will out. And if the boy or young man, the young pastor or man of business, does these things that ought not to be done, and so hurts his eyes, or his lungs, or his voice, the tax-gatherers will come for him, and he will have to settle up. He feels so well that in his folly and ardor he thinks he can study night and day, preach three times on Sunday, and late suppers, visit every day, burn the candle at both ends, and never say *die*.

There is a limit to human endurance. Common-sense is not altogether a lost quality and it stands to reason that a harp of a thousand strings will not keep in tune seventy years, if it is played on all the while. Some of the strings will break, and if you do not keep a bright look-out, the whole concern, like the parson's chaise, will go to pieces all at once. There is a silly motto attributed to some distinguished preacher, Wesley, Whitfield, or—I forgot his name, "Better wear out than rust out." What is the use of doing either? A man who shortens his days by overtasking himself is a suicide, and who lays himself up in cotton when he ought to be at work is a drone and deserving many stripes. Another saying has driven many a good Christian to an untimely grave: "A man is immortal till his work is done." True, our times are in the hand of him who setteth up one and putteth down another. But a Christian worker who neglects the laws of health on the miserable plea that God will take care of him, might as well jump off the Brooklyn Bridge, expecting that Providence will spare his life to go to a prayer meeting over the river.—*N. Y. Observer.*

"I Was Going To."

CHILDREN are very fond of saying, "I was going to. The boy lets the rats catch his chickens. He was going to fill up the hole with glass, and to set traps for the rats; but he did not do it in time, and the chickens were eaten. He consoles himself for the loss and excuses his carelessness by saying, "I was going to attend to that." A horse falls through a broken plank in the stable and breaks his leg and is killed to put him out of his suffering. The owner was going to fix that weak plank, and so excuses himself. A boy sets his foot, said she for hours without changing his shoes, catches a severe cold, and is obliged to have the doctor for a week. His mother told him to change his wet shoes when he came in, and he was going to do it, but did not. A girl tears her new dress so badly that all her mending can not make it look well again. There was a little rent before, and she was going to mend it, but she forgot. And so we might go on, giving instance after instance, such as happens in every home with almost every man and woman, boy and girl. "Procrastination" is not only "the thief of time," but it is the worker of vast mischiefs. If a Mr. "Leave-goes-by" lives in your house, just give him warning to leave. He is a lounger and a nuisance. He never did any good. He has wrought unpublished mischiefs. The girl or boy who begins to live with him will have a very unhappy time of it, and life will not be successful. Put Mr. "Leave-goes-by" out of your house, and keep him out. Always do things which you are going to do.—*Youth's World.*

Birthdays.

Let the birthday of each member of the family be always remembered when it comes. Let there be something out of the ordinary routine in the arrangement of the table, in addition to the usual dishes, then best, one of Frank's favorite plum puddings, or Julia's special liking, a loaf of ginger-cake, or a wonderful lemon pie, such as only mother can make. Three times must be presents. Sometimes people may think that they cannot be afforded; but reflect: the little one needs dolls, dresses, aprons, and many other articles. Purchase one or more for the birthday; it will seem just as much a present to her as though she was not obliged to have it. Next come story books, a knitted wrap, and a pair of skates, should the birthday occur in winter, a pretty little school satchel, etc. Encourage the little one to look to one another, and to remember father's and mother's birthday.—*Exchange.*

The Last Supper.

A SPANISH artist was once employed to paint the "Last Supper." It was his object to throw all the humility of his art into the figure and countenance of the Saviour. Jesus, to put on the table, in the foreground, some chosen cups, the workmanship of which was exceedingly beautiful. When his friends came to see the picture on the canvas, every one said, "What beautiful cups!" "Ah!" said he, "I have made a mistake; these cups divert the eyes of the spectator from the Saviour, to whom I wished to direct the attention of the observer." And he forthwith took up his brush and blotted them from the canvas, that the strength and vigor of the chief object might be prominently seen and observed.

Thus all Christians should feel their great study to be Christ's exaltation; and they should be excluded to hinder man from beholding him, in all the glory of his person and work, should be removed out of the way, and forbid that I should glory, save in the cross of our Lord Jesus Christ." Let the sentiment of Paul be ours.

KEEP trouble at arm's length. Never turn a blessing around to see whether it has a dark side to it.

THERE are some people so careful that they would snap off a few thousand years of immortality in the next world, for a little more cash in this world.

WHEN you have to pull the doorbell of a man's reputation to find out where he is, you may be pretty certain there is something wrong going on inside.

"MONEY does everything for a man," said an old gentleman, pondering. His wife replied thoughtfully, "And money won't do as much for a *man as some women* will do for money."

THE day is sure to come when plain men will clearly see that no one can get, with clean hands, a number of dollars, and that such enormous pile, so suddenly collected, must be lost, and not profit.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

HARTER.—In the North Manchester church, March 24, of lung disease, Reuben J. Harter, son of Henry and Mary Harter, aged 21 years, 11 months and 24 days.

His sickness lasted 11 days. His sufferings were great during that time, but he murmured not; he bore it all with Christian fortitude. He was a member of the German Baptist church, Mississinawa, Indiana until death. Was married Oct. 3, 1882; leaves a wife, father, mother, two sisters and a brother to mourn their loss. With thoughtful, they need not mourn as those who have no hope. Had his right mind until the last day. Also called the Brethren to pray and sing for him.

D. S. T. BUTTENBAUGH.

MILLER.—In Wabash Co., near North Manchester, ind., May 22, of cancer, in Bottom, Gurney's Creek, Sister Mary E. and sister Sarah Miller, aged 1 year, 1 month and 9 days.

That the so much loved be all who knew him, but, like the beautiful rose, yield to the withering frost, but only to bloom in God's beautiful Paradise. Not only in the family circle have the little toys laid upon the shelf, but one seat is vacant in our brother's family. Bright little Charley! Mother regards the dying words of her child to join the innumerable millions of little prattlers that form the great family of heaven. Father and mother, let this be as the angels' voice to you, "Come up to the home of Christ. Occasion improved by D. Neff and R. H. Miller. BARNAR MILLER.

HOOVER.—In the Upper Deer Creek congregation, Ohio Co., Ind., on the 20th, Benjamin Franklin Hoover, aged 26 years and 26 days. Funeral services by brethren Abraham Hoover and Jacob Cripe, to a large concourse of sympathizing friends.

Brother Frank was married to sister Lydia Stukleber on the 23rd of November last; therefore their married life was short. He was a consistent member of the church and a noble husband. Sister Lydia is deeply sympathize with sister Lydia and the parents and family of Bro. Frank, but may we weep not as those who have no hope, to long mourned that our loss is his eternal gain. W. S. TONEY.

LAPP.—March 25, inst., son of Bro. Joseph and sister Emma Lapp, aged 1 month and 24 days. Funeral services by Bro. G. Stauffer, in the 1 Pet. 1: 24, 25, to quite an audience of people.

Thus we see the young may die and the old must. Brother and sister, you leave our heart-felt sympathies, prayer to meet little lea in the mansion of glory.

D. PAVITTS SUTERS.

BOWSMAN.—In the Wabash church, Wabash Co., Ind., May 29, sister Hester, wife of Bro. John Bowsman, aged 39 years, 1 month and 26 days.

Sister Bowsman had very short notice of death, being at her usual work. She was not buried till June 3, at 10 A. M., when her funeral took place at the brethren's meeting-house, after which she was buried in the last resting-place near Mt. Vernon, in the Brethren's cemetery. She leaves a husband and nine children to mourn their loss.

Colored, aged 18 years, 1 month, she here no hope. Mother has only gone to join the angels. May we ever follow her bright example. Funeral services by Eli Kinsey and others. She was a member of the church for 34 years. C. C. ARNOLD.

STONER.—At the residence of her daughter, Mrs. Rose Ann Ebright, Mexico, Ind., May 31, Nancy Stoner, aged 84 years, 11 months and 10 days. Funeral services by Eld. Shirk, of the River Brethren church, of which the deceased was a consistent member, assisted by the writer.

EMMERT.—In the bounds of the Rock River church, Lee Co., Ill., May 22, June, daughter of Henry and Mary Emmert.

ANNOUNCEMENTS.

Love-Feasts.

Aug. 8 and 22, at D. M. Moyer Co. congregation, near Freeport, Stephenson Co., Ill.

Aug. 11 and 18, at J. A. Mo., Deep River church, Lake Co., Ind.

Sept. 15, at T. P. M., Dorchester church, Neb., at the meeting-house, 3 miles west of Dorchester, or 6 miles east of Wilcox.

Sept. 22, at 10 A. M., Middle Creek church, Clarke Co., Iowa.

Oct. 12, at 10 A. M., in Indian Creek church, Ind., Ind., near Indian creek-house of Goshen.

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"Then they that feared the Lord spoke often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—Malachi 3: 16.

Grove Church, Miami Co., O.—June 11.

Dear Brethren:—

We feel like dropping you a few lines the Grove church. Our Feast is among things of the past; it was one that we ll enjoyed by a with a considerable degree ciety. We can now say it was a Feast ed, and one long to be remembered. We pite a good turn-out. Many members other congregations were with us; there ten ministers present. Brethren and Sanger from Virginia, and Joseph er of Ind, were the Brethren from a ces. We can truly say they all labored ity and faithfully for us, and we trust lasting impressions were made. e cloud that has been hanging over us ing dispersed and brighter days and er prospects smiling on us, the love we t is being said and done against us ve glad to find when Brethren come and ter themselves, they say they don't see ho we could have done. But yet we nd we to pass through the trouble again, uld have done better; but what is done, ne, and we hope the Brethren and sis will bear with us, and pray for us. We ll pray prayer in our behalf, that we may l by that spirit that shall guide us into ath, for we are sufficiently acquainted the troubles and trials of this life to n home in that paper and bowed down desirable. May we all labor to that end prayer. JACOB COFFOCE.

The Dayton Convention.

SECOND DAY.

Continued from last week.

ERST moved to reconsider report on Ash- College, and when passed, he made a g speech in favor of its support, and to recommit report on College.—

port of Committee on Right to Church ty advises that rights to church prop- maintained as far as the Gospel will ve the matter to be left to each indi- church. Passed.

port of Committee on Sunday-schools is se of Sunday-schools and urges that nal State Conventions be held at an day.

ain suggests to hold these as soon as

ter asks a re-reading of the part refer- Sunday-school literature which advis- a paper and books be published by church for the use of their own schools. ort accepted.

ort of Committee on Publishing House, books, etc, said: "The literary tone of ery and publications shall be under the of the general Brethren's Publishing ny, by a joint stock company, made up of of 50 dollars each.

ses also suggested to purchase the *Pro- Christian* and to solicit stock at once. ringer said that he had a plan for all the tion in the publishing business that ired, and "have made about all the g I ever shall. On motion of Beer a ittee of five were appointed to solicit and Worst, Holsinger, Beer, Cober hown were elected.

Committee on Election of Evangelists Hilton and Swihart as evangelists, to ch in answer to all calls, and to remain the churches and bodies in need of it. mittee on church government report is their Ecumenical, and set forth the ciples of the New Testament, not on g government but church doctrine. Re- ed again by Spangle, when Worst ed a solid speech against accepting it, and the doctrines of Christ as he left them New Testament where they belong. He t that the Committee had lost sight of ld of operations, and had gone into doctrine,—a forbidden ground.

ther, although a member of the Com- cause out in a strong speech against port and contradicted its leading state- ing, that Bible Union was not a de- nation into the church, and moved ne report be given back to the Commit-

The whole affair showed most clearly that Progressive Convention is no exception to the general rule and that human nature is the same ever the same,—that committees will sometimes get over the line.

Report re-committed.

Holsinger called for a motion for a committee to devise a plan for general missionary work. Worst, H. F. Hixon and Ulery were appointed.

Adjourned for dinner.

Met again at 2 P. M., and Holsinger said there was due Judge Haynes, of Dayton, O., the sum of $62.50, a balance of fee for decision given on application of J. W. Beer, in 1882.

Committee on Church Government again called up, and P. J. Brown reported by handing a New Testament to Holsinger, the Moderator.

Holsinger took it, read the title page, and Spangle moved to accept it by arising and singing the doxology. The whole audience arose, and well they might, for who does not claim to take the New Testament as the rule in church government. The Committee on education and colleges reported very favorably concerning their work, and Worst gave a strong and well-delivered speech in favor of Ashland College.

Brown said: "No College ever cut its eyetests, until it was fifty years of age."

Beer said, "And you that are spending one and two hundred dollars a year for cigars, tobacco, and one thing or another, give it to Ashland College, and after you are dead and gone, it will do some good."

Holsinger said, "The difficulty is here: Money is not distributed in proportion to the liberality of the people." He called for a mission to raise the money, in this convention, when it was moved that all willing to aid Ashland College, would indicate it by a rising vote. Perhaps fifty arose. LANDON WEST.

From Bridgewater, Va.—June 13.

Dear Brethren:—

I ARRIVED home from A. M. on yesterday evening. Spent my time since the A. M. with the church at Oak Grove, in Washington counties, Iowa, and in the Miami Valley, O. Enjoyed a feast in each State. I found the church in good working order generally. The brethren in the Miami Valley are experiencing a reaction in their spiritual body, and increased vitality seems to be the result, so far as I could observe. Our meetings were well attended and seemed to grow. S. F. SANGER.

From Brownsville, Mo.—June 13.

Dear Brethren:—

IT has been extremely wet here, ever since the middle of May, and it continues to be wet, so that we cannot cultivate our corn, and the generality of it is getting quite weedy. The wheat crop is fine and the acreage large. Oats is also promising a heavy yield. The grass is the best that we have seen for years. Gardens and vegetables are as fine as can be. The fruit crop will be rather light,—no peaches at all. Health is good, times favorable and promising to be still better. Peace and love exist in the church here, which renders joy and gladness to the heart of every devoted fellower of Christ. DAVID L. WILLIAMS.

From Stillwater Church, O.—June 13.

Dear Brethren:—

SINCE we are pleased to read church news from abroad, we thought some would be pleased to hear how we are prospering as a church here. The church seems to be in love and union. We are having regular meetings every two weeks and occasionally some visitors attend. Last Sunday was our quarter meeting day, when we had a very interesting meeting. Seven precious souls made the good confession and were baptized. Five of the number were a wicked one, they were led into the water heavely, thereby manifesting that they were "not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

We are truly glad to see the young coming into the fold, and by so serve their Master in the prime of youthful days. There are many outside the fold yet, that we would be pleased to see consecrate their lives to the Lord. Our daily prayer should be for those out of Christ, to "put on Christ," since He has done so much for us that we might be happy.—Those who think they are young and would like to see some pleasure, but to such I would say, there is no real pleasure out of Christ.

We had a large meeting, (as we almost always have) notwithstanding the funeral of Samuel Kinsey was at the same time at our upper church. He died Friday evening, June 8th, aged 51 years and 13 days. He died of hemorrhage of the lungs.

Thus one by one is passing away to that "undiscovered country, from whose bourn no traveler returns." We see daily that we have "no continuing city here." Our aim should be to be prepared, so that when death comes, we can say, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day; and not to me only, but to all them that love his appearing."

ANNA OARS.

From the Palestine Church, Ohio.

Dear Brethren:—

OUR Communion-meeting on June 12th is now on record as one of the things of the past, and an enjoyable season it has truly been. Although quite early hour a large number of brethren, sisters and friends were seen wending their way toward the sanctuary of God. The time of service having arrived, we were pleasantly addressed by Bro. John Metzger, of Indiana, from John 10: 27, followed by Bro. Jacob Rife, also of Indiana.—Brethren Kinsey, Neher and Holder, from Indiana were also present. Sixteen ministering brethren from the Valley were present. After dinner, two of the elders were conveyed to the home of our afflicted and much esteemed elder, Thomas B. Wenrick, who was anointed with oil in the name of the Lord, as directed by the Apostle.

In the evening a large number of brethren and sisters convened, again to renew their covenant and partake of the ordinances of God's House. Bro. Metzger officiating. In the morning we were again entertained by sympathetic addresses from the brethren. We were made to rejoice, that the Brethren in Indiana are prospered as and come and assisted us. Hope you will all come again, and as many more as are trying to live a Christian life, thereby showing by their works that they love God and keep his commandments. Good order prevailed throughout the entire meeting. Much love was manifested among the brethren, and we pray God that it may so continue. DAVID HOLLINGER.

Was Judas Ever a Good Man?

Dear Brethren:—

LAST Sunday, being in a Dunkard Sabbath-school for the first time in my life, the above question came up, and was answered in this way, "He never was a good man."

I felt disposed to reflect, as I have always been of the opinion he was once a good man. Now, brethren, if I am right, these people were instructed in the wrong direction, and if I am in the wrong, and any brother knows it, here is a grand chance to convert one from the error of his way.

In support of my position we learn from the Scriptures, that Judas was vested with the power of healing the sick, cleansing the lame to walk, the blind to see, having even power to raise the dead, as the other apostles. Now, was such power ever given to any other than a good man?

We learn that Judas had been numbered with the apostles, had obtained part of the ministry and apostleship, and by an inference from Acts 1: 20 we learn that he was a bishop, and that he fell from that position by transgression.

Now the question is, Did God ever choose a wicked one? Was a wicked one, by reason as his apostle, minister or bishop, without first purifying the heart by divine grace? If he did not, then we infer that Judas' heart was once good, and that it had become evil by transgression.

Surely Jesus knew that Judas would betray him, after it had already been prophesied that he would do so. Jesus, knowing that was to come, yet, knowing precisely the one prophesied of by the prophets.

Again, "After the sop Satan entered into him." Now if Judas had always been a devil, we would have Satan entering into himself! What inconsistency! "Sin entered the world, and death by sin." Then, if we say, Satan was in Judas before he entered into him, with that reasoning we would get sin into the world before it really entered the world. Inconsistency, inconsistency, best then no limit?

"The devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." When did the devil put this mischief into Judas' heart? Was it any way was before he was chosen as an apostle?—Surely not. Then the inference is that he possessed the spirit of devilitry, only after Satan put this mischief into his heart, and consequently our Lord was betrayed by the one who was destined by prophetic decree to do so.

Now, brethren, let not what I have written divert your minds on this subject, if it is not according to the Scriptural light of the matter, for above all things I wish, not to mislead any one, but let every one be governed by the best reasoning on disputed subjects, and if, what I have written, is in harmony with the Gospel, give God the praise; for it is to him we should attribute all glory, power, honor and praise for his inestimable goodness to us, his creatures, we are dependent upon him for all we are,—all we have, or all we ever expect to have. B. E. KESSLER.

From Harlan, Iowa.

Dear Brethren:—

THE Brethren of the Harlan congregation had their feast June 16th and 17th.—Though the weather and roads were unfavorable, the attendance was good; much beyond the capacity of the house; the attention and order good for the circumstances. Owing to feasts in neighboring churches there was but one brother present outside of the home membership,—he a minister who had labored here in the infancy of the church.—Our minds were called to a review of early days, deep solemnity and the very best feelings were manifested.

J. D. HAUGHTELIN.

My Plan.

I THINK a better way to do the business of the A. M. would be to have no one present but the Standing Committee and delegates.—Let there be a reporter in a place of editors; then let the Moderator see that all the speeches are made so the reporter can hear all that is said. We that stay at home can then have a correct report of all that is said by the Standing Committee and delegates.

There is no necessity of having as much noise outside and inside of the Tabernacle as there was at Bismarck. Some think that a plan like this would deprive the members of meeting from far and near, and would spoil the enjoyment of the meeting. I think it is not best to connect social meetings with the Annual Meeting business. Such meetings might be held every one, two or five years for worship, preaching and having a good time. I am sorry I did not attend the A. M. to visit. My mind is taken up with the business of the meeting. So I think the better way is to have the meetings for enjoyment separate from the meetings intended for business; for God is a God of order. I would be glad if something of this kind could be placed before the Brethren. MARTIN NEHER.

Monmouth, Kan.

From Erwin, Howard Co., Ind.

Dear Brethren:—

AFTER A. M. we desired to take a trip through Southern Kansas, and boarded a train for Independence. Found Bro. B. A. Hudsell on board, with an excursion party that he had gotten up to go to Elk Co. He found he had no speaker, and, knowing what I was needed in Southern Kansas, he therefore gave up his own ticket for that purpose. We stopped off at Grenola, and went to Bro. Jacob Ulery's. Next day Bro. Hudsell took Bro. Ulery's team, and showed us a vast range of hilly, covered with grass and flowers, with beautiful springs of clear, cool water flowing down the hill-sides. The stream which we crossed, was lined with timber, making a protection for stock in Winter, and supplying an abundance of the best of spring water.

He showed us many large heads of cattle and sheep, and all the advantages of cheap stock-raising. Then he took us to the top of the hill and showed us one of the most beautiful valleys,—a nice, rolling prairie country eastward as far as the eye could see, well adapted to farming. Stayed over night at Bro. Jerry Hollinger's, adjoining Bro. Radcsell's place. Next day, went to Howard City, the county-seat, found a thriving little town, with one church. Thence we went back and preached three sermons at the Independence school-house, near Grenola, to a very attentive audience, and we think good impressions were made. The two speakers at that place, who are young, had not held regular preaching for six months; they were now annoyed, and at the close of the meeting, asked the congregation if they wished them to leave an appointment. The outsiders, who had been trying to organize a Sabbath-school, and had failed to get a Superintendent, now improved the opportunity, and their foreman arose and assured the brethren that if the speakers would superintend the Sunday-school, they would assure them a congregation for their meetings. They accepted the offer.

We think much good might be done in that section with proper effort. We had a pleasant visit with the brethren and sisters there, and enjoyed the trip very much.

DANIEL BECK.

From Bonsacks, Va.—June 13.

To Elder Joel Peters, Dear Brother:—

I ARRIVED home Monday evening; found all well, for which I thank God. I was in hope that I could have a good talk with you on the subject of the disturbed condition of our beloved Brotherhood; but the time was so fully employed that I had to forego the pleasure of doing so, and therefore conclude to talk a little to you through the medium of the pen.

Having always entertained for you a high regard as a prudent and pious brother, I the more readily take this liberty. I had heard it spoken of after getting to your county, that you, with a large number of members of the Linville arm, was about to organize an Old Order church, and thus sever your connection with the German Baptist church, but was glad afterwards to learn that it was not so divided as yet, but that you were only considering the matter. I do sincerely hope you will consider it seriously, and if you do, I am persuaded that the Spirit of love and Christian heart will admonish you never to take that step, and to use your influence with others in the same direction.

Permit me to say to you, that in my work on the revision of the Gospels, I was surprised to find so little cause for division, and am persuaded that if you will only have patience to wait until the revised work is published and examined carefully, which you can soon do, in its condensed form, you will see it as I do.

For instance, we have thought upon the main causes of complaint,—Sunday-schools, High Schools, salaried ministry, protracted meeting, as conducted by other denominations, musical instruments, etc. On these things, you will learn that the Gospels, in nearly all, they are restricted to the limits of the Gospel; Sunday-schools to be under the control of the Brethren, and conducted according to the Gospel and the usages of the church. Can there be anything wrong in this?

Next, high schools are allowed, but held responsible to the church for the manner of conducting them; the Gospel and other theological schools are absolutely forbidden; the decisions of A. M. are most positively against a salaried ministry; all parties agree that the command to preach the Gospel must be obeyed, and that the duty rests on all in some way to assist in this work, by going to preach, or by assisting those who are not able financially to go. All agree on this, but only differ in the methods of doing it.

Some oppose collections and a treasury for this purpose: do we not all solicit funds for other church purposes and have a treasury? Then why not for this purpose as well? Where, then, is the wrong in this?

Series of meetings are particularly guarded by A. M., that no departure from the Gospel order be allowed, and nothing done to produce an undue excitement, etc. Why, then, complain of this? It is true, in some cases, abuses have been indulged in, but have been rebuked, so that of late we have not much trouble on that point. Surely, if we cannot preach too much, when properly conducted, let us not then go off fighting against a principle that is sustained by the Word of God and is good, but let us stand united and in our united strength come up against the mighty, and thus we conquer the chosen.

Musical instruments are not allowed where they have organized in unity. For myself, I would rather they were not indulged in by the members, but as faithful brethren who are exemplary Christians, differ from me on this point and no Gospel principle violated, if used prudently, I cannot think of leaving the church on that account.

Next, we may speak of feet-washing and the supper being one or all in the table. As the first, it is a fact that both modes, single and double, have been practiced from the beginning of the organization of our church, and while the double mode (in times because of general practice), yet, since I have been the active advocate until, recently informed by satisfactory evidence that the Scripture, in the original language, in which it was first written, was wrong, and that, I, being an honest man, I was compelled to modify my advocacy for its practice as the only acceptable mode.

So, in my humble judgment, some of these, including the supper on or off the table, are questions upon which faithful brethren may honestly and conscientiously differ, and in which each ought to be allowed the exercise of his own conscience, and thus preserve possible patience and forbearance, for the sake of peace, love and union, instead of division, by which we dwarf our Christian character, paralyze our energy, injure our prosperity, destroy our usefulness, chill our happiness, insult God, dishonor our profession and ruin the church.

"United we stand, divided we fall." We noticed in a recent which lately fell into our hands, that the idea of allowing the free exercise of conscience to others that we ask for ourselves, in matters of Christian practice, was the subject of bitter sarcasm, severely criticised and condemned, inquiring whether conscience is to be our guide, etc. Let us inquire, what is conscience? It is the faculty employed about questions of right and wrong, in accordance with the sentiments of approbation and condemnation.

If, then, in the exercise of the reason employed by my brother, his judgment decides that the single mode is right, and, therefore his conscience leads him to prefer that mode, and I, upon the same hypothesis, prefer the single mode, shall he be governed by my conscience, I by his, or each of us be strong with the exercise of forbearance and patience with each other?

On the subject of non-conformity to the world in dress, etc., and a proximity to uniformity, in this important of subject, we agree: when you compare the Minutes of Annual Meeting with the Miami Resolutions, and analyze them carefully, you will see that there is a difference, in the manner in their restraint than the Resolutions are. But perhaps you will say they are not enforced; members and churches are allowed to depart from them; and so they are. Let me ask, has there ever been a government whose laws have not been evaded and even violated, and do you expect that the Old Order Brethren can succeed better in this than other organizations who have gone before them? Are their national or ecclesiastical? You know they cannot. Those who have gone before, you know they cannot—neither do they intend it, as every one is instructed by the revision and query of their late Annual Meeting:—"Bonnets cut straight, handkerchiefs large enough to cover the shoulders, and capes not allowed, for fear of starting two ends, then, as the ruffles, etc."

"And only allowed to pass by an explicit agreement, that the old Elders would not take it home and try to enforce it."

Now, my brother, ask and you, are you going to turn the cold side of your heart (as some of our brethren are doing) to your children, the companion of your bosom, your brethren and sisters, and your faithful brethren and sisters, with whom you have labored and worshipped, wept and rejoiced, and take to your embrace men who have by their unchristian conduct disgraced themselves and brought dishonor upon the church, and crippled its usefulness; men who are in many respects of doubtful moral character, while you are withdrawing your Christian fellowship from many who are ornaments to society and to the church, and whose churches are good for a home in the mansions of the blessed?

Should they be found there, I do not find they will you refuse to stay with them? Where will you go, oh, where? Echo answers, WHERE WILL YOU GO?

As ever, Your Brother in Christ,

B. F. MOOMAW.

These Profits.

DURING the late Annual Meeting some were heard to express a desire to know what would be done with the profits arising from feeding and lodging the people! There seemed to be a set conclusion that the Bismark meeting must come out dead financially—How any one, understanding the facts, could so conclude is inexplicable; yet we can easily see how the casual observer would so set his mind.

To the many it was not known that every stroke of the hammer had to be paid for in preparing the buildings to set, sleep, and feed the people. Not that it cost anything, about fifteen hands twelve days to put up cook houses, make furnace, fix up tables, arrange sleeping rooms, put in straw, prepare water-troughs, and generally clean up. To do this are you aware that no one would labor an hour without pay? Do you know that twenty-eight loads of straw were put into the buildings and had to be taken out, and that twenty more had to be put in? Do you know that more than one hundred and fifty hands to wait on the multitude, and all these had to be paid? Then who were around doing work gratis, were not in all that region, for every one had resolved that it was as good as a number two gold mine, and a good thing to draw from.

And then too, do you know that beef this year is no higher than at any time during the past five years? Why the item of beef alone, this year cost $2,173, almost double what it cost them three years ago. And more, the bun or cake-eating, lemonade or lumber is considerable. It seems like a want of wisdom to buy queensware, knives and forks, and then sell them at a sacrifice, when they could be nicely purchased of Brethren Moomaw of near A. M. No A. M. can be made to pay expenses under the present system. Take the expenses of the dining-hall where the greater number eat. Women are hired at from $2 to $3 a day, and men the same number for $1.00. No institution can board women as they are boarded at A. M. for five and five-ninths cents per meal, and men for twenty-one-and-two-thirds, or one person for eight and a third cents. It cannot be done. The expenses over income this year in dining-hall are alone $800. In a article in the next Future Hall, I will show how A. M. may be made to meet all expenses.

The Committee expected by this time to report, but find that it cannot be done. The treasury and suggestions are in the hands of this Committee that this deficiency shall be met before reporting to the Brotherhood.—We presume that there is enough energy and love and determination in Pennsylvania and Nebraska to meet the deficiency. To them we would say that you will be appraised by a printed statement of the condition of the treasury and suggestions will be made. These are not profits, and the reasons are given in our statement to the churches that are most concerned. As already said, an itemized statement will be given through the papers as soon as settlement in full is made.

M. M. EHERMAN.

From Hickory Grove, Ohio.

Dear Brethren:—

I WILL try and give a report of our Love-feast held the 16th and 17th at Hickory Grove meeting-house in Williams Co., Ohio. Our meeting commenced at 10 A. M. Sermon was preached by Thomas Miller of St. Joe, Ind. He preached a splendid sermon on the Atonement. After the sermon a baby, about five weeks old, was presented for baptism, received into the church. The order was laid before her and she was taken to the St Joe river, to be buried with Christ in baptism. After dinner we held an election or choice for a speaker, and the vote was for two,—only a difference of one vote between the two. The church thought best to let them both stand as they were needed at many rates. They were installed the next day at 9 A. M. Bro. Miller had their charge left on them, and what God and the church had right to require of them, and also told the church what God, and the speakers and their wives, had a right to require of them. After they were duly instructed, their names were then called. At 6 o'clock on the 16th we took our seats around the tables of the Lord; about 150 communicants. Bro. Miller officiated. Here we had plenty of help from abroad, four of the speakers were up from Lick Creek, namely, Eld. John Brown, Long Eld. Jacob Miller, Eld. Jacob Gump, Eld. and McKimmy of the Swan Creek church. To our sorrow Bro. Gump could not labor much, as his throat gave out. He was a sensation to the people before, and did most all the talking. This was a disappointment as he is a favorite among all, both saints and sinners. Our house is 40 by 60 in size and it was full and as many more were outdoors. We had good preaching and duty and encouragement were placed before us all. At 11 o'clock next day we had public preaching, also at 4. At 11 we had a full house, at 4 house was full and overflowed. We had quite a rain-storm between the meetings and many were kept away. Bro. Miller preached both sermons, and he did it to general acceptance. In the afternoon he spoke on spiritual condition we may be sons and daughters of the Lord. At 4 P. M. he preached from the text "how shall we escape if we neglect so great a salvation." I can say, and I believe many in this place will bear witness that of the best meetings we were permitted to attend, and I would recommend Bro. Miller as one of the able defenders of the Gospel. I hope and trust that he may be spared to come on a doubt it will be the last Communion on earth God grant to help us that we may all be that Communion where Jesus will again go himself and eat with us. The parting hour had to be taken,—O may we all be so fortunate as to meet where parting will be no more.

JACOB SHANTOUR.

From Pimple Hill, Greene Co., Va., June 16.

Dear Brethren:—

WE had a good meeting the 3rd Sunday in May. The Saturday preceeding, being mail visit nothing came up to mar the peace and harmony of the church. We were to rejoice by two who came to be baptized, my nephew, John B. Norford, and his wife they came twenty miles to unite with church. They are both young, having just married a little over one year. After close of service, Saturday evening, they were immersed by Bro. Christian Harsh. Bro. Isaac Long was also with us, and preached on Sunday.

JAMES M. NORFORD

From Wabash, Ind.—June 17.

OUR Communion is past. Had a very good meeting; large attendance from other districts; good behavior among the speakers with one or two exceptions. Baptism was received by baptism.

C. C. ARNOLD.

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